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- Authors should adopt the MLA referencing style and endnotes should be used instead of footnotes.
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COMPLEMENT AND ADVERBIAL PPS IN FULFULDE LANGUAGE: IMPLICATIONS FOR CLAUSE STRUCTURE

Saleh Ahmad Abdullahi

Abstract

This study examines the syntax of prepositional phrases. Specifically, the study discusses some evidence from various literatures and from that of Yusuf (2011), Stennes (1967), Arnott (1970) and Schweikert (2004) which suggests that PPs despite appearances are rigidly structured among each other items, this formation is being concealed in certain cases by the application of focus sensitive structures. Although the occurrence of PPs in post-verbal position (typical of VO languages) is in general the mirror image of the structure of the same PPs in pre-verbal position (typical of OV languages), their relative height (and scope) turns out to be the same, a property that this study will take to suggest a universal formation of merge of the different PP types. If we start by asking what structure post-verbal PPs enter in a VO language like English we immediately run into a curious paradox (Pesetsky 1995). Some of their properties would seem to favor the traditional, pre-antisymmetry, analysis of Chomsky (1981), according to which the PPs are right-adjoined to VP (those on the right being higher than and c-commanding those on the left). The methodology which will be adopted in the research work is descriptive form where the rough data will be analyzed using principles and parameter approach.

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Key words: complements, Adverbials, Prepositional phrase, clause structure.

Introduction

This research work seeks to study the grammatical construction of prepositional phrases in Fulfulde language considering their actualization effects on clause structure by either as complements or adverbial. The study start by situating the research within the historical affiliation of Fulfulde language and the theoretical background to which this study is basically alien to, and then present the problem it seeks to solve and also devoted to present the objectives of conducting this research, which in turn, set the ground for the research questions, as well as review a related literature that exist within the area of focus by (Yusuf, 2011), (Stennes, 1967) and (Arnott, 1970).

General overview

Before any attempt at treating a particular syntactic category of a language, one has to set out the lexical categories of the language. This is because the hierarchical relations in structures depend on the behaviour of the lexical categories. Any maximal category is projected from the terminal that is lexical, level elements at this level being traditionally known as parts of speech. The study will discuss some evidence from that of Arnott (1970, 1975), Schweikert (2004), Iya (2011), suggesting that PPs, despite appearances, are rigidly ordered among each other, this order being concealed in certain cases by the application of focus sensitive movements.

Although the order of PPs in *post-verbal* position (typical of VO languages) is in general the mirror image of the order of the same PPs in *pre-verbal* position (typical of OV languages), their relative height (and scope) turns out to be the same; a property that I will take to suggest as universal order of merge of the different PP types.

Fulfulde prepositions are characterized into independent and dependent ones like in the most of the SVO languages. Fulfulde independent prepositions always come with a nominal phrase. It is always the head of the prepositional group of words. Fulfulde prepositions introduce indirect objects in the sentence. One of the common features of Fulfulde preposition is, some

prepositions in Fulfulde have more than one function.

On the other hand, the proper use of prepositions in English is of perennial concern to the linguistics field in general. According to Loke and Anthony (2013), preposition usage is one of the most challenging aspects of English grammar for learners to master, and Swan (1988) also asserts that it is not an easy task to learn to use prepositions correctly in a foreign language. Castro, M.C.S.A. (2013) defines prepositions as words that show the relationship between two words in a sentence. These relationships involve those of time, position, direction, and various degrees of mental and emotional states. Though it is defined clearly in literature why prepositions are so difficult to master, there are many reasons why students still find learning and using prepositions correctly difficult. Özişik (2014) states that there are no specific rules regarding the usage of prepositions, and this creates problems for both teachers and learners. Many course books just have a general overview of prepositions and do not provide specific rules to facilitate the acquisition of preposition properly. The other reason is the high number of prepositions and the high degree of polysemy, which make a great contribution to the difficulties in acquiring correct usage (Catalán, 1996). Learners may get frustrated when determining prepositional meanings and trying to use them appropriately (Koffi, 2010). The polysemous nature of prepositions makes the task of mastering rather difficult. A preposition might bear multiple meanings depending on the given context, and similarly some verbs might require an obligatory preposition. However, students fail to notice this rule, and they learn verbs by ignoring the idea that they may require a specific follow up preposition (French, 1961). Different prepositional systems in different languages may cause confusion while choosing the correct preposition. Learners cannot depend on the knowledge of prepositions from their native language (Catalán, 1996). In this regard, Lam (2009) states that the false assumptions of semantic equivalence between the first and second languages may induce prepositional errors.

Historical Affiliation of Fulfulde Language

Fulfulde is the language spoken by the Fulbe. The speakers of the language call

themselves Fulbe for plural, Pullo for singular and Fulfulde for their language. Morphologically, the word Fulbe is made up of two morphemes: the stem **Ful-** and the suffix **-be**.

The Fulbe are severally known and referred to in the literature by different people both within and outside the continent. They are called Fula in Gambia and Sierra Leone; in French they are called Peuhl; Germans call them Ful; kanuri call them Felata whereas in English the Hausa word, 'Fulani' is often used. Barth observes that Peuhl in French means the "color light-brown red". However to Gaden (in Lewis, et al 1983) the term Fulbe means the "scattered ones". Even though, given the physical description of Fulbe as "light-brown red" is not absolute, as there are the dark-skin Fulbe (Mohammed, 1998), but describing them as "scattered ones" is an insinuation of how cattle rearing has caused the spread of the Fulbe all over Africa, a phenomena they in themselves might not know. It would be unconvincing for the Fulbe to call themselves only in their immediate environment. The term could only have been used by other people to refer to the Fulbe and not the Fulbe themselves (Daudu:2005).

Nevertheless, Fulbe has many legends as regards to their origin, but there is yet no authentic answer to the origin of the Fulbe. Different theories and speculations are proposed as regard to the origin of Fulbe. However, many of the theories classify them (Fulbe) as non-African origin. Their origin is described as that of a mystery. Arnott (1970) refers to them as people of "unknown origin" he adds that Fulbe are linked "to people as diverse as the Ancient Egyptians, the biblical Phut, the Basques and the Dravidians of Indian". Delafosse (in Greenberg: 1970) considers them as Jodeo-Syrian origin from Cyrenaica who entered into Africa about 200AD. They are said to be the descendents of Jews from Tripolitania, who are known to have fled into the deserts after the great Roman persecution of 11AD.

The Fulbe themselves have their own oral speculations about their origin: the speculation traces their stem to an Arab proselytizer called Uqba bn Nafi, who

was an apostle of the holy Prophet (P.B.U.H). He was sent on a mission to propagate Islam in Africa. Consequently, he got married Berber princes called Bajjo-mango. He was sent on a mission to propagate Islam in Africa. Consequently, he got married to Berber princes called Bajjo-mango, whose parents were Negros. His offspring were said to be the first ever Fulbe. Mukoshy (1984).

Sa'ad (1977) dismisses the oral tradition of the Fulbe to be like those of the legends of origin of Languages, like Yoruba, Hausa, Igbo, etc. Though Sa'ad (1977) acknowledges that the linkages of Fulbe with Uqba were known to be associated with the conquest of Northern African countries and Uqba had never visited the Western Sudan. Sa'ad (1977) further argues that the Fulbe due to their achievements during the Jihads and their brevity which is in like that of Uqba's activities in Northern Africa, with the warring activities of Uqba, a number of Berber groups migrated to the South, probably escape Arab conquest and came into contact with the Negroes. Some of the Berbers were Nomad and began to spread into the Southern parts of Africa resulting into intermarriages with their host communities. They incorporated and assimilated some of the cultures of their host community as a result of nomadic way of life, they resulted into being culturally isolated from the Northern groups whom they had little motive for rejoining. Therefore, as a result of their intermarriages with their host, their offspring or descendants were regarded as the ancestors of the Fulbe. This speculation has no Linguistics closeness between the languages "Fulfulde" or the "Fulbe" with the "Berbers" or their language.

Mohammed (1998) ridiculously farfetched those theories and speculations linking the Fulbe outside Africa because of Linguistic evidence Koelle (1854) states that Fulfulde has a close Linguistic affinity with those languages with those languages that form the West Atlantic sub-division within the Niger-Congo language group. The work of Greenberg's (1963) classification of African languages interestingly puts an end to those notions referring to Fulfulde as non-African language. His classifications identify Fulfulde as one of the West-Atlantic languages of the Niger-Congo phylum. Their origin was traced back to an area to the West of the Senegal River an area which now lies

roughly in what is known as Mauritania today.

Statement of the Problem

While studying prepositions, linguists admit that these elements have different combinations, different functions in the clause and different meanings, thus presenting to the speaker different moments of choice. The different possibilities represent a system of paradigmatic choices that can explain “what could go instead of what” (Halliday and Matthiessen, 2014), and thus help describe what was written and, at the same time, study the intervention of the genre on lexis and grammar. The study of prepositional phrases is performed on a corpus of academic writing, conversation and native intuition. The choice in the present thesis is to consider two areas different with respect to their focus and methodologies (academic corpus “published and unpublished”) and (native conversation and intuition on the language). The question raised in this thesis is whether the disciplinary and generic variations have any impact on the choice of PPs. Other variables such as the sections of each genre may reflect the paradigmatic purposes of each. The purpose of this analysis is to measure the influence of the 'hybrid' communicative purposes (Swales, 2004), on the language use, and more precisely on the distinction of PPs.

Research Objectives

This research work seeks to identify the grammatical functions of the prepositional complement and adverbial complement as a general objective. In specific, this research will find out:

- i. The Various types of Fulfulde complements and adverbials in PPs
- ii. The Syntactic description of Fulfulde prepositional phrases by focusing on their different functions and structures.
- iii. The Preposition phrase order/position(s) in Fulfulde language within the clause structure

Methodology

In conducting this research work, the primary and secondary sources of data collection was employed. The secondary sources which include consultation of

published and unpublished materials such as textbooks, projects and any other relevant materials those provide a useful data.

The researcher uses his intuition as native speaker of Fulfulde language to extract the data and this will be as it was observes in Radford (1983): being a native speaker one can be his own informant. Likewise, Chomsky (Radford, Atkinson, Britain, Clahsen and Spencer 2009) put that a researcher can rely on native speaker or himself to extract a data in conducting a linguistic research as according to them:

Therefore, to confirm the grammaticality of the data collected from the sources, the researcher has consult other relevant figures in the field whose speech firm were not influence with any other language. Similarly, all this consultation was intended to assist the researcher in coming out with a very possible detail in filling the gap or in documenting the language in respect to the classification and functions of prepositions in their descriptive form.

Scope and Limitations

This research basically concerns with syntactic analysis of Fulfulde complements and adverbialsPPs and their implication in the clause structure. It was also limited to the various functions and classifications of Fulfulde prepositions. That is, the study stayed within the classification and syntactic function of prepositions in clause structure. The Fulfulde language that this research may basically sample with is Fulfulde of Gombe area which was virtually regarded as standard (Chomsky 1970).

Hausa prepositions

In a study, Yusuf (2011) focuses to show the relationship of Hausa preposition words works together in two parts of a sentence, clause or phrase, where the relationship is typically one of Time, Place or Logic. Yusuf (2011) is on the view that preposition can be defined as a word that indicates a relation between the nouns or pronoun it governs and another word, which may be a verb, an adjective or another noun or pronoun in the structure.

Yusuf (2011) assumes that preposition can be projected into prepositional phrase (PP) and normally precedes its complement. Simple prepositions in

Hausa often consist of one word, such as: *a/*"in" or "at", *da/*" with", *daga/*" from", *ta/*" through", *kan/*" on", *bisa/*"on top", *ciki/*"in" or "inside" etc which are more closely related to the preceding word than to the prepositional complement. They usually take a single complement but can take NPs, PPs, ADVPs and clauses as complement. Radford (Yusuf: 2011) also posits that preposition are invariable words generally used to express location manner etc where preposition has a nominal or pronominal complement it is transitive. When it has complemented it is intransitive. He further affirms that in Hausa preposition feature specification below: -

Prep \longrightarrow [N, -V, -F]

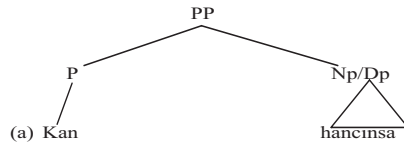
Let consider the use and function in prepositions in the example below: -

- a. Laadi ta zaun**ā**a a kujera
[Laadi she -perf. sit prep. chair]
'Ladi sat on a chair'
- b. Sun ha**ā**budāshi a gidanā
[They -perf Meet with him prep. house -my]
'They with met him in my house'
- c. Naam**ā**nce**ā**googona **ā** makaranta
[I -perf leave watch -my prep. school]
'I left my watch at school'
- d. Sun doogar**ā**ad**ā**m**ā**
[They perf. Rely Prep us]
'They relied on us' (Yusuf, 2011)

The above examples, the prepositions 'a' and 'da' are closely related to the preceding word, which determine their choice, then the prepositional complement. It might assume that this relationship applies to most of the prepositions in Hausa. Where preposition is complementing the choice of preposition is often determined by the verb, adjective or noun to which the PP is complement or by the kind of complement it is. Consider the following examples: -

- a. Balayaadookeeshi [(**ā**) k**ā**nhancinsa].
[Bala he -perf hit him Prep nose -his].
'Bala hit him on his nose'.

The head of the prepositional phrase is the preposition and its complement is Np or rather Dp which has the structure below: -



According to Yusuf (2011) prepositional phrase can: -

- i. Occurs with or without complement in the structure
- ii. Preposition shows no inflectional variations.
- iii. Adjunct.
- iv. Post-modifier in an Np.
- v. Complement of a verb.

Prepositions in Fulfulde Language

In the case of Fulfulde, Stennes (1967) identifies nine (9) different prepositions in Fulfulde dialect of Adamawa. They are: -haa 'at', nder 'inside', yaasi 'outside', dow 'on', caka 'between', les 'under', daga/diga 'from', hakkude 'in between', e/bee 'with'.

Let consider the following examples to illustrate what those prepositions meant for in the language.

- a. O jooɓ -ihaa les leggal.
He/she –VAp at under tree –Ncm.
'He/she sat right under the tree'
- b. Min dogg -idaga/diga Kano haa Kaduna.
We run Vt –Vap from Kano to Kaduna.
'We run from Kano to Kaduna'
- c. Wancuhakkude amin.
Walk among us.
'walk amongst us'

(Stennes 1967)

According to Stennes (1967) prepositions functions as relaters, locative and non-locative. Therefore, his work is relevant to this study because it provides us with the list of prepositions as used in phrases and sentences. It makes our analysis of prepositional phrases easier.

Arnott (1970) identifies twenty (20) different forms of prepositions in Fulfulde language. They are: -

- e 'in the vicinity of'
- to 'in the presence of'
- haro 'at'
- diga 'from'
- ngam 'because of (for the sake)'
- dow 'on', 'over'
- les 'under'
- nder 'in', 'among'
- gaba 'beyond'
- b
- adi 'near'
- ba/bano 'like'
- sakko 'let', 'alone', 'much less'
- barkaa '

And of nominal structure, through there seems to be no homonymous nominal: -

- hakkude 'between'
- fodde 'in proportion to'

Homonymous with a nominal

- yeeso 'in front of'

ḡ

- aawo 'behind', 'after'
- kombi 'near', 'at the edge of'

Arnott (1970) adds that the above listed prepositions can occur in first position in adverbial complexes followed by a nominal group of various kinds.

Consider the following examples:

- 3a. e luumo 'at market'
 a. cakamayoo 'in the middle of the river'

The pre-nominal form used regularly after any preposition is the possessive pronoun.

Consider the examples below:

- 4a. bamaaba
 Like you
 'like you'.
- b. dowmaare
 on it
 'on it'.
- c. haromaḡḡe
 in them NCM plural
 'in their presence'.
- d. ngammaajum
 because of it
 'because of it'.

Prepositional phrase

In another study, Daudu (2005), states that prepositional phrases are constituents who describe the position of an argument in a clause. He adds that Preposition in Fulfulde often precedes Nouns and follows verbs. Consider the

examples below:

- a. O nastii nder suude ndun
 Pron. V(ts) prep N Det
 'He/she entered inside the room'
- b. O resii nyamdu dow daago
 Pron. V(ts) N Prep N
 He/she keep-(VAp) food on mat
 'She/he kept the food on the mat'

In the above (a and b) examples the prepositions *nder*'in' and *dow*'on' occupy the same positions. They are followed immediately by nouns. Each of the prepositions also follows the verb in each sentence. The prepositions are free since they are not suffixing of the verb.

Daudu (2005) also states that prepositional phrases essentially contain prepositions which are the head of the phrase. According to him the most common prepositions are the locative. They (locative) specify the locations of the action or state of the main verb of the clause. Following the head prepositions is a nominal phrase (NP) which is complement or object Stennes, 1967(in Daudu 2005). Examine these examples below:

- a. nder loonde
 pre. NP
 'inside the water pot'
- a. yaasi saare
 prep. NP
 'outside the house'

In some constructions the head of the prepositional phrase can be preceded by another optional preposition that can be translated as 'at' as a result we will have two prepositions in contiguous position. Examine the following examples

below: -

- a. to nder suudu
 prpe1 prep2 NP
 'Inside at the room'
- b. to yaasi darnde
 prep1 prep2 NP
 'Outside at the kraal'

(Daudu 2005)

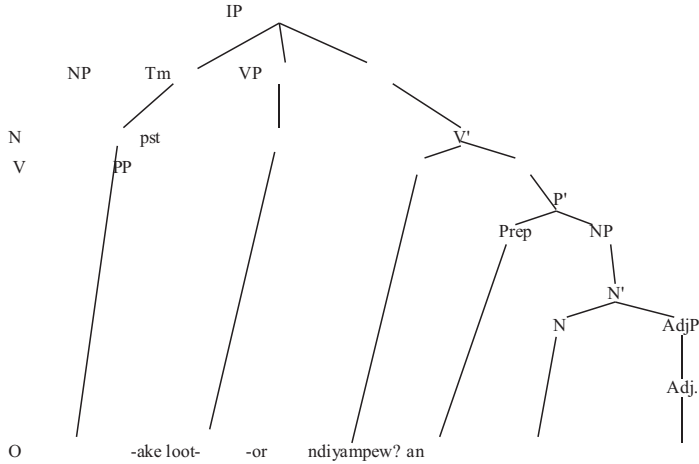
The second preposition occurs as a locative preposition, thereby becoming a determiner of the whole phrase. In terms of meaning, it is not as specific as the preposition following it. It is therefore grammatical to delete the second preposition leaving first preposition. Consider the examples below: -

- a. to suudu
 prep. NP
 'to the room'
- b. to darned
 prep. NP
 'to the kraal'

Breedveld (1995) in Daudu (2005) affirms that extension changes the argument structure of the verb. Examine the following example below: -

- a. O loot-or-ake ndyiyam pewɓam.
 Pron. Verb ext. past NP Adj.
 'He bathed with cold water'

In the above example the extension “-or” attracts an object. As can be seen the preposition here is bounded to the verb as an extension as against the use of 'e' in the case of adjoining nouns to mean 'and' or 'with'. Let consider this on a tree diagram thus



The above labeled diagram shows preposition as free that is not bound to the verb, which reflects its canonical position. It is important we note this because in some dialects of 'bee' is used in place of the '-or-' extension as in this sentence below; -

- a. O lootake bee ndiyampewɓam
 Pron. Verb.Tm prep. N Adj.
 'He/she bathed with cold water'

Apparently, having this type of sentence on a tree diagram would fit in accurately on what we have in the above example. The head of the prepositional phrase 'bee' which is a free morpheme our structure above is preserved.

Analysis and Discussions

This part focuses on the distribution of Fulfulde PPs complementizer, considering the functions they performed within grammatical constructions. This in line with the parameters in which this research work modules its components which were found in Fulfulde language as key areas or positions in which Fulfulde prepositions are realized and the functions they performed within the language. Emphasis can be made on the distribution and complementation of PPs using the following parameters within the boundary

of adverbials in the language:

- a. Adverbial Pps
- b. Complements
- c. Post- modifiers
- d. Partitive constructions

Adverbial Pps

- i. To a yottakee **kolloyelgel**hooshunanal
To- proyottake –prep Nphooshunanal
When you get to the sign take a left
- ii. Dum don mettinan-ayam, to yimbebolwee **sardepijirle**
Pro-don V pro to yimbebolwe prep.sardepijirle
It annoys me when people talk during movies
- iii. Hannah daari**les lesogon**konamoheptigodal mako
Np daari prep-lesogonkona pro. heptigodal Pro.
Hanna looked under the bed to see if she could find her necklace
- iv. Mi tawete**bawonjande**
N.tawete Prep. njande
I will meet you after school

In the above examples (i and ii) the preposition “e” occupies the same positions. They are followed immediately by nouns. Each of the prepositions also follows the verb in each sentence. The prepositions are free since they are not suffixing of the verb. The NPs that come with the prepositions has adhere completeness to the structures. In the same vein, the formation (i) can be independent and meaning can be extracted out of it, but not like the formation (ii) it can be seen as thus:

- to a yottakekolloyel gel, **hooshunanal**

When you get the sign, take the left.

Here, using the punctuation mark without a preposition “e” “to” in the above sentence does not undermine the semantic content of the expression, but proven to be different formation and the complement adverbial “**hooshunanal**” can occur even without a preposition “e”. In the other hand, the

formation (ii) in whatsoever way cannot adhere to this principle, whether the use of punctuation or the complementation remain dependent on other items in the formation, it can be as thus:

* Dum don mettinan-ayam, to yimbebolwesardepijirle

* It annoys me when people talk movies

More so, formation (iii and iv) remains the same with formation (ii) above, but the structural implication to the formation (iii), the preposition *les* “under” is a suffix of the verb (post verbal) *daari*, while the formation (iv), the preposition *baawo* (after) happens to be free or independent preposition (i.e) does not occur as affix to the verb.

Complements Pps

- i. Windudodeftendeneyettum **angam win-dukiidefteren den**
Np. e yettu-ma prep. win-dukii Np
The publisher thanks you for writing the book
- ii. Danyoobe am lati **e-shaaniisoorukiibaade meden**
Np. VAP prep. Shaanii-soorukiibaade pro. det.
My parents have been the reason of selling our house
- iii. Soobajo mako latti don seyi **dou-shaaniidum**
Soobajo Pro. latti-det. Seyi Pre. Np
His friend became pleased about the issue

The formations above show how the PPs complement the whole clausal structures by giving clarity and specification to the semantic content of the formations. In comparison with the formations (i-iii), all are dependents on other lexical items in the formations for their complementation, and meaning can only be drive by either using such prepositions or substituting it with other ones available akin to:

- *dou*win-dukii, *haro*win-dukii, *baawo*win-dukii.e.t.c.

-*dou*shaani, *eshaanii*, *ngam*shaanie.t.c.

As was noted above, lots of substitutions may occur, depending on the formation of the NPs they (prepositions) complement. The structural implication of the formations (ii and iii), the preposition *e* “of” is an affix of the verb *shaanii* “reason” and *dou* “about”, it is as well appear as affix of the verb

shaani“issue”, while the formation (i) with a preposition *ngam*(for) happens to be free or independent (i.e) it does not occur as affix to the verb in the formation but rather appearing as independent lexical item like any other item in the structure.

Post modifiers

- i. Neddoojo**monderbade am**dumbappaanyo am
Np. Det-Prep. Np. Dum bappaayo am
The man in my house is my uncle
- ii. Jangobe ben **be jangirdemaundengarti** Kenya
Np. Prep. Jangirdemaundengartikenya
The students of the university came back yesterday
- iii. Yimbew**wonbewuro**annda ko doggata
Np. Prep. wurroannda ko doggata
The people at home did not know what is going on
- iv. Badede **haronyautirde** de mahake no wodi
Np. Det-Prep. nyautirde V mahake no wodi
The house near the hospital is well built

In the above expressions, all the prepositions used to appear as post-modifiers to the NPs in the formation. The post-modifier phrases are what clearly express the semantic content of the NPs they modified in the formation. The example (i and iv) above, prepositions in those expressions occur with determiners, it can be seen as thus:

-monder bade am

He/she in the house

-deharonyautirde

Near the hospital

The preposition *mo* and *de* in the above expressions are determiners and such phrases cannot be fully realized and meaningful when they appear independently and as well when such expressions in (i and iv) appear without such prepositions (i.e)*mo* and *de*.

On the other hand, in example (ii and iii) above, the prepositions *be* and

wonbe appear without determiner. The formation *be jangirdemaude* and *wonbewuro* are post-modifiers to the PPs' in such expressions to stand grammatical even without determiners. This grammatical principle as to the Fulfulde language remains the standard formation.

Partitive constructions

i. Mo salijaabuki **ndudalhabarwolngol**

Pro. VAP jaabukiqtf. Habarwolprep.

She doesn't believe much of that story

ii. Ensheminake to bolide mako **napamdi ha wadoto**

Pro. V bolide pro. ptv prep. (pamdi) ha wado to

We listened to his speech as little as possible

iii. **Dudalbibbeledde den** laliyolde

Ptv. Np prep. laliyolde

Most of the fruit is rotten

iv. **Ko ngelenderbiadidin** jabningol

Ptv. Prep. Biadi din jabningol

Each of the suggestions is acceptable

From the above examples, partitives are used as quantifiers, but acting as either the complement or an adverbial to such expression(s) which modifies/measure the heads in the formation(s). The formation (i and ii) shows how *ndudal* "much" and *na* "as" occur in complementation of the PPs in the formations, it does not matter in Fulfulde language of the PPs position as seen in the example (i) *ndudalhabarwol* "*ngol*". This shows the uncertainty of the most PPs in African languages.

Nevertheless, this reveals out; even in the rest of the formation, partitives occur before the PP in the structure (iii and iv). More testimony comes up that, the complementation or the adverbiality of most PPs can appear as subjunctive or predicative in the structure(s) akin to example i and ii or iii and iv as thus:

The phrase **ndudalhabarwolngol** in example (i) appear predicative so as well **napamdi ha wado toin** in example (ii) which appear to post-modified the structures. While the phrase **Dudalbibbeledde den** in example (iii) appear as subjunctive so as well **Ko ngelenderbiadi din** in example (iv) which appear to pre-modify the structures.

Conclusions

From the discussions above, the present study identifies four most basic key areas where PPs has a good role to play in clausal structure for non-natives to comprehend the internal structures of PPs in Fulfulde language. It also goes ahead to clinch the prepositional order/position as far to its internal formation in Fulfulde language, whether it is free or happens to be affix with the nouns or verbs in the structures. This study also grapples with dependency and independency of the PPs, it was revealed that, substitutions can make changes to the structures and changes can occur in terms of semantic content. Through these scuffle huddles, it was affirmed that complements and adverbials occurring as post-modifiers in the formation with PP, most are reserved to consider the presence of determiner in the structure. Partitive on the other hand, shows the uncertainty of the PPs in Fulfulde language, where the actual positions of the PPs cannot be determine as to where it can appear, but as to the case of partitives; they appear either as subjunctive or predicative.

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WOMEN IN BURKUTU ENTERPRISE ON THE JOS PLATEAU TIN MINES, 1909 -1959 `

**Nimlan Rabi Menmak
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Abstract

Women entrepreneurs play pivotal roles in poverty reduction, job creation and economic development. However, women entrepreneurship in burkutu on the Jos Plateau have not been given due attention. This study examined how the colonial economy influenced continuity and change in burkutu enterprise on the Jos Plateau tin mines from 1909 to 1959. It also investigated the contributions of women in burkutu enterprise on the women, their families and the society at large. This paper argued that women are agents of economic development through their participation in burkutu enterprise. The data was collected from primary and secondary sources. The primary sources included archival materials and oral-interviews. Secondary sources comprised articles, books, and theses. The women agency theory was used to examine the agency of women in burkutu enterprise with emphases on its roles on poverty reduction and job creation. This study revealed that burkutu was an indigenous beer that was brewed by women mainly for socio- cultural purposes during the pre-colonial period. However, during the colonial era, it was transformed to an article of trade due to monetization of the economy. Colonial Tin mining on the Jos Plateau promoted and ensured that the culture of brewing and drinking of burkutu continued in order to prolong the stay of the tin labourers. Burkutu which was used for religious rite became a source of relaxation for tin mine labourers. Restriction on the consumption of burkutu diminished. This was because burkutu consumption was tied to purchasing power.

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Keywords: Burkutu and Enterprise**INTRODUCTION**

All societies across the world have for centuries had one or many forms of indigenous alcoholic beverages like burkutu. African countries have different indigenous beers produced from agricultural produce like millet, sorghum, palm trees, wheat and bananas. Examples of the names of these indigenous beers are called “burkutu” “pito” palm wine, and 'Ogogoro' in Nigeria (M.Dimelu, C. Agbo and E. Igbokwe: 2011:69), pito and burukutu for Ghana (A. Atter, K. Obiri-Danso and W. K. Amoa-Awua: 2014) Tonto in Uganda (P. Mwesige and T. Okurut: 1994), Tchoukoutou in Benin (A. N'tcha: 1995) and Muchaiwa and Ngoto in Zimbabwe (O. Dodo, E. Ndanga and G. Dodo: 2012) and Urwagwa in Rwanda (K. Shale, J. Mukamugema, R. Lues, P. Venter and O. Smidt: 2012). The art of brewing burkutu was the preserve of women, especially elderly women, who were sometimes assisted by their daughters or female dependents. E. Akyeampong (1996) asserted that Palm wine, which is a traditional beer among the Asante ethnic group in Ghana, was brewed by women.

Scholars like S. Shackleton (2004) and I. Rampedi (2010) have studied women entrepreneurial activity in local beer in South Africa. They acknowledged their contributions with regard to poverty reduction and job creation. A similar research was conducted by P. Mwesigye and T. Okurut (1994) on the entrepreneurial activities of Uganda women in alcoholic beverages. In Ghana, V. Abankwah and M. Abebe (2011) recognized the role of women in traditional beer “pito” enterprise and its sustenance of their livelihood. Similarly, In Nigeria, scholars like O. K. Achi (2005) recognize women's roles in brewing burkutu, indigenous beer in Benue State, of North central region of Nigeria. Scholars like J. Ibrahim and I. Aondover (2013) have acknowledged the role of women indigenous beer (burkutu) production. Therefore, the indigenous beer entrepreneurial activity of women in Jos Plateau from a historical perspective has not been considered. Furthermore, development policies, projects and educational practices ignored women's indigenous knowledge of brewing and marketing of beer. The exclusion was based on the fact that women's indigenous knowledge and technology was unscientific by western standard

(M.Winniefridah and M. Manuku: 2013) Therefore, it was irrelevant to economic growth and development (Gundu,2012). Hence, this study focused on Women that were brewing and selling burkutu in different mining camps on the Jos Plateau such as Niger Company (NC), Naraguta Extended, Jos Tin Areas in Jos, and Lucky Chance mines at Bukuru, Mai-Adiko in Rayfield, Gold and Base Metal Group at Dilimi among others. Nevertheless, border markets or nearby village markets are out of the scope of this study.

THEORETICAL FRAMEWORK

This study is based on Women's Agency theory. The story of women domination is a known fact, which is not debatable, but it does not tell everything about women. The women's agency theory was popularized by A. Sen (1999). It was rooted in the work of Mary Wollstone, *A Vindication of the Right of Woman*, published in 1792. Her work encompassed beliefs in the rights of women to their well-being and rights aimed at the free agency of women. Commenting on the agency theory, Sen made the following submission:

both these features in the agenda of women's movement, but it is, I think, fair to say that the agency aspects are beginning to receive some attention at last, in contrast to the earlier exclusive concentration on well-being aspect. Not long ago, the tasks these movements faced primarily involved working to achieve better treatment for women – a squarer deal. The concentration was mainly on women's well-being and it was a much needed corrective. The objectives have, however, gradually evolved and broadened from this „welfarist' focus to incorporate and emphasize the active role of women's agency. No longer the passive recipients of welfare-enhancing help, women are increasingly seen by men as well as women, as an active agent of change; the dynamic promoters of social transformations that can alter the lives of both women and men (A. Sen, 1999; 11).

The women's agency theory is appropriate in interpreting women's agency in entrepreneurship with a focus on burkutu. This study posits that entrepreneurship in indigenous beer is another strategy through which women in Jos displayed their entrepreneurial capability. Women were the active and

main participants in this entrepreneurial activity. They were responsible for its development and transmission of the traditional technology from one generation to another (Garba Marian, 2016). Women empowered themselves economically and supported their families and the society at large from the profit they realized from their burkutu enterprise. By this, women were key instruments of development, not mere victims of patriarchal society.

During the colonial era, the men (their husbands) were incapacitated by their tax obligation so their wives engaged in burkutu enterprise and assisted their husbands in paying their taxes to avoid being beaten by the agents of the colonial system.

ORIGIN OF THE BREWING CULTURE OF BURKUTU

Indigenous traditional technologies and knowledge systems included agriculture, construction; medicine and processing of agricultural products like burkutu were practiced for the sustainability of the pre- literate community. The technology of brewing burkutu was transferred to the practitioners by their fore mothers. The knowledge was indigenous to the people because each ethnic group had its own unique way of brewing that was acquired from their foremothers who used the available cereals and agricultural produce in their immediate environment (Paul Chundung2016), This view is collaborated by Manyaka (2006) who stated that the indigenous knowledge which enabled their predecessors to live and flourish was passed down from one generation to another through practice. This indicated that the knowledge of the brewing burkutu was indigenous to the people. It was a very old human practices in ceit was passed onto this generation by practitioners ' foremothers.

THE PROCESS OF BREWING BURKUTU

In the course of brewing burkutu, two types of porridge were produced, namely, a sweet porridge and fermented porridge. The two were mixed together to create burkutu. Brewing burkutu was labour intensive and time demanding. It had multi-step procedures which were as follows:

Women soaked sorghum in a pot of water, the bad particles were removed. They used small calabash to remove the stones that were present in the sorghum and allowed the grain to soak for hours. For example, they soak it in the evening of a particular day, and then removed it from the water the next day. They used baskets to drain the water from the sorghum which they put inside a thicker basket and covered for 2-3 days in order to germinate. They sprinkled water on it on a daily basis. The sprouting sorghum was dried for one or two days depending on the season or the intensity of the sun. The dry sprouting sorghum was milled either by stone or wooden mortar and wooden pestle. Most women used grinding stones to mill and few used mortar and pestle. The women did organized cooperative labour known as *gaya* to grind it. They shared the grains among them. Alternatively, they ground it in rounds by allocating the grinding of the first round to the first set of women, second round to the second set of women and third round to the third set of women until it was well ground into flour. The women used *matakadi* (a circular hand sieve) to sift the flour to ensure it was well ground and they put the flour inside a big calabash (Yop Iang, 2016).

Both porridges were prepared through the same aforementioned procedure but it was cooked differently. The sweet porridge (*machi giya*) was cooked extensively for two days. After mixing the flour with water, women used a clay pot to cook it briefly for the first time. Before cooking it the next day, the women tasted it to be sure it had a sour taste before cooking it. The women cooked it for two days. The fermented porridge (*Migi giya*) was cooked once for some hours only within a day. The sweet porridge and the fermented porridge were then mixed together in a pot to ferment and the next day it would be full of bubbles ready for consumption (Yop Iang, 2016).

During the pre-colonial period, the women used their traditional technological tools to brew burkutu. S. Haggblade and H. Holzapfel (1996) confirmed the above processes of brewing burkutu in Jos Plateau in their study of African indigenous beer brewing in Southern Africa. They acknowledged the subsequent stages for indigenous beer brewing which were malting, souring, boiling, mashing, straining and alcoholic fermentation. The difference between the two was the grains and time.

THE ROLE OF BURKUTU AMONGST THE PEOPLE IN JOS PLATEAU DURING THE PRE-COLONIAL PERIOD

Burkutu was the cultural heritage of the people and the pillar that held the various structures of the pre-colonial society to enable it to function effectively. It performed religious, cultural, social and economic functions for the people in Jos Plateau. In away, their life then revolved around burkutu. Its consumption was controlled by customs and traditions. B.I Kalafeng(2008) also corroborated this view in her study of microbiota and my co toxins in traditional beer associated with brewing and consumption practices in the city of Kimberley in the Northern Cape province of South Africa. She asserted that:

The traditional beer was brewed for festivities, rituals, marriage ceremonies, funerals and cleansing ceremonies, coronations, harvest gatherings, cattle-slaughtering occasions, gatherings for the chopping of firewood, pre- and post-circumcision ceremonies, and births. From the aforementioned, it is obvious that burkutu was brewed and taken for non- commercial purposes; for socio-cultural reasons. All events, rituals, marriages, and births were accompanied by burkutu in Jos Plateau during the pre-colonial period.

Heinrich Barth and Mungo Park, earliest explorers of West Africa, affirmed the existence of indigenous beers in the areas they visited in the 1800s (S.Haggblade and H. Holzappel, 1996). This proved that the culture of brewing and drinking burkutu is not a colonial creation A colonial report described the indigenous beer industry in the following words:

The beer was consumed in enormous quantities among the Berom people of Jos. It further recorded that children of two months old were usually given beer. The men spend most of their time when not engaged on farms in beer drinking(NAK/SNP/259,1914;5).

From the aforementioned, the people in Jos viewed indigenous beer as food for both adults and infants (children). The people have a tradition of consuming burkutu and they valued the sense of happy relaxation which accompanied its consumption.

In addition, *maka* was the act of two people drinking brewed beer from the same calabash at the same time with one holding the left side and the other holding the right side. The people could be friends, lovers, and relatives. *Maka* was practiced by most ethnic groups in Jos Plateau during the pre-colonial period. The “maka” act had social-cultural significances to the people. It promoted unity and their communal way of life. The act was performed by people who were either intimate or those that were not intimate (Gwahan Kangyang, 2016). R. Netting (1964) corroborates the point that burkutu enhanced hospitality among people in a community. Two people could drink together from the same calabash simultaneously among the Kofya people of Plateau.

IMPACT OF COLONIAL ECONOMY ON WOMEN IN BURKUTU ENTERPRISE ON THE JOS PLATEAU TIN MINING CAMPS

The focus of this study is not on the account of the colonization, as the detail discussion of the colonization has been addressed by other scholars (Y. Mangywat, 2013). After the imposition of the British colonial rule on Jos, the colonialists embarked on implementing colonial policies like Native Authority System, alienation of land, taxation, monetization and forced labour which ensured the exploitation of human and mineral resources particularly tin for the benefit of the British colonialists. The study focuses on colonial policies and its impact on women in burkutu enterprise.

TIN MINING CAMPS

The people in Jos Plateau had been mining tin since the pre-colonial period and had advanced to the stage of division of labour and specialization in the tin mining industry then (B. Freund, 1981). Large-scale expatriate mining in Jos was initiated by the Royal Niger Company which started operating at Naraguta from 1902 to 1908. In 1909, the number of mining companies increased from one (1) to thirty-five (35) (NAK/SNP/71273, 1910: 3). The first mining camp was established at Naraguta in 1903 which remained the only camp until 1909 when other mining camps emerged between 1909 and 1911, namely, Jos Tin Areas in Jos, Gold and Base Metal Group at Delimi, Lucky Chance Mines at Bukuru (P. Kums, 2002). By 1911, about seventy (70) mining firms were

participating in Jos tin mining. In 1912, the number of companies operating in Jos tin mining had risen to 85 (NAK/SNP/71323, 1912, 7). As more foreign companies were trooping into Jos, so was more land alienated for mining at the expense of agriculture.

COLONIAL NATIVE AUTHORITY SYSTEM

In Jos Plateau like some parts of Nigeria had a different scheme of Native Authority System (NAS) based on the indirect rule structure was adopted by the British administration. Therefore, British colonial authority, needed agents to serve as chiefs for effective administration (Y. Mangwat, 2013). In Jos, a Divisional Officer was a British official. Jos Division was made up of many districts headed by District Heads and each district comprised many villages which were administered by the village heads (Y. Mangwat, 2013). In Jos, Divisional Officer was a British official. Jos Division was made up of many districts headed by District Heads and each district comprised many villages which were administered by the village heads (Y. Mangwat, 2013). The Native Authority organization was the pillar of the colonial administration in Jos Plateau who carried out their duties brutally and became unpopular among their people. The Native Authority institution imposed the colonial policies like land alienation, taxation, monetization of the economy and forced labour, which in turn became the agents that transformed burkutu from cultural drink to an item of trade.

COLONIAL LAND ALIENATION

It was the responsibility of the Native Authority System to ensure the alienation of land from the indigenous people in Jos to the British colonizers. The British colonial government established and implemented different land schemes that enabled them to achieve their economic objectives. This section analyzed the colonial land policies and their effect on the people, particularly women.

The Land Proclamation Act of 1903 vested the ownership of all the land in the colony to the Crown (D. Bukar, 2013). This implied that all the land then belonged to the British colonial government who alienated it from the indigenous people for tin mining. For instance, in Berom land, between 1903 and 1912, of the total land area of 1,020 square miles, 375 square miles were

appropriated by the colonial state for the British miners (NAK/SNP/3415, 1939:9).

By 1915, 702 of the 1,434 square miles that constituted Jos Division were covered by mining licenses (Bukar,1986).This also encouraged the influx of many companies like Niger Company, Nigerian Tin Corporation and Nigerian Stannaries to Jos who were busy grabbing land for their tin mining activities (H. Alahira, 2001). Mining licensees turned the indigenous populations into “temporary tenants” who could be evicted at will during mining.

By 1931, Jos Division was described as treeless and dotted with wide and deep ponds left behind by mining firms. Apart from the land lost to mining activities, an additional three square miles of land were taken to create Jos Township which serviced the colonial mining society and colonial government (E.Dung, 1992).

The people of Jos Plateau lost most of its fertile land to British tin miners. By 1939, the British miners had acquired 458 (46%) of the total land area of 1,020 square miles inhabited by the Beroms for tin mining (NAK/SNP/3415, 1939). This implied that about 46% of the total land of the Jos people particularly the Berom had been alienated by the state for mining. Gurum community in Buji district had 28 of their 30 square miles obtained for mining by Messrs Law and Rumbold and Company, acquiring 8.22 square miles and also licensed to divert the Gurum River to its mining field (C. Gonyok, 1986).These communities were left with only two square miles for dwelling and agricultural activities. This also encouraged the influx of many companies like Nigerian Stannaries to Jos who were busy grabbing land for their tin mining activities at the expense of the indigenous people (H. Alahira, 2001). Mining activities destroyed land meant for agricultural purposes. The total land alienated from Berom land rose from 46% in 1939 to 590 square miles which was about 54% in 1955 for tin mining. The remaining land was rocky and not fertile (NAK/SNP/3415, 1939: 9).

The land acquired for tin mining constituted the most fertile land in the area; the unfertile and rocky areas were left for agriculture (Garba Marian, 2016).The people were deprived of their major source of livelihood which was crop

farming and animal husbandry. Jos People were forced to become wage labourers on the tin mining fields to pay their tax obligation. Women had to search for an alternative livelihood which they found in traditional beer enterprise. Women demonstrated their agency in indigenous beer.

COLONIAL FORCED LABOUR

During the colonial period, forced labour was drafted by the Native Authority Officials for varied purposes like tin mining, road construction and building residential houses for British colonial officials.

The outbreak of the First World War created demand for more labourers who served as soldiers, porters and worked in the mines. It also increased the demand for tin ore, which was needed for the production of ammunition. Therefore, there was an increase in demand for tin which forces the price of tin to increase from £150 to £200 per ton in 1913 and 1915 (NAK/SNP/1120, 1915: 3). There was high demand for labour which was essential for the extraction of tin by the mining companies to meet the market demand created by the First World War. This was because it was used to manufacture tin cans used for canning foods for soldiers and sailors (P. Kums, 2002).

To resolve the need for more labourers, the companies turned to the colonial government who used state apparatus, namely the Native Authority System such as District heads and village heads through coercion and taxation to increase labour supply. For instance, in 1916, the labour supplied to the companies was 19,250. By 1917, it was 21,817. It rose to 22,289 in 1919 (NAK/SNP/1120, 1915: 5). The tin miners did a lot of innovation to stabilize their labour and increase tin production. The tin miners realized that the labourers were coming from a culture that was centred on drinking burkutu, so they adopted it as a mechanism for labour retention. The first category of women that sold indigenous brewed beer in the mining camps came from Hausa (Maguzawa) land (DungAzi, 2016, Gonyok, 1986: 101). This was because Jos Plateau women then were used to their subsistence economy unlike those women who had been exposed to trade since the pre-colonial era (DavouGaros, 2016). Instead of drinking it as a ritual item, it was now taken as a relaxation item after a hard day's job in the mines. Beer drinking was no

longer restricted by tradition but labourers took beer as long as they had money. Burkutu was a distraction, where the labourers would go and spend the money they worked for after being taxed. This prolonged their stay in camps and some labourers preferred the camp to their home because it was lively. V. Charles (1978) also corroborated the aforementioned point in his study of South and Southern African mines; how alcohol was employed as a strategy for prolonging and stabilizing migrant labour force within the tin industry. Like in Southern Africa, the Jos tin miners adopted the indigenous beer for the retention of labour.

The demand for labour by the mining companies kept on rising steadily even after the First World War in 1918. This was in response to the high demand for tin in the world market. This was due to the fact that European countries, Britain inclusive, had to restock their reserve of tin metal which had dwindled during the war period. Hence, the price of tin metal increased from £200 in 1917 to £300 per ton in 1918 in the world market (NAK/SNP/11206, 1914: 6).

During the Second World War, the colonial state resorted to the conscription of labour for the mining of tin and columbite. This raised questions in Britain between the liberals and socialists in the House of Commons, who challenged the British Government over the conscription programme on the ground that it was being undertaken for the private profit of the mining companies on the Jos Plateau. The British Government defended the conscription, maintaining that it had become necessary to do so to meet war demand (B. Freund, 1981).

The Ministry of Supplies in Britain urged the British Colonial Government in Nigeria to implement measures that increased the production of tin and columbite. The British Government promised to absorb all the quantity of tin and columbite the mine owners produced (NAK/SNP/AR1/2, 1939: 10). To increase production, the miners had to increase the supply of labour. The alternative source of production, which was the importation of machinery, was not possible because of the restriction imposed on the export of machinery during the war (B. Freund, 1981). This embargo imposed on machines importation forced the miners to rely on manual labour. Colonial state Secretariat in Lagos directed the Resident of Plateau Province, Mr. Pembleton, to raise the required labour force by mine owners in Jos Plateau for tin

production (NAK/SNP/1055, 1940). The Resident in turn, directed his Divisional Officers to mobilize the peasants for the mines, stating that:

The need for recruits was urgent and I rely on you to carry out an intensive recruiting as possible. The people concerned have long been accustomed to seek employment on the mines for short period during the dry season; therefore, it will be easy to satisfy the demand. (E.Dung, 1992)The chiefs and ward heads were called to a meeting with colonial officers where they were told to mobilize their subjects for mine work as their contribution to the war effort (D. Bukar, 2013).In February 1942, Britain lost Malaysia to Japan, her major source of tin. This forced her to intensify tin production in Jos. Britain's demand for the tin ore of Jos Nigeria to execute the war led to the imposition of forced labour on the Plateau areas and other Northern provinces of Nigeria (NAK/SNP/9488, 1945:3). This increase in demand for tin made Britain to set a new agenda for the Jos Plateau tin mines, then their biggest source of tin. This was due to the significance of tin metal which was used to produce tanks, airplanes, engines, radio-sets, armored cars and a range of other instruments of war. The enlistment of labourers continued and in 1942, for successful coercion of the labourers, the Native Authorities in each province in Northern Nigeria were assigned a specific number of labourers to supply to mining fields (NAK/SNP/0218, 1944: 4). The District Heads were charged with the responsibility of supplying the numbers required.

Table 2.4: Provincial Allocation of Conscript Labour for Tin Mining from 1942 -1944

NAME OF THE PROVINCIAL AREAS	QUARTERLY LABOUR SUPPLY
Bauchi	4,000
Benue	3,900
Borno	3000
Kano	2000
Katsina	3,200
Niger	2,500
Plateau	15,000
Sokoto	2,900
Zaria	2,850
Total	39,350

Source: (NAK/SNP/0218, 1944, *Ibid*: 4)

From the table, 39,350 were recruited in the period 1942-1944. And at the end of every sixteen weeks, they were required to replace the earlier supply. The programme lasted for twenty-seven months, which was from February 1942 to April 1944. About 217,800 labourers took their turns as forced labourers for tin and columbite mining (NAK/SNP/0218, 1944, 5). Therefore, the highest figure of labourers came from Plateau due to fact the that they were used to the l cold weather, know-how and labour reserved area.

This colonial policy of labour made Jos men, like men from other parts of Nigeria, to migrate to mining camps to form the bulk of labour force for the colonial tin mines. Forced labour pulled out a large number of able-bodied men from farming which was the mainstream of the economy, thereby reducing farm outputs and increasing hardship for the people. Hence, burkutu enterprise served as a livelihood strategy for women who were left behind after the men's migration. Women frequently had many dependents, children and older people to cater for. This gave rise to female-headed households. Women in Jos demonstrated their agency in traditional beer by becoming the heads of household due to the absence of their men who were working in the colonial tin fields (YopIzang, 2016). Even when the men returned home, they had very little to support the family. This was due to the fact that a large share of their earning went to tax and purchase of consumables in the camps. Therefore, women were agents of development.

TAXATION AND MONETIZATION DURING THE COLONIAL PERIOD

The pagans (people of Jos Plateau) who were not conquered by the Fulani rulers and who were independent when the British Government took over the Northern Provinces made no payment annually or otherwise to their village head (NAK/SNP/369, 1921,10). The colonial administration imposed tax on the people for the purpose of pushing the people to work on mines and to cater for the cost of running the colonial administration. Initially, communities on the Jos Plateau paid their taxes in tribute form with grains and livestock (DungAzi, 2016). This was necessary due to the absence of currency among the people but was later rationalized into one payable in British currency. Hence, the economy was monetized during the first decade of the twentieth century (A. Yandaki, 2012). The British colonial government forced the people of Jos Plateau to make payment in British currency not in kind. The tax was used by

the colonialists to force the people to work on the minefields to procure money for their tax obligation. It was instrumental to the exploitation of the natural and human resources in Jos Plateau for the development of the industrial countries while under-developing the economy of Jos Nigeria.

Tax was paid in British currency which was obtainable in the mines and marketplaces. In addition to that, in 1917 and 1918, the Bank of British West Africa, now First Bank of Nigeria, Barclays Bank Dominion, Colonial and Overseas (presently Union Bank) had branches in Jos town respectively (C.Ames, 1934). The presence of these banks aided the imposition of the British currency (Pound Sterling and Pence) which facilitated the integration of the Jos pre-capitalist economy like other societies in Nigeria into the world capitalist economy (C.Ake,1981). The introduction of the money economy transformed burkutu from socio-cultural item to an item of trade and income generation.

The instrumentation for the collection of taxes was the Native Authorities such as district head, village head and dan doka (police). Tax assessment, imposition, collection, and delivery were done by the Native Authority System. Tax defaulters were thoroughly tortured, disgraced and their belongings were auctioned. Areas located closer to the mines paid higher taxes than those further away. Tax rate per adult male ranged between 6d and 1/- in 1910 and 1919, and witnessed an increment in the 1920s to between 3/- and 3/6d (Z.Goshit,1995, 67).

Forced labour that was practiced in Plateau Province from 1939 was abolished in 1945 but the demand for labour in colonial tin mining continued. Therefore, the colonial state and its apparatus had to adopt the policy of a continuous increase in tax to indirectly force the peasants to work on the mine fields . For instance, tax rates ranged between 7/- to 11/- in 1939, there was a 125% increase which placed it to between 15/- to 24/- in 1945. It also increased in the period 1950 to 1959 to about 30/- to 40 in Jos (C.Gonyok, 1986). Therefore, the 1940s to 1950s witnessed the emergence of Jos Plateau women in burkutu enterprise on the tin mining camps. This was because the continued increased in tax brought challenges like family upkeep as men were engrossed with their tax obligation. Seeing how the burkutu enterprise in the mining camps empowered the Hausa (Maguzawa) women made Jos Plateau women to participate in it too.

Women were involved in burkutu enterprise in order to provide income for their family up-keep. The income women realized from this business was used

for household maintenance like feeding, supporting their husbands in paying their tax obligation to prevent them from being beaten, and buying house utensils (Marian Garba, 2016). Women showed that they were agents of development by catering for their family needs in the absence of their husbands and assisting their husbands in paying their tax obligation. Therefore, women were not objects of development but subjects of development

AGENCY OF WOMEN IN BURKUTU ENTERPRISE ON THE JOS PLATEAU TIN MINES

The brewed beer was permitted in the pagan areas (Jos) and native beer was sold in all mining camps and in particular at one or two points east and North–East of Jos town. Attached to each mining labour camp was a trading section, often not clearly defined, where the traders supplied foodstuffs, native beer and other necessities for the labourers residing in the camp (NAK/SNP/30592, 1939,P 3). In the trading area, the traders settled as squatters to the company or private lease-holders. Trading areas were adjacent to or forming part of labour camps but conspicuously separated from the labourers' quarters and mining sites were known as barki' (town) (NAK/SNP/1055,1940: 9). To corroborate the aforementioned point that the informal sector, particularly indigenous brewed beer provided cheap consumption needs of the labour force that was created for the colonial tin industry (A. Mars 1947).

The drinking spot was referred to as 'kanti' or 'gidan magajiya'. There could be one or more magajiya in a camp depending on its size. The magajiya was assisted by two or more women who assisted in brewing and selling the burkutu. The women were either divorcees or single girls. They were always gorgeously dressed to attract customers (labourers) to the magajiya's kanti (Daboyi Mary, 2016).

The labourers usually borrowed cash from the magajiya to pay back after payday. The labourers were paid weekly; Saturdays were their payday. They usually had a break on Sunday. The weekly wages of 4/6d they earned could not cater for their expenses and needs in camp. Thus, they would end up in debt to settle the magajiya after collecting their pay since the magajiya usually gave the labourers beer to drink on credit pending when they were paid (ZiAsanbe 2016). This circle of debt prolonged their stay and thereby stabilizing the labour. The magajiya became an economic power house. Some of the magajiya's became so powerful that the places were named after them. For

instance, the present Barkin Ladi local Government in Plateau State was named after a prominent Magajiyi by name Ladi. Notable magajiyas were Larai Ningi at Makafo and Ladi Ali at Gindin Akwati (Muplang Ann, 2016)

Women entrepreneurship in indigenous beer played a vital role in the stability of labour force employed by the tin industry. This is because the majority of the labour force employed by the tin industry had a culture of drinking indigenous beer. It gave them a sense of happy relaxation after a hard day's work in the mines and energy to work. The beer spots were located in the mining camps, thus the labourers would not have to walk for long distances to drink for their relaxation. Beer drinking spots promoted other activities like gambling which in turn increased their spending and prolonged their stay in the camps (Musa Gyang, 2016).

The men who were solely responsible to provide food for the family were working in the colonial mines to pay their tax. The men could not cater for their families out of the meager wages they earned for tax and their other consumables in camps. Agricultural output had reduced due to the cultivation of infertile land. Women had to participate in indigenous beer enterprise to cater for their families.

CONCLUSION

People in Central Nigeria particularly Jos Plateau had a brewing culture and culture of drinking indigenous beer. Women had been brewing indigenous beer for non-commercial purposes during the pre-colonial era. These non-commercial purposes included socio-cultural reasons like hospitality, labour, rituals, and festivals. Hence, beer brewing and consumption was not a colonial creation. The first decade of colonial rule in Jos marked the genesis of the commercialization of all economic activities specifically indigenous beer (burkutu) due to the monetization of the economy. The colonial policies brought many challenges. Agriculture, which was the major source of livelihood for the people, was deprived of land and labour was diverted to tin mining. Women had to search for alternative means of livelihood which was burkutu enterprise. Women who used to brew burkutu on the instructions of men during the pre-colonial period gradually brewed for income generation for their family upkeep. Most of the women that engaged in burkutu enterprise during this period were elderly women who in turn employed younger women (divorcees and prostitutes) to assist in brewing and marketing of burkutu. In addition, the older women used these younger women to attract customers.

Therefore women were agents of development not recipients of welfare. The burkutu that was consumed during festivals and rituals during the pre-colonial period is being consumed in the mining camps and markets for the purpose of relaxation. There was no restriction on the consumption as long as one has the purchasing power.

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UNDERSTANDING SOCIAL RESEARCH AND THE CHALLENGES TO ITS QUALITY OF RESULTS

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Abstract

The paper discusses social research with emphasis on the challenges that undermine its quality of result. Over time, social research has produced biased results occasioned by efforts to comply with research rules, especially the strict ethical considerations. This bodes ill for social research and as such, tends to defeat its aim. The paper, therefore, examines these ethical considerations and other factors that downplay the quality of social research. The imperative of this study is thus underscored by the disposition of social research as a critical component of human and societal development. While yielding to propositions that strict adherence to rules, especially the ethical norms, improves the quality of social research, the paper nevertheless argues that complete observance of the strict ethical principles in all research situations, not only deters the researchers but also tends to compromise the goal of social research. Consequently, the paper, pragmatically proposes that observance of the ethical norms, especially the informed consent, will draw heavily from the context, nature and purpose of research in order to produce unbiased results. The paper concludes that overcoming the challenges to quality of social research will, doubtless, strengthen its usefulness to knowledge creation, problem solving, and societal development.

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Key words: Ethics, Challenges, Research, Social Research, Quality

Introduction

It is no doubt that social research revolves around humanity and its activities in the social world. This focus on humanity and its activities is predicated on an effort to satisfy man's curiosity to either explore the social world or find answers to identified social problems. Viewed from these perspectives, it is therefore safe to acknowledge the existence of social research in every nooks and crannies of the society. To appreciate this, Neuman (2007) notes that educators, government officials, business managers, human service providers, and healthcare professionals, regularly use social research to improve their various fields. He furthers that people use social research to raise children, reduce crime, improve public health, sell products, or just understand one's life. That is to say that social research digs deep into the social world with a view to finding answers and explanations to numerous social phenomena that besiege our day-to-day activities and equally advances our knowledge of the social world.

Be that as it may, conducting social research is a pertinent undertaking that requires some rigorous processes progressing from selection of a research topic to sharing of research findings to other people. These processes authenticate the scientific nature of social research. The findings of social researches which are shared thus become useful in so many ways. This can be in the form of knowledge generation, solution to social problems, societal growth and development, and social unity, among others. However, in an effort to actualize these, social researchers are constrained by strict ethical regulations and other stringent measures that undoubtedly bode ill for the goal of the research. To buttress this claim, Berg (2001), Green and Brown (2005), Marvasti (2004), among other authors identify some of these challenging factors that social researchers contend with to include ethical issues such as: informed consent and voluntary participation, confidentiality and anonymity. Other factors include: influence of sponsors, politics of research, cost/funding, and violence and insecurity, etc. most of which undermine the autonomy of the researchers to investigate their subjects and come up with quality results.

It is in light of this that the paper looks at social research with a view to exploring the challenges that intersect with the attainment of its goals and, offering practical recommendations. To achieve this, the paper unfolds into four sections. Section one introduces social research and its processes. It argues that social research is at the center stage of human and societal development given its usefulness in every field of human endeavour. Section two dwells on the imperatives and qualities of social research. It mentions the benefits of social research which chiefly includes knowledge advancement and solution to social problems. No less important is the mention of the imperative of social research in the harmonious existence of the people as a social group. In section three, the paper explores the bottlenecks to quality of social research to include mostly ethical issues and contests that complete observance of strict ethical regulations undermines the quality of social research. Section four concludes with practical and sound policy recommendations that will aid social researchers to actualize their goal. These include among others that social researchers should be allowed to use their discretion in the application of ethical considerations.

Conceptual clarification

Social Research

Primarily, research, according to Hornby (2010) is a careful study of object, especially in order to discover new facts or information about it. This implies therefore, that research is an attempt to know new things, facts and information about a phenomenon. It can as well be a reinvestigation into an already established theory or knowledge for the purpose of ascertaining its correctness or compatibility with current trends or situation, thus the term “re” – search, which means to search again. In this light, a more scientific perspective of social research can be seen as a systematic study or investigation of social phenomenon for the discovery of facts and knowledge or solution to social problems. In other words, it can also be to satisfy our curiosity, diffuse knowledge and establish theories about it, or to find a panacea to an identified social problem. In either case, investigating a phenomenon scientifically or systematically transcends the application of commonsense or belief to arrive at a conclusion. To Adler and Clark (2011), it denotes checking our impression

against the facts or being sure of what we are doing. And, to Mahesh and Sara (2011), it seeks to find out explanations to unexplained phenomenon, to clarify doubtful propositions, and to correct misconceived facts. They continued that social research is a systematic method of exploring, analyzing, and conceptualizing human life in order to extend, correct or verify knowledge of human behavior and social life. The understanding and analysis of social life or phenomena as a function of social research, involves the application of scientific method aimed at discovering new interrelations, new knowledge, new facts, and also to verify old ones. Both authors concur that social research simply means a search for facts, answer to questions, and solution to social problems.

That said, as hinted earlier, social research is conducted in almost every field of human endeavour for the afore-quoted purposes. Such fields include: social sciences, medicine, law, engineering, arts, to name but a few. In the field of social sciences, it is called social research or social science research. For clarity, social science, as a broad discipline, is a branch of science that is interested in human societies and the relationships and/or interactions of the individuals within those societies. Included in this discipline are: social work, sociology, psychology, and political science, among others.

Having said this, there are basically two types of social research and two main methodological approaches to social research. The two types are *basic or pure research* and *applied or action research*. Basic research focuses on acquisition of knowledge for theoretical use. The central idea behind it is to satisfy intellectual curiosity. Neuman (2007) avers that basic or fundamental research essentially advances fundamental knowledge about the social world. He contests that its focus is on refuting or supporting or rather, querying theories that explain social phenomenon. Basic research, though lacking in practical application (in short term) is, nevertheless, believed to be the source and foundation of innovative and creative thinking about the social world.

Unlike the basic research that is purely for intellectual exercise, applied or action research is known for its practicability. Its major thrust is on problem-solving and immediate use. As Neuman (2007) projects it, applied research focuses not on building, testing, or connecting to a large theory, developing a

long-term general understanding, or carrying out large-scale investigation that might span years. Rather, it concentrates on quick, small-scale study that provides practical results for short term. This is usually handy for decision-making in many organizations, agencies, and institutions, etc.

The two main methodological approaches are the *quantitative* and *qualitative* research methods. Quantitative research is a type of social science research where data are collected numerically and analyzed to explain social phenomena. It usually presents data in numbers and tends to analyze those data using mathematically based methods such as statistics. By using statistics, Stockemer (2019) explains that quantitative methods not only allow us to numerically describe phenomena, they also help us determine relationships between two or more variables and therefore is the primary tool to establish empirical relationships. According to INASP (2020), researchers using this approach can also examine data that do not normally appear in numerical form (for example, attitudes, beliefs) by collecting the data in a structured way that can be analyzed using statistics. In this way, a researcher might ask respondents to complete a questionnaire where they must rank their preferences on a numerical scale from 'strongly disagree' to 'strongly agree' and so on. It continued that quantitative data can include primary data (such as questionnaire, measurements, etc) or secondary data (such as existing database where the data had been collected by someone else).

In the same vein, qualitative research in social sciences entails the collection of non-numerical data that are analyzed to explain social phenomena. INASP (2020) narrates that social scientists using qualitative research methods are often trying to answer questions about meanings, experiences and understandings. For example, they might be interested in how and why a decision was made, why people behave the way they do, or how might people experience a particular situation in different ways. To do this, qualitative research relies on primary sources of data such as in-depth interviews, participant observations, and focus group discussions as well as secondary sources of data such as archival materials, policy documents, etc. These tools, particularly the primary sources of data, Stockemer (2019) corroborates, help us to understand how individuals live, act, think, and feel in their natural setting

and give meaning to quantitative findings.

Aside the quantitative and qualitative research methods, there are cases where researches may require a combination of both methods. In this case, the researcher adopts what is called '**mixed methods**'- a combination of quantitative and qualitative methods of social research.

The process of social research

The concept of social research makes explicit its understanding as a scientific or systematic method of inquiry or investigation. This definition calls to the mind that social research follows a laid down process which of course authenticates its scientific claim. These processes, even though may differ slightly depending on the approach to the research, Neuman (2007) however notes that most social research processes revolve around seven steps.

The first step is to *select a topic* from the broad area of the study. Thereafter, the topic, as a second step, is narrowed down, or is *focused into a specific research question*. At this juncture, the researcher is expected to review some literature or past research on the research question in order to learn or know more about what others have done on the topic. Having focused the topic into a specific research question, it become necessary, as the third step, to *design the study*; that is, to come up with a detailed plan on how the research will be conducted. This focuses on the type of methodology to be used and the subjects to be studied, etc. Done with this, the fourth step to the research process includes *data gathering*. This is where the researcher moves to the field to collect information about the research question already developed. The data will be used to corroborate the literature review that the researcher had done about the research question.

The fifth step entails *analyzing data* gathered from the field. At this point, the researcher, to Carey (2010), critically investigates and unearths meaning and understanding by rigorously exploring themes, perspectives, trends, issues or outcomes that relate to the research question and subsequent aims and objectives. This thus leads to the sixth step which is *interpretation of the data*. This is where the researcher explains and assigns meaning to the data analyzed. He forms conclusion, as the findings, based on the interpretation of the data.

The seventh and final step now involves the researcher *informing others* about the findings of the research. This involves dissemination of findings and it is done through writing a report that entails describing the background of the research, how the research was carried out, and the findings or discoveries of the research.

Importance of quality of social research

Source of knowledge

As earlier hinted in this paper, social research is a huge source of knowledge. This type of knowledge even transcends efforts to satisfy man's curiosity to serve as a base for reasoning and skills development. Research findings are a source of inspiration and knowledge - agencies, departments, ministries, and other organizations and individuals derive most of their inspiration, competencies, and values through research. They equally unearth what is not in public domain, and clarify controversial and vague issues. It is through these findings of social research that knowledge is advanced and people's reasoning towards issues takes rational shape.

Solution to social problems

This is typically a function of the type of research called applied research. It focuses on solving identified social problems. As a matter of fact, one of the promptings of social research is to find solutions to social problems. When a social problem is identified and the solution is unknown or vague, social research becomes a scientific answer to the problem. Through this, the causative factors of the problem are brought to public knowledge which thus facilitates solutions to the problem. It is through this way that so many social problems have been solved and are being solved.

Growth and development

The growth and development of every society is, in part, anchored on the contribution of social research findings. That is to say that social research induces creativity and innovation needed for the growth and development of every society. Through this, theories of motivation, personality, leadership, team skills, etc which plausibly are more acceptable, compatible

methodologies for human and societal transformation, are derived. Social research becomes even more obviously needed in the business sector. For instance, firms and entrepreneurs count heavily on it for knowledge of their customers' behavior, transaction patterns, and needs. These are nevertheless needed to retain and satisfy the customers as well as ensuring business growth and profits. Without social research, this undertaking will become evidently difficult, hence the need for it.

Social unity

Social science takes in-depth look at group relations and how they promote harmonious existence in society. If in a society group relations are substantially strong, collective action becomes proportionally plausible; however, if the reverse becomes the case, collective action suffers defeat and this leads to conflict. So, social science, as a field of study interested in the use of group relations to promote cohesiveness, probes whatever goes wrong in group relations usually through research in an effort to promote same. In this way, cases of intra-group and inter-group conflicts which weaken collective action are investigated. The findings of social research in this regard become handy in dealing with the causative factors of disunity with a view to promoting social unity, cohesion, and group solidarity.

Of no less significance is the role of social research in the formulation of theories which are the bedrock of most decision makings. Social planning, social control, and development of methodologies are also a great contribution from social research. Social research equally improves social welfare by uncovering and recommending for removal of social evils that constrain effective implementation of social welfare policies in different sectors.

Challenges to quality of social research

Ethical issues:

Ethics in research refer to the guiding principle that states the dos and the don'ts with the goal of protecting the study participants and the researchers from harm. It demands that an established procedure must be strictly observed before eliciting and publishing information from the study group. In social

research, ethics are a set of moral and social standards that include both prohibition against and prescriptions for specific kinds of behaviour (Adler & Clark, 2011), and rest on three principles: respect, beneficence, and justice. In light of this, ethical considerations have become the major bottleneck to the attainment of the goal of social research. Given that the freedom of social researchers to extract significant information from their research subjects is restrained, it is not unlikely that scientific interest of the researchers, as observed by Crano and Brewer (2002) will at times conflict with values placed on the rights of individuals to privacy and self-determination. This, however, may not be easily enabling to social researcher. Against this backdrop, some social researchers (Rose, Sue, Graham, & Vikki, 2005) argued that adhering to specific ethical rules in relation to research can affect the very issue that is being studied, such that it becomes impossible to conduct the research. Some of these major ethical considerations are discussed below:

Informed consent and voluntary participation:

Issues surrounding informed consent grow out of the concern to avoid – or at least identify and articulate – potential risks to human subjects. Risks associated with participation in scientific research involve exposure to physical, psychological, or social injury (Berg, 2001). This ethical responsibility demands that participants in any form of social research ought to be duly briefed and their permission obtained before eliciting any information from them.

For Adler and Clark (2011), informed consent means that respondents demonstrate that they understand the study, what is expected of them, and how the information will be used. It also requires that participants voluntarily enter into a research project; that they have not been coerced or duped into participation. It is on this note that Neumann (2007), warned never to coerce anyone into participation. Participation, according to him, must be voluntary all times. The above explanations demonstrate the crucial nature of informed consent in any form of research and failure to observe it amounts to violation of ethical standards.

However, there are so many unanswered questions that are inextricably linked

to the informed consent processes such as issues that are vulnerable to potential investigation and prosecution by the criminal justice system. Information about the research which researchers should make available in the informed consent form has been argued to extend to information about the researcher, their views, and the funding of the research (Scruton, 2004; Wilkinson, 2001), and limits to guarantee of confidentiality. However, some of this detailed information can deter the participants from participating. This is so, especially when the purpose of the research or the funding agency is antagonistic to the participant's belief or where the research topic deals with some socially unacceptable behaviour bearing in mind that the participants' identity and information revealed in the consent form need protection to avoid harming the participants. There may be palpable fear in the participants that endorsing the consent forms may be an easy way to get at them thus putting their lives at risk in case of any negative development. This fear can potentially undermine the quality of participation and affects the quality of the research. It is equally noted that individuals may want to protect their identities from the researcher and expecting the researchers to divulge them runs counter to other ethical principles. For instance, individuals involved in illegal activities who are asked to sign consent forms are unlikely to want to participate in such research and, if they do so, they are likely to give false information thereby making the process meaningless. Still, signed consent forms are not in the interest of the researchers as they may force researchers to be complicit in the prosecution of research participants which would contravene researcher's responsibility to their participants (Coomber, 2002, as cited in Rose, Sue, Graham, & Vikki, 2005).

In another development, in the case of observational studies, providing information and seeking consent can affect the quality of social research. Social researchers, Holman and Bulmer (1982) noted, have argued that it is not always appropriate to provide information (and seek consent) for participation in that once people know they are being observed, their behaviour is likely to change. For instance, going to a beer parlour and informing the drinkers that they are being observed to ascertain the effect of alcoholic intake on their behaviour will certainly result in negative outcome as the drinking behaviour of the participants will change in order not to misbehave. This, no doubt, will

automatically lead to biased results. This explains why some researchers contend that withholding information and consent from participants in some research contexts is appropriate because it is the only way that some areas of social life, institutions or organizations can be exposed and it is in the public interest that such exposure occurs (Rose, Sue, Graham, & Vikki, 2005). On the other hand, beyond these, there are instances when informing the participants that they are being studied and needing their consent appears irrelevant and time consuming, especially in observational studies. For example, if a researcher wants to study crowd behaviour in a football match when a goal is scored or during protests and demonstrations, seeking information from the study group becomes unnecessary. This is because of the large number of the study group and the nature of the research which needs no prior information.

Thus, it is recognized that many phenomena, as observed by Crano and Brewer (2002), could not be researched at all if the ideals of informed consent and voluntary participation were fully met, and that the rights of participants must be weighed against the potential significance of the research problem. For instance, a researcher who wants to carry out a study of sexually – abused victims (rape), People Living With HIV/AIDS, drug addicts, commercial sex workers, cultists, etc, sometimes find it uneasy talking to such group of people. There is also the possibility of getting negative comments and false information from such group of people; and, there is also the tendency, because of the peculiarity of their circumstances, to decline from participation. Again, if in a study group, the number of participants who concur to the terms and conditions of the informed consent form and who voluntarily agrees to participate is insignificant, information elicited from them may not be generalizable - the scientific aim of that research may be defeated. Babbie (2013), concurs even more strongly to this view and avers that in the most general terms, the scientific goals of generalizability are threatened if experimental subjects or survey respondents are all the kinds of people who willingly participate in such things. He furthered that in the case of a descriptive survey, a researcher cannot generalize the sample survey findings to an entire population unless a substantial majority of the scientifically selected sample actually participates – the willing respondents and the somewhat unwilling. Affirming this view, Green and Browne (2005), hold that

a common criticism of qualitative studies with small sample sizes is that they may not be generalized.

Anonymity and confidentiality:

In social research, anonymity and confidentiality demand that all the identities of the study participants including the information revealed by the participants should be kept away from all other parties except to the researcher and which must be secure both during the research process and after the research. Or, better still, that the identities and information revealed by the participants should not be disclosed in a way that the participants be recognized. The need for this arises because some research participants are vulnerable to some research topics in which case, responding to the research topic might reveal the participants' inner secret and might as well dredge up emotional and psychological pains to them. Some on the other hand tend to put the participants at risk if their identity is revealed. Apart from the fear on the part of the participants who in most cases, decline information on grounds that the researcher might disclose whatever information given to them, the researcher himself also has his own handicap.

In anonymity and confidentiality, the researcher uses codes and pseudonyms to represent the participants. This makes identifying the participants and going back to them in case of further research needs quite challenging to the researcher. On the other way round, if the researcher keeps the identities of the participants for further research needs, the tendency to put anonymity and confidentiality of the participants at risk becomes highly probable. It is in light of this that Laumann, Gagnon, Michael and Michael (as cited in Adlar & Clark, 2011, p. 58) maintains that keeping participants' information means that confidentiality could be at risk because it is possible through a subpoena to link a given data record to a specific person. This creates a serious problem to quality of social research. A social researcher trapped in this situation finds himself between the devil and the deep blue sea. The researcher is in dilemma and at risk of keeping or not keeping participants' identifying information while the participants themselves are scared of the researcher disclosing their secret information to others. For instance, in some corporate organizations, some express unwillingness to give out information to the researcher for fear of being

sacked if the information is leaked.

Influence of sponsors:

In many instances, research projects are being funded by agencies, governmental and non-governmental organizations. And, by and large, most of the organizational, research - sponsored topics may be tailored towards the ideologies of the sponsor. A central ethical principle in research, according to Adler and Clark (2011) is honest reporting – the responsibility to produce accurate data, report honestly, and disseminate it in both professional and community forums. However, this is not always the case, especially when a research topic is sponsored by an organization or agency. Some organizations and agencies use research to gain prominence and therefore cannot sponsor a research that will produce damaging report. Hence, researchers may be pressured to act unethically by redirecting the findings to reflect the pre-determined intentions and goals of the funding agencies.

Lending their voice to the above assumption, Adler and Clark (2011) noted that research funding can be a source of concern as funding agencies and sponsors might influence research agenda and methodologies by making awards on the basis of certain criteria. They continued that funding agencies can limit the freedom of researchers by imposing controls on the release of research reports and limit public disclosure of findings as a researcher, hired and paid by an organization, can face expectations to publish findings that support their goals. Giving a vivid account of the influence of sponsors on the quality of social research, Neuman (2007) explains that: first, researchers may be asked to compromise ethical or professional research standards as a precondition for receiving a contract or for continued employment; second, sponsors in most cases dictate to the researchers what will be the outcome of the research; third, sponsors can limit the conduct of social research; fourth, government agencies may suppress scientific information that contradicts official policy or embarrasses high officials; and, fifth, sponsors may ask researchers to conceal their (sponsors') identity, especially if the research topic is such that the research participants are opposed to. That is to say, any act contrary to the whims and caprices of the sponsors may attract retaliation against the social researcher who acts in the contrary.

The above assertions made by Neuman (2007) are clear indications of how the influence of sponsors of research projects compromises the quality of social research. The freedom and autonomy of the researcher are limited and the researcher finds himself at the mercy of the funding agency. In this case, the researcher, Neuman continues, is faced with three hard options: to yield to the demand of the sponsor; to abstain from the research; or, to report the unethical pressure on him to outsiders in the form of 'whistle-blowing'. The two later options are conspicuously precarious. Specifically, whistle-blowing, he continues, can result to: loss of a job, no promotion, lowered pay, an undesirable transfer, abandonment by friends at work, or incurring legal costs. In view of this, giving the grinding hardship and avalanche of uncertainties for the future, one wonders how many researchers are willing to sacrifice their job on the altar of strict ethical compliance, especially in developing and uncivilized countries like ours. They only act the scripts of the sponsors. Topical and controversial issues are embellished to either project or protect the image of the sponsors and in this way, the quality of social research becomes compromised. Social researchers who are constrained by this irreconcilable situations find themselves working to meet the expectations, priorities, and politics of their funding agencies already handed down to them (researchers).

Supposing in Nigeria, a researcher working with the presidency is sponsored to assess the people's perception of the president's inclusive governance in the country within a given period, it will be unlikely for the research to work against the predetermined objective of the presidency. Such research will be overwhelmed by circumstances around the president's interest in order to save the face of the government, especially if it has poorly performed. This is so, especially if the findings are contradicting to their views and embarrassing to the presidency. The researcher will be pressurized and suppressed to impress the government. This unethical practice, however, impoverishes the quality of social research, especially in developing countries.

Politics of research:

This centers on how politics intersect with the efforts of the researcher to conduct a research and come up with objective findings. Politics of research revolves around power dynamics beyond the researcher's control. Such power

shapes the process and outcome of social research and to a large extent, determines who does what, when, where, and how. This is particularly so, especially when proposals for research are submitted to committees, management, or sponsors for approval and/or funding. In some cases, their decisions constrain the researcher from freely determining the direction of the research because of interests and power dynamics within the decision-making bodies. To demonstrate this, in the academic community, research proposals (for instance, grants) are usually submitted to universities for approval and, the committee uses its position and power to administer judgment about the proposal. Its decision, in most cases, determines the direction of the research and this has an overbearing influence on the power of the researcher.

In social research, the same situation applies. Neuman (2007) remarks that politics of research usually involves actions by organized advocacy groups, powerful interests in society, governments, or politicians trying to restrict or control the direction of social research. He furthered that political influence over social research has included preventing researchers from conducting a study, cutting off or redirecting funds for research, harassing individual researchers, censoring the release of research findings, and using social research as a cover or guise for covert government intelligence / military actions. These undue interferences on the autonomy of the researcher bode ill for the goal of the research. The findings of such research will not be in the public interest as critical issues to be investigated tend to be suppressed to achieve a predetermined aim. This however cannot be a true representative of quality of social research. Obviously, politics of social research rests on the fear of the researcher discovering something damaging or indicting to the politicians or other interest groups. If for example in Nigeria a social researcher is hired to investigate cases of high profile assassinations in the country, let us say, from 1980 to 2020, it is unimaginable the level of frustration that will greet the researcher for fear of indicting or uncovering the evil deeds of some personalities and political leaders. Rather than allowing the true purpose of the research to come to light, the fund for it may be diverted to other purposes that are consistent with the views of the political class, or the level of pressure on the researcher will prompt a biased result. In this case, when the researcher is frustrated, quality of the research will be compromised.

Cost/funding:

Though not peculiar to any particular clime, funding is another challenging factor that weighs down the efforts of social researchers to provide quality findings. Some researchers carry out studies on a large scale which will require huge amount of money. In such a research project, some individual researchers may not have what it takes to do the research because of the huge financial involvement and trying to shortcut the research processes because of insufficient funds may lead to low quality of research work.

Aside money spent on procurement of research materials, money paid to research assistants, cost of feeding and transportation, lodging and other logistics, sometimes, participants are offered financial benefits or its equivalent in exchange for their willingness to participate. Essentially, one cannot rule out the possibility of investing huge amount of money in extracting better information from research subjects. Ultimately, it is assumed that compensation to the participants for their time, risk, and willingness would urge them to share their views honestly to the researcher. For instance, in a study of women living with HIV/AIDS carried out by Desiree Liambro, a sociology student at Brown University, Canada, she felt that compensation for participation would attract the attention of those of the study population who would be less accustomed to sharing their stories and offered all the participants some compensation for their time. As a result, she offered each participant a \$ 10.00 gift certificate, a decision which was approved by the Institutional Revenue Board (IRB) in Canada (Adler & Clark, 2011). The above story sums up how insufficient fund becomes a problem to quality of social research. Inducement therefore is a strategy that researchers use to strike a balance between the participant's right to decline giving information and the researchers desire to collect information and achieve a high response rate from the respondents.

Attitude of the researcher:

It will be misleading to assume that the only bottleneck to quality of social research comes from the environment external to the researcher. In some instances, researchers themselves are not wholly blameless and ethically

upright in the conduct of social research. This implies that there are some personal, unethical behaviours and practices, summarily, scientific misconduct, on the part of the researchers that undermine the quality of social research. That is to say, unlike ethical considerations and other factors external to the researcher, this attitude is usually in the form of *research fraud* and *plagiarism*. These actions are a deviation from the paradigm of social research and are therefore incriminating to the researcher and as well, undermine the quality of social research.

A researcher is involved in research fraud when he fabricates nonexistent data and analyses and presents the invented data as real or collated data from the field. In the same vein, it can be when a researcher manipulates collated data to suit his whims and caprices. For instance, a researcher can collect a small amount of data from the field, analyze it and duplicate the data and results into large numbers to get a substantial amount of data for generalization of findings. This, the researcher can produce from the comfort of his room. Research findings obtained in this way is falsified, unethical, and does not in any form represent quality of social research.

Plagiarism, on its own, amounts to a researcher lifting part or all of someone's research work and treating such work as his' (researcher) without acknowledging the source. It is a clear case of theft in the academic circles. Such stolen work could be from a research colleague, student, or another person, that the researcher finds of help to his work. This attitude is absolutely unacceptable among the research community and can potentially jeopardize the quality expected of the research. A researcher is expected to be honest in the collection, analysis, and reporting of data to enhance the quality of the research.

Violence and Insecurity:

These are unavoidable circumstances that can infringe on the researcher's preparedness to conduct a hitch-free, quality research. This situation can occur anywhere, anytime in a dysfunctional society, especially where interpersonal, intra-communal, or inter-communal relationship is highly mismanaged and poorly handled. Social research needs not be conducted in a tense, heated atmosphere for maximum cooperation from the research participants and

community, and again, for the safety of the researcher, his team, and the research participants. Though depending on the nature of research, even when the researcher opts to conceal his identity and only observe, the situation still becomes precarious in the event that the observed group may unearth the mission of the researcher and decides to harm him.

More importantly, some research topics are so sensitive that the researcher might need classified information to boost his research. In an atmosphere of violence and insecurity, the researcher could be seen as a suspect, a spy, or espionage and thus may not be allowed access to classified information needed for the research. For instance, in their work on social work and terrorism, Omeje and Otunko (2019), observed that insecurity is capable of undermining the social workers ability to carry out research on the best approach to address terrorism in terror affected areas - a situation they lament can cut short innovative ideas on counterterrorism that might emerge from such extensive research. This situation becomes quite challenging especially if data for the research are to be collected in such volatile area, or where the research is needed at the same time that violence and insecurity are raging in the study area. On the other hand, if a researcher applies to the local authority to be escorted by the security forces, the presence of such security personnel might scare the respondents from speaking up. This situation also becomes a strong bottleneck to quality of social research.

Conclusion and recommendations

A cursory glance at the paper shows that social research is interested in knowing more about the social world and solving social problems. The process of social research involves seven steps around which most social research processes revolve. These processes therefore authenticate the systematic and scientific claim of social research. The paper also explored the significance of social research and argues that social research serves as a source of knowledge, panacea to social problems, and plays vital roles in formulation of theories and decision-making among others. Ultimately, the study explicitly analyses the challenges that restrain social researchers from achieving the aim of their research. Included in these challenges are majorly the ethical issues such as the informed consent and voluntary participation, anonymity and confidentiality.

Other no less important constrictions are the influence of sponsors, politics of research, among others. Specifically, the study, while admitting the significance of ethical considerations in the improvement of quality of social research, argues that strict observance to ethics will undermine the intention of the research. It therefore proposed contextual observance of the ethical considerations based on the purpose and nature of the research. It is only through this, that the goals of social research can be materialized. Having said this, the following recommendations may therefore be of help to navigate the complexities of social research, and enable researchers to conduct and come up with effective findings:

Social researchers should be allowed to use their discretion in the application of ethical issues in research. This is to avoid ethical situations that can potentially deter the research participants from freely giving out information that may be of help to realize the goal of social research. Again, avoiding such situation can as well help navigate the researcher out of situations that may cause conflict of interest and/or put the researcher at risk. This will of course improve the quality of social research instead of defeating the scientific aim of the research.

There should be a legislation that will protect social researchers such that the excesses of the funders will be checked. This will forestall undue pressure, threat of sack and actual sack from job, and censoring of the research results by the funding agencies or sponsors. Additionally, an independent body needs to be created by an act of legislation to have an oversight on the researchers and funding agencies. By this, social researchers and sponsors will display high level of maturity, decency, and professionalism in the course of research.

In the same vein, sanctions need to be recommended against researchers caught perpetrating research fraud. That is to say, there should be an established sanction for research fraud to deter intending and actual research fraudsters from embarking on research fraud.

Finally, among others, social researchers should be mandatorily allowed access to classified information to allow them uncover vital information that will help improve the quality of social research for public good. It is therefore the conviction of this study that adherence to these recommendations will improve

the quality of social research which in turn, will contribute immensely to societal development.

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RELEVANCE OF SEXUAL INCIDENCES AND HARASSMENT IN NIGERIAN TERTIARY INSTITUTIONS:- CAUSES, EFFECTS AND WAY OUT

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Abstract

This paper analyses the prevalence of sexual incidences and harassment in Nigerian Tertiary Institutions: Causes, effects and the way forward. Sexual incidences or harassment are antisocial behaviour which are common in tertiary institutions of learning in Nigeria. These unethical incidences have great consequences in the quality of education and management of tertiary institutions. The paper has discussed the major causes of these sexual abuses or harassment which include lack of academic integrity, indecent dressing, declining of academic standards, inadequate security outfits, lack of specific policies on sexual harassment and patriarchal configuration of the society which appears indifferent about sexual abuse or harassment. The effects of sexual abuses such as psychological problems, lower academic standards, loss of academic interest and school drop-out, health challenges due to transmission of sexually transmitted diseases, and psychophysical problems such as stress and depression have been highlighted. The paper recommended more surveillance and security outfits on campuses and involvement of parents in the decision making and disciplinary measures of tertiary institutions to provide appropriate mechanisms for punishing those who are found culpable in perpetrating sexual abuses.

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Keywords: Prevalence, Sexual Incidences, Tertiary Institutions, Causes, Effects and Way Forward Introduction

Globally, the incident of sexual abuses and complains of sexual harassments continue to be on a high increase (Joseph, 2015 & Bello, 2020). Sexual abuse and harassment is a common phenomenon today, not only in the workplaces, but also in educational institutions across the globe (Taofeeq, & Dare, 2021). According to Africa Polling Institute (API) and Heart Minders Advancement Initiative (2019), tertiary institutions (TIs) in Nigeria have been at the spotlight in recent times, with increasing allegations of sexual harassments and abuses on campuses. Research findings have indicated that this menace is on the rise because the authorities of tertiary institutions have shown little efforts at addressing it in the spirit of collegial camaraderie (Ajao, Sodipo, & Ajibare, 2020).

The term sexual incidence in this context refers to sexual abuses or sexual harassment that manifests and occurs in tertiary institutions. Latcheva (2017) defined sexual harassment as any unpleasant gesture displayed to an individual which could be insulting, intimidating, humiliating, malicious, degrading or offensive and which has seriously attendant effects on his/her performance or personality. The World Health Organization (1997) in *Mezie-Okoye and Alamina (2014)* defined sexual harassment as any sexual act, or attempt to obtain a sexual act, unwanted sexual comments or advances, or acts of traffic, or otherwise directed, against a person's sexuality; using coercion, by any person regardless of their relationship to the victim in any setting; including but not limited to home and work places. According to Paludi, Michele and Barickman (1991) in Omotosho (2015), sexual harassment is intimidation, bullying or coercion of a sexual nature, or the unwelcome or inappropriate promise of rewards in exchange for sexual favours. McCann (2018) described sexual harassment to include two elements of sexual conduct and sex-based 'behaviour, which are unacceptable to the recipient. Page and Pina (2015) viewed sexual harassment as a societal problem that has affected workplaces all over the world, with serious negative implication on organisations or learning institutions. Sexual abuse, on the other hand, refers to molestation and the art of forcing undesired sexual behavior by one person upon another (Duru, Aguocha, Iwu, Oluoha, Okedo-Alex, Ohanle, & Nwaigbo, 2018) Based on the foregoing, sexual abuse or harassment is seen as a forceful sexual relation that has physiological, psychological, and sociological effects on the personality of the victim(s).

Incidences of Sexual Abuses/Harassment in Nigerian Tertiary Institutions

Sexual abuse or harassment is a global issue which cuts across social class, cultures, tribes, ages (Ahmed & Tijjani, 2019), and has eaten deep into the fabrics of tertiary institutions and many work places (Akinbode & Ayodeji, 2018 & Suleiman, 2017). Contrary to the myth that most perpetrators of sexual abuse/harassment are strangers, several research findings have revealed that most of the sexual abusers are usually intimate partners, friends and someone within the family or work places (Duru, Aguocha, Iwu, Oluoha, Okedo-Alex, Ohanle, & Nwaigbo, 2018). Though **the both sexes** are victims of sexual abuse/harassment, female children and adolescents are mostly affected (Makinde & Nwiko, 2018). However, available literature have shown that males perpetrate the majority (80% - 95%) of sexual abuses, though there are certainly some cases in which female offenders victimize male or female children (Onoyase, 2019 & Taiwo, Omole, & Omole, 2014) .

In Africa, the prevalence of the rate of sexual incidences varies among countries. Alexander (2017) reported sexual incidences in Cameroun as 16%, 23% in Sierra Leone, 34.4% in Ethiopia, 49% in Ghana, 65.6% in Zimbabwe and 67% in Botswan. In Nigeria, the reports on sexual abuses/harassment vary according to different regions of the country (Duru, Aguocha, Iwu, Oluoha, Okedo-Alex, Ohanle and Nwaigbo, 2018). A study from a university in the South-Eastern part of the country reported 36.7% incidences, 51.7%, 46.7% was reported from three South-South universities and 18.4% respectively while lower figures were reported from two institutions in the Northern Nigeria (13.8% and 22.2%) (Effa, Okokon, Nwagbara, & Bello, 2017).

Otekunrin, Makinde and Adepoju (2017) as cited in Taofeeq and Dare (2021) found that 69.8% of female graduates reported having been sexually abused at school by their male peers and lecturers, and 32.2% of female graduates disclosed that they got sexual gestures in trade for academic favours while only 29.4% receive undesirable sexual touching by lecturers. Omorogiuwa (2018) observed that the prevalence of sexual harassment is toward the females than males and females experienced negatively when harassed than males. Furthermore, Alexander (2017) reported that in April 2018, Professor Richard Akindele of the Department of Accounting Obafemi Awolowo University, Ile-Ife was accused to have sexually harassed a female student named Monica Osagie. As a result of this ugly incidence, he was sentenced to 2-year imprisonment by a High Court Judge in Osogbo.

Another mind-blowing revelation regarding sexual harassment in our tertiary institution in Nigeria was reported by an investigative journalist of the British Broadcasting Corporation (BBC) named Kiki Mordi - who disguised as a 17-year-old admission seeker (Duru, Aguocha, Iwu, Oluoha, Okedo-Alex, Ohanle, & Nwaigbo, 2018). In connection to this, a 13-minute viral video showed how a senior lecturer on the campus of the University of Lagos was caught demanding for sex from the disguised student before he could help her secure admission into the institution (Taofeeq, & Dare, 2021). The University of Lagos management after justifiable evidence suspended the lecturers involved in the shameful act and when the lecturer was found guilty, the Governing Councils of the institution terminated the appointment of the said lecturer (Taofeeq & Dare (2021). Taofeeq and Dare (2021) further reported that in 2020, another lecturer Mr Olabisi Olaleye, from Obafemi Awolowo University, Ile-Ife sexually harassed his own student named Motunrayo Afolayan. The university upon proofs and evidences dismissed the lecturer from the university. From the forgoing reports, it is evidence that there is a growing rate of sexual abuses/harassment in many tertiary institutions in Nigeria; hence the need to analyse its causes, effects and the way forward.

Types of Sexual Harassment

Dzeich and Weiner (1990) in **Omotosho (2015)** have divided sexual harassers into the following classes:

1. Public harassers are flagrant in their seductive or sexist attitudes towards colleagues, subordinates, and students.
2. Private harassers carefully cultivate a restrained and respectable image on the surface, but when alone with their target, their demeanour changes completely.
3. Predatory harasser who gets sexual thrills from humiliating others. This harasser may become involved in sexual extortion, and may frequently harass just to see how targets respond--those who don't resist may even become targets for rape.
4. Dominance harasser, the most common type, who engages in harassing behaviour and sees the act as an ego boost.
5. Strategic or territorial harassers who seek to maintain privilege in jobs or physical locations such as a man's harassing female employees in a

predominantly male occupation.

Forms of Sexual Harassment

Ajao, Sodipo and Ajibare (2020), Ahmed and Tijjani (2019), Onayase (2019), and **Omotosho (2015) have identified forms of sexual harassment as follows:**

1. Sexual Abuse: Sexual abuse is here defined as someone forcing another to engage in sexual activity, or interfering with someone's sexuality, against his or her will and without his or her consent. Such abuse, which may involve a male and a female or persons of the same gender, results in physical, sexual, or psychological harm or suffering to the victim. Abuse, in private or in a public place, can range from being kissed without one's consent to touching the sex organs or forced sexual intercourse. Sometimes, sexual abuse can occur between an adult and a child or teenager. Most commonly, however, sexual abuse occurs among people with a personal relationship or where they have had such a relationship in the past (Ahmed & Tijjani, 2019).

2. Unwanted Physical Touching: It is not uncommon in public places such as work and school, especially colleges, for women to experience physical touch with a sexual connotation. This can involve patting the buttocks (bum-patting), open display of sexist images, rubbing of the body, and more-overt molestation. However, in Nigeria, it is difficult to take these particular types of abuse too far, because they are not viewed with any legal seriousness. Perhaps, one of the reasons for this is the fact that Nigerians are known to be warm with close relationship, where touching is generally seen as an act of kindness and friendship.

3. Verbal Assault: Verbal assault or aggression occurs when words are used to control, dominate, and intimidate the victims by yelling, insulting, speaking unkindly, and name calling. Other forms of verbal assault involve judging and criticizing; discounting what the other says, feels, or thinks, and in repeatedly disagreeing with the victims. Verbal assaults can be very psychologically damaging, making the victims feel dehumanized and belittled. This can also lead to serious physical assaults, emotional, and health problems.

4. Indecent Assaults: Section 360 of the Criminal Code provides that: "any person who unlawfully and indecently assaults a woman or girl is guilty of a misdemeanour, and is liable to imprisonment for two years". However, according to section 353 of the same Code, "this felony is punishable with three

year's imprisonment when the victim is a male, rather than two years as in a case of female victims". The fundamental principle of criminal law is that all persons should be protected equally from harm. This means that there is no justification for creating different offences with different penalties to cover the same conduct for persons of different sexes.

Causes of Sexual Incidences and Harassment in Nigerian Tertiary Institutions

According to Onoyase (2019), Makinde and Nwiko (2018), Mezie-Okoye, and Alamina (2014) in Duru, Aguocha, Iwu, Oluoha, Okedo-Alex, Ohanle, and Nwaigbo (2018), some of the predisposing factors and determinants of sexual harassment and abuses reported in previous studies include age, sex, marital status of female, socioeconomic status of women, poverty, educational status of women, occupation, orphan status, type of family, marital status, alcohol consumption, drug use, previous experience of rape or sexual abuse, multiple sexual partners, younger age at coitarche, history of forced coitarche, coitarche with relatives and unknown persons, year of study and living status of students.

Taofeeq and Dare (2021), Akinbode and Ayodeji (2018), and Suleiman (2017) have found many factors in the literature as antecedents of female sexual harassment in tertiary institutions in Nigeria. Some of the factors include but not limited to:

1. Lack of Academic Integrity: Some lecturers in Nigerian tertiary institutions lack academic integrity to diligently carry out their duties as an academia. In some cases, the lecturers are not always satisfied with their performance until they sexually harassed their students at all cost because they know they have the power to do so with little or nobody to checkmate or punish them of such deviant act.

2. Indecent Dressing: Indecent dressing by some of the female students on campus has also increased the occurrence of sexual harassment. Some students often wear dresses that reveal their nudity or nakedness which tempt some male lecturers in offices, or lecture rooms, thereby causing them to engage in sexual harassment when the female students denied their sexual advances.

3. Declining Academic Standards: The academic performance of students is on a serious decline. This is because tertiary education is increasingly viewed as a social vocation with many students preferring to engage in cultism, or high-class prostitution. This situation makes female students vulnerable for

male lecturers who threaten them with failure. In another vicious cycle, some female students are of the view that they can have good grades once they willingly succumb to have sex with their lecturers.

4. Inadequate Security Personnel: The poor state of security in Nigerian tertiary institutions has also in a way encouraged sexual harassment (Akinbode & Ayodeji, 2018). Poor policing as a result of shortage of security outfits on and outside the campus has given avenue for undesirable elements such as students and lecturers the right to harass female students on campus. There have been reoccurring reported cases of female students being raped by lecturers in their offices or by male students (usually cultists) in an ambiguous location on campuses without security surveillance or arrest of the culprits (Makinde & Nwiko, 2018 & Okoroafor, Umoh, & Ojinma, 2014).

5. Gender Stereotypes: The incessant stereotypes against females have also contributed in no small measure to sexual harassment experienced mostly by females. The general phenomena leading to violence against women have effectively downgraded the chances of female students to rise legally, socially, politically and economically to challenge sexual harassment (Ajao, Sodipo, & Ajibare, 2020).

6. Lack of Specific Policies on Sexual Harassment: The lack of legislation on sexual harassment in Nigeria continues to cause female sexual harassment in our tertiary institutions. This is why reported or unreported cases, as well as threats of sexual assault against women remain high in our tertiary institutions.

7. Patriarchal Configuration of the Society: The patriarchal configuration of many African societies, including Nigeria has also contributed to the increasing incidences of sexual harassment against female students. This is because females are considered to have a lower status than males and are frequently seen as having poor power relationships (Makinde & Nwiko, 2018 & Ladebo, 2003). This is amplified when women raise issues of sexual harassment in the society they are often labelled as trouble-makers or are often blame for such harassment (Amukugo, 2017).

Effects of Sexual Incidences or Harassment on Nigerian Tertiary Institutions

The threat of sexual assault in Nigerian tertiary institutions has far-reaching consequences not only for the female students, but for the university as well as for the nation as a whole. Taofeeq and Dare (2021), Akinbode and Ayodeji

(2018), Ogundele, Hassan, Idris, Adebakin and Iyiegboniwe (2010) in Ofojebe (2018) Suleiman (2017), and Boma (2017) have discussed some of the effects below:

1. Psychological Problems: Female who are sexually harassed are often faced with some psychological challenges associated with this illicit act. For example, female victims can be vulnerable to stressful traumatic symptoms arising from this menace which is capable of distorting their thoughts and feelings; leading to depression, sleeplessness, fear, post-traumatic stress disorder, anxiety, and loss of trust.

2. Lower Academic Standard in Tertiary Institutions: Sexual harassment of female is capable of affecting their reputations as well as their academic standards and rankings. This is because academic standards and certificates which should be bagged on merit are now gotten through sex-for-marks.

3. Loss of Academic Interest and School Drop-Out: Females students who are victims of sexual assault by lecturers are often frustrated either by losing interest in their academic pursuit or by a long term drop-out of school. This effect has significantly influenced the girl child education and increased the rate of female illiteracy in the country.

4. Health Challenges: There are several health implications of sexual harassment, particularly the physical and emotional life of the victims. Female students who are victims sexual abuses are frequently affected by HIV/AIDS and other sexually transmitted infections, unwanted pregnancy and other health-related problems.

5. Family Stigma and Violation of Human Rights: The perpetrators of sexual harassment will not only be a mockery in the society, it will also cause a long-life stigma on the family image. Sexual assault is also a form of violation of the fundamental human rights of the victims.

Similarly, Ibrahim, Sogbanmu, Omoju, and Ukwaja (2020) and Ogunbameru (2006) in Omotosho (2015) have identified the following effects of **sexual harassment in Nigeria tertiary institutions:**

1. Victims may Feel Powerless to Stop the Situation: The fear of retaliation or victimization is one of the effects of sexual harassment in tertiary institutions. Many victims of sexual harassment always fear that their complaints will not be taken seriously, or that they may be perceived as trouble

makers, or even victimized.

2. Victims often Blame Themselves: Victims often blame themselves, and fear that others will also blame them for negligence or atrocities.

3. Victims often Change Academic Plans: Victims of sexual abuses or harassment may avoid academic advisers, drop courses, change institutions, drop out of school, or change residence to avoid another encounter.

4. Physical Symptoms of Stress: Victims of sexual harassment often have physical symptoms of stress, stomach problems or headaches. They may also become depressed, moody, irritable, or even shy, which eventually may lead to negative personality profiles.

5. Victims of sexual abuse or harassment often suffer lower self-esteem, self-respect, and self-confidence.

6. Victims of sexual abuse or harassment are often confused about what is happening and/or what can be done about the ugly incidence. This may lead to withdrawal syndrome, with attendant effects such as suicidal, depression, and trauma.

Conclusion

Sexual incidences and harassment in Nigerian tertiary institutions is regarded as a violation of law, departure from the norm, wiping of cherished values and deviation from moral uprightness. The illegal act is associated with lack of trust, accountability or responsibility to one's action or inaction, lack of integrity and poor value system that continue in tertiary institutions without sanctions or remediation. Thus, the undesirable incidences of sexual abuses or harassment has rendered the Nigerian institutions of higher learning to loss their credentials as citadel of learning and centres of academic excellence, character training, and moral development.

Recommendations

To minimize the rampage of sexual incidences or harassment in Nigerian tertiary institutions, the following suggestions have been made:

1. The authority of Nigerian tertiary institutions should regularly organize workshops and seminars on ethical re-orientation for staff and students to combat illegal sexual practices in institutions of higher

learning.

2. The authority of Nigerian tertiary institutions should involve parents in the decision making and disciplinary measures to provide appropriate punishment for the culprits.
3. Managers of tertiary institutions should regularly organize management-students' interactive forums to enlighten students on unethical conducts and related sanctions/punishment.
4. Managers of Nigerian tertiary institutions should establish and equipped counselling centres to guide and render appropriate guidance and counseling services to students who are victims of illegal sexual practices.
5. The health services Departments of the Nigerian tertiary institutions should device quick response measures to address health or environmental effects of sexual abuses or harassment of the victims.
6. The Servicom and security units of the Nigerian tertiary institutions should be equipped and empowered to stage surveillance to uncover remote and far-reaching causes of sexual abuses in campuses, as well as to provide protection to the victims of such abuses. This will assist managers of the Nigerian tertiary institutions to get relevant information and feedback on how to tackle sexual incidences or abuses on campuses.
7. Stringent punishment and sanctions should be melted on those who are culpable of the offence of sexual abuses or harassment to serve as deterrent to others.

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THE ROLE OF CHURCH LEADERS IN NATIONAL SECURITY IN NIGERIA CONTEXT

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Abstract

One of the hallmarks of a developed nation is the Security of lives and property. Security is the mother of invention and development. This is because without adequate Security for all and sundry no meaningful development can be achieved. This is the reason why some nations of the world vote huge amount of money in their annual budget for Security. Existing studies on Security has always focus on the role of Security agents like the Armed forces, the Police, and the legislators with little or no attention paid to the role of Church Leaders in national Security which is central to the understanding and tackling of Security challenges facing the Nigerian society. The thrust of this study is to examine the role of Church leaders in national Security in Nigerian Context. Historical method was used for the study. Study revealed that, security is holistic because it addresses all issues that threaten human existence. Church Leaders are to use their position in the Nigerian society to promote adequate security of lives and property. Moral education in churches will foster peace, unity and harmonious relationship among different ethnic and religious groups in Nigeria. As the mouthpieces for God, Church leaders are duty bound to speak on the ills in governance and the society so that peace and tranquility can be achieved in Nigeria.

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Keywords: Role, Church Leaders, National Security, Society and Nigeria.

Introduction

Security of lives and property is a global phenomenon. All over the world people are concerned with protection of lives, crops, clothes, houses, land, trees, water and other things that cannot be named. There are Security challenges all over the world today. The rate at which terrorist groups are growing is very alarming. In some nations of the world, people cannot sleep with their two eyes closed. Nations of the world spent a lot of money on their military for citizens to live in a safe and secured environment but adequate security is yet to be achieved. It therefore appears as if the end to insecurity in the world is not in sight.

Nigeria like some nations in the world is currently facing some security challenges. There are terrorist groups operating in Nigeria at the moment. The Nigerian government with all her security architecture has not been able to tackle insecurity in the land. The Boko Haram insurgency in the northern part of the country, banditry activities and kidnappings are very common in most part of the country today. The Nigerian Army and other security agents in the country are making efforts to fight this menace but their efforts are yet to reach appreciable results. Nigerian roads are not only in deplorable conditions but are not safe because of the activities of the kidnappers. It appears no part of Nigeria is safe anymore as there are cases of insecurity all over the country.

Besides, there are challenges in the area of food Security in Nigeria. Bandits and Boko Haram members have taken over some farm land in Nigeria. Some Farmers in Nigeria cannot go to farm for the fear of being attacked by Bandits and Boko Haram. This has made the prices of commodities to rise. Many Nigerians today are finding it very difficult to make two ends meet.

This study therefore examines the role of Church leaders in national security in Nigerian context. In this study, all Christians whether lay and clergy who occupy one leadership position or the other in the Church are regarded as Church leaders.

The Nigerian and National Security

Security of lives and property is crucial to the existence of any nation and any attempt by anybody or group of persons to undermine it will always meet with

stiffer opposition. In most cases each nation of the world designs their own security apparatus without recourse to other nations. Prior to the arrival of the colonial masters, Africans were divided along ethnic boundaries with each group with her own security outfit. In African Indigenous tradition, all means are used to protect children, young, adult and property (Adamo, 2005: 69). However, these methods were considered archaic and fetish and as such jettisoned by leaders as they adopt the modern methods.

Today, one of the serious challenges facing Nigeria is insecurity. It appears that the present government in the country cannot handle our Security issues. This has led to loss of lives, displacement of communities, food shortage, economic recession, and the likes that have bedeviled the country today. Nigeria that is fondly called the giant of African by reason of her population is currently facing serious security issues. Studies show that According to the Nigerian Political Bureau of Statistics (1989), Nigeria occupies an area of about 923,768, with a population of about 145 million people in 2006 (NPC 2006) and it was estimated to be over 200 million in 2018. The territory is occupied by more than 350 ethnic nationalities that are found in a fairly well defined location with divergent religious and other beliefs. Religious crisis, conflict, peace, development and security seem the most recurrent terms gaining wide currency in the 21st century (1989: 21). Humans value security and peaceful living because they are both a social or global public good. National security and integration of the divergent ethnic nationalities for peaceful living has become the political slogan of our time (The Guardian, 2013:8A).

National security is protection of the lives and property of the entire nation. This includes its citizens, economy, and institutions. This is considered as the responsibility of government. This is one of the reasons why the government of nations established security agents. Oluwawunsi opines that armies for domestic peace-keeping and maintaining national sovereignty have existed since the dawn of recorded history. Civil and national police forces have also existed for millennia (2013: 181).

The general concepts of keeping a nation secure are not new, the specific English term “national security” itself came into common parlance in the 20th century. Methodologies and strategies to achieve and maintain the highest possible desired state of national security have been consistently developed over the modern period to this day (2013: 182). However, Audu affirmed that the concept of national security is very difficult to define because the roof term,

security, has remained a contested concept. In other words, it has no universally accepted definition due to its many-sidedness arising from ideology and time frame being addressed, as well as the focus of analysis (2010: 23). Furthermore, the issue of national security is so fundamental to leaders that they are prepared to stake anything in defense of it. Hence, Olayemi observed that a nation is secured to the extent that it is not in a question to lose core values, life, property and liberty (2009: 223). National security also refers to the requirement to maintain the survival of the nation state through the use of economic, military and political power and the exercise of diplomacy. Cyril declared that the primary objective of national security shall be to strengthen the Federal Republic of Nigeria, advance her interest and objectives to contain instability, control crime, eliminate corruption, enhance genuine development progress and growth and improve the welfare and well-being and quality of life of the citizenry (2005: 221).

On the other hand, Gwarzo sees national security as freedom from hunger, or from threat to a nation's ability to protect and defend itself, promote its cherished values and interests, and enhance the well-being of its people (1998). From the above definitions, it can be observed that national security is not restricted only to weapons and military preparedness but encompasses political, social and economic well-being of the people. As such, any threat to any of these constitutes a threat to national security.

The present state of security crisis in Nigeria is very worrisome. By its very composition and nature, Animoshe submits that the Nigerian, nation-state seems to be prone to some forms of insecurity, assassination, ritual killings, armed robbery, pen robbery, kidnapping, ethno-religious violence, suicide bombings, arsons, floods, food shortage, unemployment, corruption, police and military brutality, impunity, lawlessness and a host of other sources of insecurity abound in this country (2006). Threats which constitute human wants in Nigeria are: economic security threat, food security threat, health security threat, environmental security threat, personal security threat, community security threat, political security threat and many other security threats affecting the human existence.

Generally speaking, the root causes of insecurity or security threats in Nigeria are poverty, unemployment, illiteracy, ignorance, poor or bad leadership/governance, family, disintegration, social, economic, political and other aspects of national insecurity will remain at stake in Nigeria unless these

underlined causes of insecurity are comprehensively addressed. However, Nimandi said the real security threat in Nigeria is the problem of underdevelopment, poverty, political instability, demonic governance and social injustice (2014: 36). These threats cannot be reasonably confronted by military preparedness. For instance, a general look at the plethora of crises and security threats to the Nigeria state reveal that these arise from underdevelopment, poverty, political instability, bad governance, corruption and social injustice.

Church Leaders and Civil Governance

A Church leader is a person that has been appointed to provide leadership for the flock of Christ in a particular local church or denomination. The church leader may be a lay man or clergy. The primary responsibility of church leaders is to care for and nurtures the believers. He or she is expected to use divine wisdom and Christian maturity to guide the congregation and individual members of the church into growing ways of life so that when Jesus speaks, the congregation will respond appropriately (Awojobi, 2020: 37). Since the church is domicile on earth, it is the responsibility of the leaders so ensure that the church fulfill her civic and spiritual responsibilities so as to maintain relevance and shine as light in the world. Like the ancient Prophets in Israel, the church leaders are the watchdogs of the nation. They are the mouthpiece of God who are expected to speak on issues that threatens national security.

Church leaders are to be keenly interested in all national affairs and encourage their members to do the same. Osazee opines that Church leaders have powerful influence on the activities of members of the society since religion regulates the conduct and behavior of people in the community and preaches vital virtues needed in the society (1997). This is the reason why Okebukola asserts that religion can aid democracy and good governance that is characterized by accountability, transparency, patriotism, fear of God, due process, responsiveness and the rule of law (2012: 3).

To Christians, God rules His people through chosen individuals. There is no government that can rule except God allows it (Rom. 13: 1-3). According to Awolalu, Jesus Christ was a political activist and Messianic revolutionist who like the zealots of his time who wanted freedom for Israel, did not separate religion, peace and security. His mission statement in Luke 4: 18- 19 makes his ministry holistic. He declared that his ministry was for those suffering from various forms of bondages and oppression, including economic oppression or

poverty; physical oppression of diseases, disabilities, political oppression, injustice and oppressive rule, demonic oppressions, various forms of occultic practices and these same evils still plague Nigeria today (1987). The church leaders are to borrow a leaf from Jesus. The main task of the Church is what Jesus said in Matthew 28: 18-20. It is the duty of church leaders to be involved in activities that would bring peace, progress and tranquility to the nation where they serve

The Bible is replete with many examples of Godly people in political participation such as Joseph in Egypt who saved many from hunger and starvation (Gen. 41), Amos who warned leaders of his time, against injustice (Amos 4:7), Daniel and his three friends who changed the political equation in Persia (Dan 3:5-6), and Nehemiah who personally sacrificed to save his people (Neh. 1-2 & 5). In the New Testament, Paul refused to give up his political rights as a citizen when political authorities put him in prison and flogged him without giving him proper trial (Acts 16:37-38, 22-25).

Adams declares that throughout history, church leaders have always been the voice of the voiceless in speaking against injustice and oppression, the challenges of moral bankruptcy, corruption, poverty, disease and ignorance all call for Church leaders participation in politics (2007:118-120). When godly people, who have the fear of God, are in power/position, peace will reign and the society will be at peace. The nation will be secured. The fear of God in them will help them to rule according to God's dictates and not appease their selfish gain. Obijole posits that the Bible makes it clear that the three functions of the church in relation to State are: first, the church has a priestly function, which is to pray for those in authority and for the protection and healing of the nation (I Tim. 2:1-3). Second, the church has a pastoral duty, which is to provide teaching and direction to the leaders and those being governed (Matt 28:19-29) and to encourage Christians to be good citizens who obey the State and pay their taxes (Rom 13:1-17, I Peter 2:13) and to see that both the state and the citizens do nothing contrary to the word of God. The third is the prophetic function which is to declare the mind of God to the state and her citizens. The word of God opposes the state when it acts unjustly and turns against God (II Sam. 12:1-14, Dan 4:20-27, 5:17-28) (2012: 12).

The Role of Church Leaders in National Security in Nigerian Context

As mentioned earlier, church leaders have great roles to play in national security. The link between church leaders and national security is that of mutual

transmissibility of impacts and repercussions. Dopamu said, a country may have the best armed forces in terms of training and equipment, the most efficient police force, the most efficient custom men, the most active secret service agents, and best quality prisons, but yet be the most insecure nation in the world, as a result for defense and security problems from with-bad government, alienated and suffering masses, ignorance, hungers, unemployment, or even activities of foreign residents or companies, therefore, it is the duty of church leaders to bring peace, tranquility, togetherness and oneness (2006: 11-12). This is because; some of our political leaders are members the Church. Some of these political leaders consult their Pastors on issues in governance. Nwolise advised that Church leaders must provides meaning to comfort in life in the face of frustrations, pains, loss, and security against the mystery and vicissitudes of life. Hence, church leaders serve a security purpose in all human society (1985).

To facilitate understanding, the role of the Church leaders in National Security is considered under the following headings:

1. Moral Education

Church leaders by nature detest violence, cheating and acquisition of wealth through illegal and ungodly means. As a matter of fact, church is the very foundation of societal morality. The missionaries who brought Christian religion to Nigeria made Moral Education compulsory to all students and this helped in no small measure to reduce social vices and the crime rate, most especially in the 50s and 60s. However, immediately after the Government took over mission schools in the Mid-Seventies, things started to go bad. Church leaders should physically preach morality which deals with the rightness or wrongness of actions because a morally debased and bankrupt individual is a social as well as security risk to any nation. It is the duty of church leaders to inculcate morality in the lives of their members so that there can live peace in the society. In other words, the church leaders must ensure that their members are not only spiritually healthy but morally healthy as well. Church leaders should note that the moral and spiritual wellness of Nigeria and Nigerians is part of their pastoral responsibilities (Bostman, 2006: 26). They are to stand in role and status relationship to one another and possess a set of values or norms of their own to regulate their behaviour and society towards each other in matters affecting them. According to Ojularin church leaders must continue to preach peaceful contact and interactions between groups each

of which has an identity to make some inputs into their existence. In short, each of which has some scope and area of autonomous action but always exhibit sacrifice for a continuous friendship (Ojularin, 1995: 18).

2. God's mouthpiece

The imperative of church leaders for addressing the state of security challenges cannot be overemphasized. Adams advised that Church leaders can tailor and re-packaged Christian organizations to address, manage and control national security threats. Therefore, church leaders should focus on promoting, the security of individual citizens of the country in a number of ways (Adams, 2009: 316-319). As God's mouthpiece, Church leaders in Nigeria should speak against assaults and violence, social, rape, war, communal clashes, threats from religious fundamentalist/extremists, threats from individuals or gangs against other individuals or gangs, threats directed at children based on vulnerability and dependence (child abuse) and threats to self (Daniel, 2014). Church leaders should offer security from basic human rights violation in Nigeria. They should oppose political repression, systematic torture, ill-treatment and human rights violation. They should uphold good governance and visionary leadership, fight against corruption and embrace the principle of religious tolerance, social justice, discipline, integrity, fairness/equity, self-reliance, dignity of labour and patriotism. According to Michael and Markson, Church leaders should exert themselves as an emerging movement for sustainable transformational development through particular institutional arrangements and modes of social engagement. They must imagine, conceive, envision, and ideate peaceful co-existence as states of friendship, hospitality, cooperation, alliances and peace between two or more groups and their respective members' (Michael & Markson, 2005: 421).

3. Job Creation/ Food Security

Provision of productive and remunerative work should not be left to government and private sectors alone. Church leaders in Nigeria should get involved in the role, especially now in the face of poverty and acute unemployment of teeming masses of this country. Rather than acquiring private jets, expensive cursor, building mansion like temples, church leaders can invest in agricultural production, transportation, estate acquisition and sales, computer/business centre's, printing of recharge cards, bakery, textile and banking industries, block making etc, which will generate jobs for the Nigerian people. However, their involvement in business should not be for the

sole aim of profit making but from the sense of divine ministry to assist the indigent. There is starvation amid plenty in Nigeria. However people's access to food, shelter and clothing depends on their purchasing power. Many are denied of access to basic food simply because they cannot afford it. Thus, food security is closely related to economic security. Religions bodies can make free food available to the hungry and highly deprived people in Nigeria on daily basis. Church leaders in Nigeria should feed the hungry, cloth the naked, house the homeless etc., as a humanitarian approach to the ministry (Matt. 25: 34-40). Church leaders should not only be expert at collecting money from people but should also become expert at meeting the basic needs of members for food, clothing and shelter.

4. Health Security

The physical well-being of Nigerians is as important as their spiritual well-being. Therefore, church leaders in Nigeria should increase their involvement in the provision of health to people at affordable charges like what the white missionaries that brought the Gospel did. Although leaders of churches and ministries have made considerable achievement in the health sector, there is still room for improvement. It is disheartening that some hospitals owned by Christian organizations are inaccessible by a great number of poverty-stricken Nigerians due to neck breaking bills.

5. Environmental Services

Church leaders should use religion to promote environmental security. Church leaders should discourage human abuse of the environment through their messages and actions. In view of the fact that many environmental threats are chronic and long-lasting. Issues such as water pollution, air pollution, deforestation, poor sanitation; e.t.c. should be vehemently decried. Since cleanliness is next to godliness, church leaders should promote healthy lifestyles in Nigeria by frequently talking about it in their sermons.

6. Community Binding:

Church leaders are to be instrument for addressing threats to national and all class of insecurity in Nigeria. Osatowe suggests that they must act as sociological tool which develops from the need to foster a sense of belonging in human society and thus plays the role of community binding of social integration by “performing the functional role of reinforcing the collective conscience of the society requites for social order, stability, and harmonious co-

existence and in all human security” (Osatowe, 528).

In a nutshell, “security requires much more than hard power and sophisticated weapons. It also requires an appreciation for the complex ways in which our political, economic, and social institutions help make us feel secured” (Dunmoye, 2009). More so; an individual who has not satisfied his or her basic needs like food, clothing, health care, housing, education and work can hardly be called secured no matter how much weaponry the individual may have at his disposal. Church leaders in Nigeria should improve the lots of their adherents of this country rather than adding to their misfortune and deprivation.

Conclusion

This study has clarified the role of church leaders in national security in Nigerian context. It has shown the link between church leaders and national security. This study has indicated that in modern society, especially in this 21st century, security is not entirely hardware, military force or even traditional military activity, even though it encompasses them, but development, provision of social amenities and supply of human needs and feeling safe from a variety of threats. The expected roles of church leaders in the managing/control of national security threats through promotion of human security such as economic, food, health security, environmental security, personal security, community security and political security (Oladunjoye, 481)

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ANALYSIS OF CHALLENGES FACING MARKET CENTRES IN MAKURDI LOCAL GOVERNMENT AREA OF BENUE STATE

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Abstract

Market in Nigeria have been topical issue and have been identified by many as crucial components for economic development of the country. However, a variety of factors conspired to ravage the market efficiency and effective organization of the distributive system in Nigeria. In light of the above, the paper seeks to analyze the challenges facing market centres in Makurdi Local Government Area of Benue State. The review examines the nature and character of market centres in the area and analyses the challenges facing market centres in Makurdi Local Government Area of Benue State. It concludes by proffering solutions to the challenges constraining the efficient, effective, and smooth operations of the market centres in the area. Our data is sourced from primary and secondary evidence. This was counterpoised by rapidly growing literature from secondary sources on markets in Nigeria. The data synthesized from all these support claims and conclusions that market centres in the area are confronted with challenges restraining their efficient, effective, and smooth operations.

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Keywords:Challenges, Market Centres, Makurdi Local Government Area, Benue State

Introduction

The area which forms the subject matter of this paper is Benue State capital, which is located between latitudes 7° 13' North and 8° 00' North, and longitudes 8° 00' East and 9° 00' East and occupies a total area of 77 379.32 square kilometers. The climate of Makurdi is characterized by tropical wet and dry seasons with an annual average temperature ranging from 21°C and 38°C, respectively. The annual average rainfall of this region is estimated at 1152.2 mm, of which approximately 88% falls in the months between April and October. The dry season normally starts in November and ends in March. According to the 2006 census in Nigeria, it has an estimated population of 300,377 and is inhabited predominantly by the Tiv people, who speak the Tiv language and are predominantly agrarian, who produce, eat and sell whatever that is in excess. The area is good for the cultivation of roots and grains crops like yam, cassava, corn, rice, soya beans, and millets serving as both food and cash crops – a practice that has considerably changed the luxuriant vegetation the area remote past. The people are also involved in other vocations; such as white-collar jobs, art and crafts. The administrative status of the local government headquarters has generated jobs and attracted more from other areas for civil purposes, trading and farming.

It is clear from the preceding that Makurdi Local Government Area of Benue State is market-oriented, commercially vivacious, and promotes trade within and outside the area. The existence of specialist producers of certain items, arising from variations in natural and human resources bases, dictated economic interdependence and as a result, improves and promotes trade and market in the area. There are two main types of markets in our study area, daily market and periodic market; of these two types, the most common is the periodic market. The markets have expanded and their number rose over the years due to population growth and urbanization. However, this is not without challenges confronting their smooth operations. A variety of factors conspired to ravage the market efficiency and effective organization of the distributive system in the area. Therefore, the aim of this paper is to review the causes of the challenges facing market centres in Makurdi Local Government Area of Benue State and provide a guide to overcome these problems.

Theoretical framework

In order to understand properly the challenges facing market centres in Makurdi Local Government Area of Benue State and provide a guide to overcome these problems, it is necessary to have a theoretical framework. The concept of “market” forms the keyword in this paper. Consequently, this paper applied the framework of *Central Place Theory* to make an expository analysis of the challenges facing market centres in Makurdi Local Government Area of Benue State and provide a guide to overcome these problems. The term “market” is understood in the *Central place theory* to mean a place where forces of demand and supply operate and where buyers and sellers interact (directly or through intermediaries) to trade goods, services, or contracts or instruments, for money or barter. In other words,

The primary purpose of a settlement or market town, according to central-place theory, is the provision of goods and services for the surrounding market area. Such towns are centrally located and may be called central places. Settlements that provide more goods and services than do other places are called higher-order central places. Lower-order central places have small market areas and provide goods and services that are purchased more frequently than higher-order goods and services. Higher-order places are more widely distributed and fewer in number than lower-order places.

This understanding of market is influenced by the writings of two scientists in Germany: geographer Walter Christaller and economist August Lösch. These scholars underscored market as a secured geographical and economical phenomenon in all cultures and societies. The theory is very useful in providing the method and procedures for investigating the organized relationship and function of an economic system from the spatial viewpoint. According to Christaller, if central places (settlements, markets, and so on) exist for the purpose of supplying goods and services to neighbouring areas, then there should be a hierarchy in the distribution of central places. Such hierarchy in central places ranges from higher-order central places to lower-order places. Higher-order central places perform higher-order functions and contain a wide variety of goods and services than lower-order central places.

The theory assumes that both the suppliers and consumers wish to derive the

greatest economic benefits from their market decision in the retailing of goods and services. The supplier would like to maximize profit while the consumer would like to minimize cost. It was built on the concepts of range and threshold of goods and services. The range of a good or service is the furthest distance the dispersed population is willing to go in order to purchase such good and service offered for sale at a marketplace at a given price while the threshold refers to the minimum level of demand necessary to support a business activity or the condition for market entry. The range of goods therefore, delineates the market area or catchment area or central place for the central goods while the threshold population is the area below which the central place cannot supply market goods at a break-even profit. Below the threshold, sales will be too few for firms to earn economic profit. Since market centers are involved in direct competition for patronage both in space and time, it is expected that market centers should exhibit a uniform pattern of distribution. Based on the central place theory, this research is undertaken to ascertain the challenges facing market centres in Makurdi Local Government Area of Benue State and provide a guide to overcome these problems.

Market Centres in Makurdi Local Government Area of Benue State

The centrality of market to the development of developing economies is now beyond dispute. Market has always been an important component of Nigerian economy. A society is made up of parts, which work together as a system. A major part of the system is the 'market', whose functionality provides employment to many people in Nigeria and bridged the disparities in productive capacity between communities. It is also a vital developmental tool and has features that make it a unique instrument for development. In the study area, the structure of markets and the nature of trade have fundamentally been altered through a variety of forces and assuming newer forms and complexities depending on the overall material and intellectual development of the people involved in production and distribution. A number of factors account for these changes. Makurdi was a crossing point between the Northern and Eastern parts of Nigeria, an Inland water port town, a provincial headquarters, and now a state capital. As a result of these changes, the study area and markets in the area witnessed a rapid increase in socio-economic and physical development within these periods. All these have led to significant changes experienced by the town and markets since its inception. Markets in the area quite diversified in terms of size, fame, mode and quality of construction, facilities for market users and physical maintenance, quality and quantity of goods and services and

catchment area.

Markets in the study area can be categorized broadly into two – periodic markets and daily markets. By periodic markets, we refer to markets that are not open for trade every day. Market activities took place once a market week. A market week is the number of days between a market day and the next in a particular community. On such market days, there were generally a large number of sellers and buyers. Periodicity of markets has been attributed to low level of income in developing economies. Low purchasing power of consumers, lack of storage facilities; sparse population concentration, and insufficiently diversified economy were responsible for market periodicity. These factors do not support continuous trading and therefore markets were forced to hold periodically in the areas. This attribute permits the concentration of sales in a relatively short time and extent. Periodic markets resulted from and persisted because of the need of producers, the organization of time, inertia, and comparative advantage. This institution had to be coordinated with a calendar defined with the routine of production, religion, administration, rest, and recreation. By daily markets, we mean markets that are held on a daily basis. It connotes a physical arena where available sellers daily display their goods and services for potential buyers. A daily market is a function of high purchasing power of consumers, urbanization, and a diversified economy. This could be full-day, morning, or evening daily markets. Daily markets are markets that operate either a complete day (full-day) market system, morning or evening daily markets. They are characterized by a large number of sellers, buyers, and catchment area. Makurdi Modern Market, North Bank market and Wurukum market typifies this.

This classification is based on the market functions, the sphere of influence, and market attendance of each market. The daily markets are attended by people within and outside their immediate communities. The periodic markets attract patronage mostly from within and their immediate communities only. The classification is further explained by central place theory which states that markets exist for the purpose of supplying goods and services to people within and from neighbouring areas and there is hierarchy in the distribution of market as a central place. Such hierarchy in central places ranges from higher-order central places to lower-order central places. Higher-order central places perform higher-order functions and contain a wide variety of goods and services, and attract customers from a larger area than lower-order central places which are comparatively smaller and produce goods and services that

are purchased more frequently than the higher-order goods and services. Table I further show the difference between daily markets and periodic markets in the study area.

Table I: Classification of Market Centres Based on Sphere of Influence, Varieties of Goods and Services, and Capacity in the Study Area

S/N	Daily Markets	Periodic Markets
1.	Daily markets operations are daily.	Periodic markets operations are periodic as they are not open for trade every day.
2.	Examples are High-level, Wurukum, Makurdi, Modern, North Bank, Wadata, and Railway markets.	Examples are Fiidi, A gan, Adaka, Anter, Yogbo, Lukubi, and Apir markets.
3.	They are usually large in size, fame, and catchment area	They are smaller in size, fame, and catchment area
4.	They attract traders from far and wide.	They attract traders from within their immediate communities.
5.	Goods and services of various origins are found in them. These include appliances, glassware, electronics, cloths, and a wide variety of imported goods.	Basic food and household items. Agricultural and easily perishable goods dominate other goods in these markets. This is so because most of these markets catered mostly for the subsistence need of households due to the poor or near absence of an access road and little specialization between economic units. But traders and manufactured goods of distant origins are not usually absent in the markets.
6.	Dominated by men in most parts of the study area. The tradition which tended to confine women to domestic chores made it difficult for them to undertake long-range journeys that will keep them away from home.	Dominated by women because they are seen as an adjunct to the domestic chores of women.

Source: Author's Field Work, 20 20.

Depending on whether the market was a periodic market or a daily market, the range and volume of goods and services for exchange differed considerably. In periodic market, basic household goods and farm implements, agriculture surpluses like yams and grains, condiments, meat, and locally woven cloth usually constituted the bulk of exchange products as shown in table 1. While in daily markets virtually every product from within and outside the locality could be found. These include motorcycles, bicycles, spare parts, glassware, electronics, cloths, and a wide variety of manufactured/imported goods.

The prices of commodities are often not fixed and are determined largely by bargaining between the buyers and sellers. In this case, depending on the skill of either party, prices could vary considerably. This implies that a buyer who is skilled in the art of bargaining can purchase at a lower price the same good

which another customer with less bargaining skilled could pay for at a higher price. Similarly, a seller who is skilled in convincing customers to buy his or her goods could bargain for a higher price than the one who is less skilled. A number of factors influenced and determined prices. They include the availability of goods and services, concession given to relatives and friends, quality of goods and services as well as the quantity bought and sold. Put differently, the prices of goods in the study area are influenced by social, physical and economic factors, varying from rational, and irrational economic decisions. The conclusion that can be drawn from this using central place theory is that prices of goods and services in the study area are to a large extent decided on the basis of demand and supply. People are willing to buy at the lowest price which the market has to offer.

Sellers of similar commodities usually sit in groups, an arrangement which helps buyers to easily locate the commodities they want to buy. More often than not traders had their permanent shops, stalls, or sheds, which were clearly compartmentalized to show individual allotted spaces and separate locations for different market commodities. Table II shows market compartmentalization in the study area.

Table II: Market Compartmentalization in the Study Area

S/N	Compartment	Commodities Specialization
1.	Foodstuff traders	Guinea corn, beans, millet, maize, garri, beans, yam, yam flour, cassava flour, rice, etc.
2.	Oil traders	Palm oil, vegetable oil, etc.
3.	Vegetable traders	Water leaves, bitter leaves, alefo, okra, ugwu, etc.
4.	Fish traders	Dry and fresh fish
5.	Meat traders	Dry and fresh meat
6.	Pepper traders	Ginger, tatase, tomatoes, onion, etc.
7.	Weaved cloth traders	All kinds of indigenous weaved textile materials
8.	Grinders	Grinding of pepper, yam, cassava, cereals, etc.
9.	Okada riders	Motorcycle and tricycle transportation
10.	Road transporters	Buses and taxi transportation
11.	Loaders	Human services on loading, carrying and offloading goods
12.	Domestic animals traders	Goats, sheep, cattle, duck and fowls, etc.
13.	Manufactured goods traders	Motorcycles, bicycles, spare parts, beer, glasses, spoon, beverages, torch -light, batteries, sugar, umbrella, handbags, kerosene, mattress, old clothes, new clothes, cooking utensils, foot wears, zinc, window and doors, etc.
14.	Local craft products traders	Earthen pots, Hoe, local soap, local snuff, mats, hat, mortar and pestle, chairs, beds, baskets, sieves, local tray, brooms, hand fan cutlasses, etc.
15.	Other services	Restaurants, vehicle repairs, motorcycle repairs, barbing, hairdressing, bicycle repairs, tailoring, shoe repairs, etc.

Source: Author's Field Work, 2020.

As shown in table 2, market centres in the study area are compartmentalized based on goods and services to help buyers easily locate the commodities they want to buy. According to Falola, this arrangement had at least three merits: it made it convenient for buyers to locate the section of every item in the market; it reduced the possibility of making excessive profit because consumers could easily compare prices of many traders and it enabled consumers to choose the best from a large number of the same good. But the system is not without its demerits; it made it easier for traders to fix and control prices, and as long as they sat close to one another, no trader could sell below the agreed price.

Constraints of Market Centres in Makurdi Local Government Area of Benue State

Several factors are militating against market centres in Makurdi Local Government Area of Benue State. They are poor road and communication networks, inadequate finance, and management problems. Others are police and tax collectors extortion, fire outbreak and physical problem/infrastructural problems.

1. Poor Road and Communication Networks: Poor road and communication networks in Makurdi militate against market efficiency in the area as many of the communities are isolated from market towns due to deplorable conditions and spatial extent of coverage of roads in the area. Roads that lead from production centres to markets in the area are often bad that vehicles conveying goods found it difficult to enter some markets, and thus, sometimes offload such goods at the entrance of the markets. In the process, movements, in and out of such markets are disturbed. And when checked or confronted by the market authorities, it resulted in abusive remarks, such as, 'are you blind' to see the deplorable condition of the entrance into the market. These structures have remained dilapidated resulting in the failings of the conditions germane to markets efficiency. Though, the traders attributed this to financial constrain, well, this could be said to be a problem of priorities. Agreed there must have been a paucity of funds; however, the distribution of the little amount available reveals in clear terms the preference of the Local Government administrators. This challenge did not only affect markets but the entire economic and social activities of the area. The implication of the bad road networks on the markets is difficulty in the flow of people and goods in and out of the markets and low patronage in the markets.

2. *Inadequate Finance*: The relatively low income of farmers and traders is associated with the problem of inadequate capital. Inadequate capital is a problem for both the traders and farmers as it affects the quantity of products/commodities they can produce and purchase. The non-traders in these markets also have the same problem because this can limit the size of their business. Inadequate capital limits the infrastructural development as the aim to put in place new structures to replace the aging ones scattered across the markets as well as provide the basic infrastructure to enhance smooth market activities had always been a challenge to the markets. Under this situation, a lot of infrastructure such as good market stalls, potable water, and toilet facilities, which would have enhanced smooth marketing activities, is lacking. For example, some traders do not have the capital to purchase their own goods; they work for people whom they give fixed returns daily. Getting loans from the banks is not an easy exercise, as majority of these people do not have collateral for the banks. The various informal credit facilities and associations which tend to provide loans have limited capital to meet the people's financial demands. For traders to really have a smooth market operation, adequate financing is imperative.

3. *Management Problems*: One of the management problems of the markets is the allocation of stalls in the markets. The local governments determine the allocation of stalls. In principles, these stalls are to be allocated to any Nigerian citizen irrespective of his origin. This hardly ever happens, as it is only the indigenes in the council or civil servants in the state ministries who rent or hire these stalls at first, then transfer to others at a more exorbitant rate. Another management problem of the markets is the neglect of the markets by the local governments whose responsibility is the establishment and maintenance of the markets. Unfortunately, the local governments are lacking in their responsibility of maintenance of the markets as evident in the unkempt manner of these markets. According to the traders, they pay their charges for their stalls and other charges for sanitation of the market, despite all these; the sanitation of the markets is still below expectation. The physical environments of these markets are sometimes polluted with solid waste as a result of the waste container that is not adequate in the market. It is obvious that the waste container that is on ground in some of the markets cannot cope with the waste being generated in these markets daily. Also, the habit of people by dumping solid waste into the available open drains and streams has contributed majorly to the pollution and flooding of the markets' physical environment. A good

example is Wurukum market which is annually flooded during the rain and makes it difficult to access.

4. Police and Tax Collectors Extortion: Corrupt practices such as police extortion of traders on our high ways and revenue collectors having personal receipts which they issued to the market users instead of official receipts militate against the smooth running of the markets. Inexperienced people and persons of doubtful characters are sometimes charged with the task of revenue collection for the Local Government and this, at times, resulted in the loss of the much-needed funds for the effective running of the markets. Road marauders and bandits also constantly pillaged traders, especially during periods of communal clashes and political instability in the area.

5. Fire Outbreak: Many markets in Makurdi have experienced fire outbreaks for example, Makurdi Modern market in 2003, 2004, 2012, and 2019 and Wadata market in 2019 have witnessed fire outbreak and several goods worth billions of naira destroyed. The traders suffered this loss tremendously. Unlike in many developed countries where fire hydrants are usually provided in public places such as markets, markets in Makurdi both daily and periodic markets do not have fire hydrants. Whenever there is a fire outbreak, the fire service department in most cases arrives late to the scene and in most cases comes with inadequate materials for fighting the fire. Fire outbreak in Makurdi Modern market is recurrent decimal. Traumatized traders feared there is more to the incidences than met the eyes, and like the proverbial last straw, the once-bustling hub is all but abandoned for other markets and shopping malls a new trend in Makurdi town.

6. Physical Problem/Infrastructural Problems: One of the physical problems of the markets is the inadequate or non-availability of parking facilities within and around the markets. This is one of the causes of traffic congestion found within the markets. The Wurukum and Wadata markets typify this. There is no provision for organized parking space in either of the markets to take care of parking of vehicles of the traders, buyers, and other vehicle owners who have one thing or the other to do in the markets. This deficiency encourages the parking of vehicles along the road network within the markets which causes obstruction of traffic movement for both vehicular and pedestrian. This is worsened by the on-street trading which characterized some of the markets hampering the flow of traffic with resultant effects of incessant traffic hold up and traffic jam that is mostly experienced within these markets area. For

example, in Wurukum market the access roads within the markets have been taken over by traders and buyers for trading and transaction activities. This makes it difficult for vehicles to have access to the roads for loading and offloading of goods. These and the lack of loading and offloading bay, a requirement for an organized market that enhances the free flow of vehicles and convenient loading and offloading of goods for traders and buyers are the factors responsible for the traffic problems within the markets because most vehicle that wants to load or offload goods has to park on the highway while other vehicles would have to wait till the activity is done before there can be free flow of traffic again.

Furthermore, in theory, shops/stalls are allocated to one person per shop/stall by the local government. But in real life, two to four traders share one shop/stall. Consequently, they have limited space for their goods or whatever activity they carry out in the markets. In addition, those who do not have shades referred to as squatters sell their goods on the open ground in the markets leaving their goods to the mercy of weather elements and poor hygiene. All these give the markets a congested and disorganized atmosphere. Local government officers collect levies daily from these squatters. Worse still many of these markets are lacking in fundamental infrastructural facilities that an ideal market should have for the convenience of the people patronizing them such as toilets, tap water or potable water supply, security of goods, waste containers, and preservation units like cold stalls, fire hydrants among others. The lack of preservation units in the markets is a big problem to the traders as they incur losses from the foodstuff they are unable to sell before they go bad.

Recommendations

In view of the challenges highlighted above which hamper the market activities, the study, therefore, suggests the following:

- a. Traders and farmers should have access to viable credit facilities that would enhance their business in order to improve their income. The banks can create a special credit scheme that will not demand high collateral or interest rate from them.
- b. Development of good transport network to make movement of people and commodities to and from the market easy and at low cost.
- c. The State and Local Governments should collaborate with the local people to provide market facilities and services such as security, stall, packing spaces,

power supply, and effective market administration.

d. Adequate provision should also be made by the government towards the maintenance of the markets, especially in the evacuation of waste.

e. The government should also ensure that all markets are fire certified i.e. that they have fire preventive and protective measures in place in case of a fire outbreak.

f. The market should be restructured in order to create provision for infrastructural facilities which are lacking in the market.

g. The law enforcement agency and market administrators should put more effort into preventing corrupt officers from extorting traders. This will increase participation in the market, enhance trade and create employment for the masses. They should also put more effort into preventing squatters from blocking the right of way and the limited parking areas as this will ease traffic flow at the markets' axis and also create more parking spaces for customers.

h. The Government has to develop a more efficient crisis and natural hazards management mechanisms to be able to nip future crises and natural hazards in the area at the bud.

Conclusion

In conclusion, markets in the study area play a very important role in the socio-economic development of the area in terms of job creations, access to goods, social gathering, and many others. This implies that markets in the study area serve as arenas for the collection, bulking, and distribution of local food products, the products of local food processing, and local craft industrial products. However, the markets have the highest poverty incidence, and tackling poverty entails tackling agricultural and trade underdevelopment. The challenges confronting market centres in the study area provide numerous opportunities for investment across the distributive system. To attract the required investment, the government needs to create an enabling environment that ensures agriculture and trade are profitable. In terms of priorities, the government should concentrate on: addressing challenges around transparency and accessibility of incentives, infrastructure, and government policies to confront these challenges faced by traders and investors. Additionally, if these markets are to be preserved it is pivotal for both government and individuals to address the challenges that are facing the markets. Also, if the

recommendations of this research work are utilized, the markets in the area would experience a new trend as against what is happening presently in terms of income of traders, investments, infrastructures, and the physical settings of the market environment.

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SOLID WASTE HANDLING IN GASHUA TOWN, YOBE STATE, NIGERIA

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Abstract

Abstract

Solid waste handling in Nigeria and precisely in Gashua town have the challenges of functional solid waste handling system that can provide a more hygienic environment. This study examined the solid waste handling in Gashua town. The primary data for this study were sourced through the administration of questionnaires to a random size of the population alongside the utilization of participatory and non-participatory observations as research tool for detailed data gathering particularly from the main streets with highest piles of solid waste and blockage drainages in Gashua town. While the secondary data relied on desktop study approach, thus, the data were obtained from related literatures to this study and records from Environmental Protection Agencies. This study found that solid waste generation, disposal and handling in Gashua town are still a serious issue due to the environmental matter because of the major streets and a number of open places as well as drainages are turned to solid waste dump sites. The sources of solid waste generation in Gashua town are households, markets, drainage clearance; street sweeping and institutions. This study also discovered that solid waste handling in Gashua town can be classified into two types, recyclable wastes which are mainly non-biodegradable wastes and domestic wastes which are mainly biodegradable wastes. The work found that the causes of solid waste in Gashua town are demographic expansion, poor town planning, level of literacy, socio-cultural and religious belief and commercial activities among others. This study observed several challenges facing solid waste handling in Gashua town such as inadequate environmental policies and legislation, level of awareness, poor funding and personnel morale. Pollution, land degradation, creation of habitat for vectors and climate change are identified as the environmental related issues on solid waste handling in Gashua town. This study concludes that environmental disaster as a result of poor solid waste handling causing pollution, flood, green house gas emission, land degradation among others are not just geographical in nature but with the social consequences leading to social displacement, mass migration, change in the size and composition of the population, disease and poverty and by implication sociological in nature. This study recommends that solid waste handling in Gashua town need to be priority of everyone in order to cope with the volume of solid waste generated in the town. There is need to re-examine the legislations concerning the solid waste handling with the view to streamline and make them more comprehensive in order to clearly specify the roles of all the agencies and tiers of government involved. Agencies charged with the tasks of solid waste handling need to be sufficiently supported and funded for efficiency among others.

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Keywords: Dump-Sites, Gashua-Town, Handling, Nigerian, Solid-Waste,

Introduction

It is generally established that the management of solid waste is a global problem and more pronounced in developing countries like Nigeria where solid waste management is a major concern as noted by Ezeah and Roberts (2014) that the state of solid waste management in Nigeria has been a major concern to the stakeholders. It is important to mention that the dilemma of solid waste handling in developing countries is still a most important concern of the government and more demanding in Nigeria owing to the fact that the generation of solid waste is always on the increase due to the increase in population pressure and socio-economic factors among others as observed by Omole and Alakinde (2013) that Nigeria among the third world nations is experiencing an unprecedented expansion of cities in the recent time and that the high population of the country has implications on all the aspects of the socio-economic and cultural life style of the people.

Thus, solid waste handling has become an intractable challenge facing the environmental and administrative agencies due to management challenges of solid waste as noted by Ogwueleka (2009) that solid waste handling is one of the most challenging encounter by environmental agencies in Nigeria. Hence, it is vital to state that the socio-economic relevance of cities in Nigeria are becoming more attractive centres for different kinds of people from the rural areas such as the poor, destitute, sick and unemployed people among others. Most of these cities lack the necessary infrastructure to provide accommodation for the population of the rural migrants. For instance in Gashua metropolis, dump sites are open, unrestrained and located within residential areas with poor network of streets and drainage systems. In the same vein, the waste handling manners of the people is equally endangering by disposing their waste anywhere with less care on the hygienic ways of doing so.

It is pertinent to state clearly that the challenges of handling the solid waste is not only peculiar to the developing nations alone, the developed nations have their own share of the problem as asserted by Kadafa, Latifa, Abdullah and Suleiman (2013) that solid waste management is a global matter and it is a growing source of challenges in developed and developing nations owing to the increase in urbanization, changes in consumer pattern and industrialization directly influencing solid waste generation. The lackadaisical attitude of the people also contributes to the challenges of the solid waste handling as declared

by Adefemi and Awokunmi (2009) that the urban centres are witnessing an increase in the rate of environmental deterioration due to indiscriminate dumping of solid waste leading to the breakdown of law and order regarding the solid waste handling. Similarly, Imam, Mohammed, Wilson and Cheeseman (2008) assert that the heaps of wastes are dumped by the road side and other open places and by implication, causing environmental risk. Hence, this study observed that the common handling practice adopted widely throughout Nigeria in the disposal of solid waste is on open dump sites and by and large due to the flaws and environmental risk involved and solid waste handling is becoming an important issue in Nigeria with the socio-economic, political and environmental costs on the nation as reported by Abila and Kantola (2013) that the problems of solid waste handling cut across a number of human endeavours such as human health, air, water and land pollution among other things. Therefore, the major challenge of the solid waste handling is a serious public health issue that requires urgent attention.

Thus, it is pertinent to mention that with the current global climate challenges facing the universe proper solid waste monitoring and management for land usage is essential as reported by Anestina, Adetola and Odefale (2014) that one of the most analytical fundamental mechanisms for appropriate land use planning in the dynamic world of today is waste monitoring and management. The responsibility of handling solid waste in Nigeria is under Environmental Protection Agency as noted by Amasuomo (2017) that the solid waste management is under the Environmental Protection Agency as specified by the 1998 decree. It is vital to mention that in Gashua town, it is observed that waste management is handled by the Yobe State Environmental Protection Agency (YOSEPA) together with Bade Local Government Area through the Sanitary Board in Gashua town. To this end, this paper intends to look at the solid waste handling in Gashua town, Yobe State, Nigeria with the aim to figure out the related challenges and come up with some recommendations on solid wastehandling to prevent more deterioration of the environment and its consequence on human population in Gashua town.

Solid Waste

The definition of solid waste is relative and varies from one author to another author; Adegoke (1990) defines solid waste as the substances or materials which are expected to be disposed of by an individual or people or expected to be disposed of according to the provision of the law of the land. Kumar, Dhar,

Nair, Bhattacharyya, Vaidya and Akolker (2016) argued that the meaning of waste varies according to area as such in developed waste recycling system; the waste stream largely consists of intractable wastes such as plastic film and non recyclable packaging materials.

While Miller (1994) describes solid waste as unwanted materials needed to be discarded by man. As for Sharma (2010) solid waste are those materials that are generated and utilized and have no further value and thrown away in the environment, while these materials or substances can be valuable raw materials located at a wrong place. Gordon (2005) depicts solid waste as common trash or garbage and the combination of the whole town's solid wastes. In addition, United States Environmental Protection Agency [EPA] (2018) described solid waste as any garbage or refuse sludge from a waste water treatment plant, water supply treatment plant, or air pollution control facility and other discarded material, resulting from industrial, commercial, mining, and agricultural operations and from community activities.

To this end, this study observed that solid waste can be described as any unnecessary or not needed materials from the households or domestic waste, commercial or industrial waste. Similarly it is observed that virtually the whole lot of our activities leaves behind one form of waste as reported by EPA (2018) that nearly everything we do leaves behind some kinds of waste. In the same vein, this study noted that it is essential to mention that the meaning of solid waste is not restricted to wastes that are physically solid alone but it can be liquid, semi liquid and gaseous in nature as put forward by EPA (2018) that the definition of solid waste is not limited to wastes that are physically solid, many solid wastes are liquid, semi liquid or contained gaseous materials. Hence, it is observed that if these solid wastes are not properly handled and disposed, they can cause environmental and public health challenges. Thus, the need to lessen the environmental pollution is critical due to its direct effect on human, plants, animals and climate change in this era of the Nigerian Fourth Republic.

Materials and Methods

Study Area: Gashua is the headquarters of the Bade Local Government Area and one of the major cities and remarkably a commercial centre in Yobe State, North East, Nigeria. Bade, the language of the Gashua people as reported by the Yobe State Government (2016) is one of the seven languages of Chadic Family. The settlement in Gashua is observed to be varied in size but mostly the houses are cement or mud compound houses and household is an important economic

unit.

It is vital to mention that many households in Gashua are farmers and engage in mixed farming systems. The main food crops in Gashua are millets, peanuts, sorghum, rice, and beans among other crops. Similarly, some households engage in livestock such as rearing of goats, rams, sheep, and chickens. They also engage in fishing and seasonal jobs during dry season as means of sustaining their livelihoods.

Methods: It essential to state that one of the primary sources of this study data was through oral interviews from selected inhabitants, who are men, women, old and young people of the main Gashua town where solid waste are commonly found. Seventy people were randomly selected and interviewed on the essential aspects of solid waste handling in Gashua town. The officials of the Sanitary Board in Gashua town were also interviewed on the key aspects of the solid waste handling.

Field observations was another key source of primary data in this study on solid waste handling in Gashua town such as observations on solid waste composition, dump sites and environmental related matters were taken into considerations. While the secondary sources of data were obtained from the desk review method, documented information on solid waste handling from relevant literatures and records from Environmental Protection Agencies.

Discussion of Findings

It is pertinent to mention that solid waste handling remains poor in Gashua town in particular and across Nigeria in general. This section briefly discussed the findings of this study.

Solid Waste Collection and Disposal in Gashua Town

Solid waste handling behaviour can be described as any behaviour or action that relates to solid waste collection, transportation and disposal as well as the treatment of the dumping spots. Gashua town is characteristically traditional in nature in spite of the establishment of a Federal University in the town about seven years ago. Roadside hawking and trading are common in the town as well as roadside dumping, loitering are much identical to the culture of the Gashua people. One of the prominent visible features that welcome a guest along the major streets of Gashua is the heaps of solid waste. The solid waste dump sites are illegally sited on the main streets of the town causing environmental and

public health related issues as noted by Adeoye, Sridha, Adeoluwa and Akinsoji (2008) assert that the existence of illegal solid waste dumps in several parts of the city and these waste dump sites undergo physical and chemical changes under intense heat of the sun thereby posing the risk of pollution to the ecosystem.

Similarly, in spite of the availability of modern solid waste disposal such as waste collection van, street sweeping, communal collection and a designated dumping sites in Gashua town, there are still piles of rubbish in every open space characterized by lack of effective and suitable ways of disposing refuse. By implication, making Gashua town a litter bin and leading to poor human health and pollution. To this end, urgent step needs to be taken to reduce environmental hazard for suitable and sustainable environmental management as noted by Bari, Hassan and Haque (2012) reported that efficient solid waste handling is still a global concern and it requires a wide-ranging research and development mechanism towards exploring latest application for a sustainable and environmentally sound management.

To this end, this study observed that solid waste are dumped on the main streets close to houses and public areas in Gashua town in spite of the fact that the garbage bins are provided by the Yobe State Environmental Protection Agency as noted by Uwadiogwu and Chukwu (2013) that waste collection bins are placed at different strategic places identified by the Environmental Protection Agency as high waste generating points. However, majority of the inhabitants of the Gashua town hardly make use of the appropriate and approved dump sites and it is a common practice in Nigeria as noted by Nebegu (2013) that more than two-third of the residents don't make use of the authorized dump sites provided for collection of waste.

It is imperative to mention that the Yobe State Government is trying to ensure that solid wastes disposed are properly handled. However, the socio-cultural dispositions of the people make the effort less productive. It is also noted that poor town planning and distance are also barrier to poor accessibility to solid waste disposal and collection in Gashua town. In addition, this study also found that solid waste collected at the collection points are delayed or not disposed immediately by the Environmental Protection Agency Officers causing unhygienic dump sites. Hence, this study notes that one of the main causes of arbitrary dumping of solid wastes in Gashua town is the inability of the authority concerned with waste collection to provide effective waste handling

service.

Thus, the practice of disposing solid waste arbitrarily anywhere poses serious threat in terms of cost of collection, transport and disposal of these wastes especially the recyclable wastes for raw materials are loss which has economic repercussion as well as causing serious environmental and public health dangers such as air, water and soil pollution among other consequences.

Sources, Classification and Causes of Solid Waste in Gashua Town

Sources of Solid Waste Generation in Gashua Town: The sources of solid waste generation in Gashua town are households, markets, drainage clearance, street sweeping and institutions. It is vital to mention that solid wastes are found indiscriminately at the side of the streets, drainages and also in official and unofficial landfill dump sites as reported by Abila and Kantola (2013) that indiscriminate disposal of solid waste is increasingly a prominent habit in most urban cities of Nigeria. In the same vein, Babayemi and Dauda (2009) put forward that solid wastes are usually dumped on roadsides, available open pits, flowing gully water and drainage channels in Nigeria. By implication, this practice has negative effects on land, water, plant, animal life and human.

The main means of handling solid waste in Gashua town is the street sweeping, burning and land filling, therefore, the other options of advanced means of generation and handling solid waste such as waste sources, recycling and composting are not usually put into practice. The dump sites in Gashua town are mostly located within residential areas and usually unrestrained and this account for the high rate of malaria epidemic in the town and by implication illness can be connected to people's manners, way of life and poor sanitary habit among others.

Classification of Solid Waste in Gashua Town:

This study identified and classified solid waste handling in Gashua town into two types, recyclable wastes which are mainly non-biodegradable wastes and domestic wastes which are mainly biodegradable wastes as noted by Gordon (2005) that solid wastes are commonly made up of complex biodegradable and non biodegradable substances and their compositions, volume and weight varies according to places, culture, lifestyle and population of the town.

The first classification which is recyclable in nature and mainly non-biodegradable wastes such as plastic materials, tins, bottles, metals and glass

among other things which are predominantly found in the commercial areas. While the second classification which is domestic in nature and mainly biodegradable wastes such as food waste, meat frill, vegetable wrapping, green waste and paper among other things are predominantly found in the residential areas and contributes to environmental hazard as advanced by Rahji and Oloruntoba (2009) that most solid waste materials generated especially household waste are mainly made up of food waste and constitute environmental hazard during decomposition if not properly handled. It is vital to mention that households in Gashua town are expected to deposit their wastes at approved dump sites which are usually situated along major streets and markets however; there are still challenges of arbitrary dumping of waste as noted by Ayotamuno and Gobo (2004) pointed out that the practice of indiscriminate dumping of solid waste still continues in many cities in Nigeria.

Causes of Solid Waste in Gashua Town

It is important to discuss the causes of solid waste in Gashua town in order to understand the causes and how it can be properly handle in more appropriate ways in Nigeria. Hence, this study identified some of the causes of solid waste in Gashua town as follows:

Demographic Expansion: This study observed that Gashua town is fast growing due to establishment of federal university, existence of college of education and commercial activities. Numerous people visit the town on business purpose due to relative peace enjoyed in the town. With this population growth, more houses are built, a number of people are engaging in different activities has increased the amount of solid waste generated as put forward by Ayininuola and Muibi (2008) that the changes in the daily activities in some cities in Nigeria especially due to population expansion that led to an increase in the quantity and range of solid waste.

Poor Town Planning: The town of Gashua is not properly planned with poor access roads and poor drainages while some houses don't even have drainages. Most houses were built without proper plans leading to poor town planning of Gashua and causing difficulty in the collection or handling of generated refuse as pointed out by Bammeke and Sridhar (1989) that unplanned development is one of the major causes of the current solid waste management practice in Nigeria. In the same vein, the unofficial pattern of development in Gashua town makes waste generated a hard task to collect and encouraging haphazard dumping of waste as observed by Ogbonna, Amangabara and Ekere (2007)

pointed out that the pattern of informal development make effective waste handling a difficult task.

In addition, a number of housing areas are hardly accessible to vehicles causing complexity in collecting generated solid waste in some of these areas as observed by Nabegu (2008) that lack of access roads makes it difficult to evacuate solid waste deposited in dump sites around residential areas.

Level of Literacy: This study observed that in spite of the fact the level of literacy in Gashua town is growing, the level of awareness on solid waste handling among the people is still low and this study noted that a number people in the town are not well conversant with the danger of haphazard and inappropriate discarding of solid waste as advanced by Abila and Kantola (2013) that in Nigeria, populace awareness on sustainable waste management is still very poor and effort by the agencies to increase awareness is still very low, people are not well informed on the adverse effects of indiscriminate and improper disposal of waste and also the benefits of such act.

Socio-cultural and Religious Belief: The socio-cultural and religious belief play a vital role in the handling of solid waste in Gashua town. Gashua town still has socio-cultural and religious inclinations such as everything either good or bad is from God and it is only God that can protect despite some of these people are cautioned on the hazard of handling solid waste indiscriminately and even religion promote proper cleanliness of our bodies and environment. Thus, the perception of solid waste as valueless and protection is from God only is seen as socio-cultural and religious norms that influences the solid waste handling as put forward by Zender (2012) that the notion of waste as insignificant or valueless is essentially related to societal organized cultural system of where things fit in.

Commercial Activities: It is worth noting that Gashua remains a commercial centre due to relative peace enjoyed in the town. However, being a large town and surrounded by many villages, many people come around to the town's big market for transactions leading to production of large volume of solid waste seen around the market area, thus, causing indiscriminate dumping of solid waste on the streets, drainages as put forward by Afon (2007) that dumping of solid waste into the drainages, streets and public areas are generally practiced in Nigeria.

Challenges of Solid Waste Handling in Gashua Town

The challenges of handling solid waste are many and vary. This study observed and highlighted some of the factors as the challenges facing solid waste handling in Gashua town below :

Inadequate Environmental Policies and Legislation: It is observed that there is still limitation in the environmental policies and legislation regarding the solid waste handling in Gashua town like many other cities in Nigeria. The policies on solid waste are not strong enough and its implementation is sometimes abused such as due process is obstructed, as pointed out by Adewole (2009) that the enforcement and implementation of environmental laws in Nigeria and its management and regulation have slight success. Similarly, the policies on solid waste handling is not clear as noted by Nzeadibe and Anyadike (2012) there is no coherent piece of legislation that deals with solid waste management in Nigeria. In addition, lack of continuity and poor implementation in policies is observed as an obstacle to the management of solid waste management. Solomon (2009) argued that law and order are expected to be put in place and implemented strictly in order to reduce the barrier to effective solid waste handling.

Level of Awareness: The level of awareness on solid waste management among the people of Gashua town is still low, people still engage in the haphazard dumping of refuse anywhere despite available information not to dump waste anywhere except designated areas as pointed out by Nabegu (2010) that it is not enough to create awareness among the people but attempts to build awareness need to be backed up by improvement on solid waste collection services. This study notes that it is pertinent to utilize all the available means of communication to create awareness on the danger of arbitrary dumping of waste to health and environment of the of Gashua town as reported by Kofoworola (2009) that government needs to make use of all media resources available to enlighten the people on the need to dispose their waste at the authorized dumping sites.

Poor Funding: This is seen as one of the challenges of the solid waste handling and creating serious constraint. It is observed that the financial strength of the Environmental Protection Agency in Gashua town is not commensurable to the volume of solid wastes that are generated despite the commitment of the government as noted by Ogwueleka (2009) that environmental agencies do not possess the capacity to perform their statutory duties effectively due to

insufficient budget. Hence, it is vital to mention that solid waste management requires consistent funding for effective handling as pointed out by Ogu (2000) that the management of solid waste is capital intensive in Nigeria. This study also discovered that most of the burden of solid waste clearing is done by the government and the government regards the burden to be too much and therefore, neglect the waste management agency, not seeing the agency among the top priorities as asserted by Afon and Okewole (2007) solid waste handling is not regarded as important in the government plans in Nigeria and most of these agencies suffer long financial neglect. It is also noted that due to poor funding, the agency is incapacitated to purchase new waste collection trucks, waste storage containers or maintain them among other things. It is also vital to point out that poor funding has led to shortage of recruiting professional staff as reported by Agumwaba (2010) that a good number of the state environmental protection agencies lack adequately trained personnel.

Personnel Morale: This study confirmed that most of the personnel especially the field workers have low morale due to poor remuneration and irregular promotion. In addition, the nature of these workers job exposes them and the members of their households to stigmatization. By implication, these workers are not motivated enough and they are not happy with their job which really affects their performances. It is vital to mention that motivation brings joy and happiness and it is key to improvement of an organization's outcomes as pointed out by Wesarat, Sharif, and AbdulMajid (2015) that provided an organization is able to build long-term happiness within the workplace, the production of the organization will actually increase.

Environmental Related Issues on Solid Waste Handling in Gashua Town

The environmental effects of solid waste in Gashua town are immense due to the fact that the environment is being overstressed and persistently exploited owing to poor handling of solid waste with little effort to conserve the environment for future generations and as such can be a threat to healthy living in Gashua town. It is pertinent to mention that this study identified a number of environmental related issues on solid waste handling in Gashua town below :

Pollution: It is worth noting that many places in Gashua have stacks of solid waste not attended to. The study notes that with the poor decomposition of solid wastes leading to land and water pollution especially when the waste products seep into the underground water that can lead to the pollution of the soil, surface and groundwater in Gashua town and this confirm the work of Butu (2013)

that the garbage moved by runoff water into Kubani stream contained high levels of metal noxious wastes and most of the elements are percolated into the soil from the waste dump sites and drained into the stream through subsurface and base flow during rainstorms. Hence, it is noted that water sources for human consumptions in Gashua town are exposed to threats due to pollution resulted from poor handling of solid waste disposal.

The heaps of solid waste that are usually seen openly and on side of the roads in Gashua town are mostly washed away during wet season by rain or blown away during dry season by wind and by implication scattered around the streets or moved into drainages in the town. The blockage of these drainages contains different wastes and decomposable materials with unpleasant smell which attract flies, mosquitoes and other harmful insects detrimental to human health. In addition, the blockage of the drainages with solid waste can also cause flood as expressed by Butu, Ageda and Bichi (2013) that the blockage of drainages by solid waste is a major cause of flood in urban cities.

Land Degradation: It is observed that in Gashua town a number of lands are lost due to landfills and by implication some of the lands are less friendly for plants, animals and human beings. It is also noted that fertility of the plots of land are not fully gained back despite the landfill is done. Therefore, with the population growth in Gashua town and issues of the loss of lands not being given due consideration or checkmated, it can lead to environmental challenges and land crisis in the nearest future.

Creation of Habitat for Vectors: This study observed that the enormous and piles of solid waste in the dump sites in the Gashua town serves as a breeding place for contamination of diseases. It is also found that reptiles and other dangerous rodents like rat transmit Lassa fever; insects like houseflies, cockroaches and mosquitoes are commonly found in these wastes dump sites and by implication these insects spread different types of diseases like typhoid fever, yellow fever, malaria, and cholera among other diseases.

Climate Change: It is vital to mention that the piles of solid waste in Gashua town are commonly seen on the major roads and repeatedly putrefy and release methane and influences global warming leading to climate change due to obliteration of ozone layer as observed by Sharma (2010) that the release of methane contributes to global warming with the likely consequences of climate change as a result of destruction of ozone layer. Hence, the uninterrupted raise of methane gas in Gashua town will indisputably contribute to climate change.

Conclusion

Solid waste handling in Gashua town need to be the concern of everyone either old or young in order to properly handle the volume of solid waste generated in the town. The solid waste generation in Gashua town is becoming higher and handling of solid wastehave deteriorated drastically over time and there is no doubt that management mechanisms put in place to tackle solid waste handling challenges have recorded slight accomplishment. Solid waste generation, disposal and handling in Gashua town are still a serious issue due to environmental matter because of the major streets and a number of open places as well as drainages are turned to solid waste dump sites. The sources of solid waste generation in Gashua town are households, markets, drainage clearance, street sweeping and institutions.

This study identified and classified solid waste handling in Gashua town into two types, recyclable wastes which are mainly non-biodegradable wastes and domestic wastes which are mainly biodegradable wastes. This study concludes that population expansion, poor town planning, and socio-cultural and religious belief influences the solid wastes generation and handling in Gashua town. Lack of proper coordination and expertise on solid waste handling by the environmental agencies (state and local government area levels) has led to poor management of the solid waste in Gashua town. This study identified a number of environmental related issues on solid waste handling in Gashua town such as pollution, land degradation, creation of habitat for vectors and climate change. This study notes that poor policy and implementation, poor personnel morale and poor funding among others on solid waste handling in Gashua town also formed parts of the challenges of solid waste handling. This study concludes that environmental disaster as a result of poor solid waste handling causing pollution, flood, green house gas emission, land degradation among others are not just only geographical in nature but with the social consequences leading to social displacement, mass migration, change in the size and composition of the population, disease and poverty and by implication sociological in nature.

Recommendations

Based on the findings of this study, it is recommended that:

1. Solid waste handling in Gashua town need to be priority of everyone in order to cope with the volume of solid waste generated in the town.
2. There is need to re-examine the legislations concerning the solid

waste handling with the view to streamline and make them more comprehensive in order to clearly specify the roles of all the agencies and tiers of government involved.

3. Agencies charged with the tasks of solid waste handling need to be sufficiently supported and funded for efficiency.
4. The morale of the personnel handling solid waste needs to be improved through regular training and promotion plus good remuneration in order to promote efficiency.
5. Religious and traditional leaders should be encouraged to continuously sensitize the citizens on the hazard of poor solid waste handling.
6. There is need for effective and proper monitoring of solid waste discarding activities.
7. The enforcement of monthly sanitation needs to be encouraged and strict punishment for any violator.
8. Waste recycling needs to be promoted to reduce haphazard disposal of solid waste for healthy and friendly environment.
9. Landfill sites should be designed and operated in accordance with World Health Organization standard.

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EFFECT OF COGNITIVE BEHAVIOUR THERAPY ON TRAUMATIC STRESS DISORDER EXPERIENCED BY DISPLACED ADOLESCENTS IN BORNO STATE, NIGERIA

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Abstract

Traumatic experiences have different consequences on the mental health of internally displaced adolescents. The role of trauma in antisocial behaviour among youths is over increasing. Exposure to traumatic experiences may lead to intense mental and psychosocial disorders in adolescents. Researchers have beamed their search of traumatic disorder only on adolescents in internally displaced persons camps (IDPs) using other therapeutic means without considering internally displaced adolescents outside the camps and how effective cognitive behaviour therapy can reduce traumatic stress experiences among displaced adolescents. Consequently, the study determined the effect of cognitive behaviour therapy on traumatic stress experienced by displaced adolescents in Borno State Nigeria. Two hypotheses were formulated to guide the study. The population was 57, 348 internally displaced adolescents in Maiduguri metropolis. Snow ball sample of 150 internally displaced adolescents was selected and treated with cognitive behaviour therapy. Instrument used for data collection was an adapted and modified Traumatic Stress Disorder Questionnaire with reliability coefficient of .86. Data was analyzed using t-test. Results revealed that cognitive behaviour therapy had effect in reducing traumatic stress disorder among displaced adolescents. Male and female adolescents did not differ significantly on cognitive behaviour therapy. The use of cognitive behaviour therapy in reducing traumatic stress disorder experiences among internally displaced adolescents is an effective means of reducing traumatic stress among internally displaced adolescents. The need for periodic use of cognitive behaviour therapy for counselling of internally displaced adolescents as a way of reducing traumatic experiences was recommended.

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Keywords: Trauma, Adolescents, Cognitive Behaviour Therapy, Internally Displaced

Introduction

The role of trauma in antisocial behaviour among youths is over increasing in the world. About 1,479 youth in state child welfare custody were examined, aged 12 – 18. Each of the youths was administered child and adolescent needs and strengths, which helps identify mental health needs and strength of participants. Amuda, Bokko and Katsala (2016) reported that participants' traumatic experiences which in most cases were force and violent sexual abuse had significant correlation with conduct disorder symptoms. In a related study, Armstrong and Kelley (2008) reported implications of developmental psychopathology. The study found that sixty nine (69%) of offenders referred for forensic and mental health counselling experienced childhood trauma which were expressed in some form of antisocial behaviour.

Traumatic experiences have different consequences. Kagu and Petrol (2015) investigated the effects of traumatic experiences on health of adolescents in Maiduguri. The study was based on the assumption that exposure to traumatic sounds may lead to intense fear of sounds (acousticophobia). A sample of 600 participants (300 pupils and 300 teachers and staff) was drawn from 15 primary schools (20 pupils and 20 adults from each school). Sample pupils were all below 14 years of age and were drawn from primary 3, 4, 5 and 6. Randomization was employed all through sampling process; the “odd and even” number method of simple randomization was used. Instrument for Symptoms of Acoustic Phobia (ISAP) with sixteen symptoms of acousticophobia was used. Items were drawn from Diagnostic Statistical Manual (DSM-IV). Result revealed that perception of sounds elicited symptoms like **Feeling startled, Difficulty concentrating, feeling of Nervousness, Palpitation or rapid heartbeat, Panic, and Trembling. Extreme anxiousness and thanatophobia (fear of death) were however exclusive to teachers alone. In a related study, Abdullahi, Amuda, Atsua and Habu (2013) studied the impact of insecurity on school attendance of junior secondary school students in Maiduguri Metropolis, Borno State. They found that level of school attendance under the crises situation in Maiduguri metropolis has been low.**

Following exposure to traumatic event, some people come to view the world as dangerous and believe they are unable to cope with life. If such belief is not

changed or restructured, symptoms of post-traumatic stress disorder (PTSD) may become chronic (Cahill, 2001). Post-traumatic stress disorder is underpinned by dysfunctional cognition involving negative thoughts about the world (Perceiving people to be untrustworthy and no place to be safe), negative thoughts about self and self-blame. Cognitive behaviour therapy has been used to treat PTSD (Meadows, 1997). By safely confronting reminders of the trauma, with exposure to memory, situation or discussion thoughts and beliefs associated to the trauma – the dysfunctional cognition underlying post-traumatic stress disorder is modified.

Application of a behavioral psychotherapy: Acceptance and Commitment Therapy (ACT), to the treatments of Post-Traumatic Stress Disorder (PTSD). It is argued that PTSD can be conceptualized as a disorder that is developed and maintained in traumatized individuals as a result of excessive, ineffective attempts to control unwanted thoughts, feelings, and memories, especially those related to the traumatic events (Orsillo & Batten, 2005). As ACT is a therapeutic method designed specifically to reduce experiential avoidance, it may be a treatment that is particularly suited for individuals with PTSD. The application of ACT to PTSD is described, and a case example is used to demonstrate how this therapy can be successfully used with individuals presenting for life problems related to a traumatic event.

Cognitive Behaviour Therapy (CBT) is most widely accepted, trusted and research supported treatment for the traumatic stress disorder (Richards, Ospina-Duque, Barrera-Valencia, Escobar-Rincon, Ardila-Gutierrez, Metzler & Marmar, 2011). The Cognitive behaviour therapy teaches clients how to identify distorted cognition (thought) through the process of re-evaluation. It serves individuals to better understand their thoughts and feelings in relation to their situation, as well as beliefs that influence their actions and ultimately their behaviour. They learn to discriminate between their own thoughts and reality. CBT helps people to develop alternative ways of thinking and behaving which may reduce their level of depression, anxiety, fear, irrational beliefs and suicide. The aim of CBT is to help the individuals recognize and change their faulty thinking patterns. For a lasting change to occur, it is necessary to move beyond identifying the irrational behaviour to challenge it and to deal with the schemas within which they are embedded.

The adolescents displaced especially in Maiduguri are victims of insurgency, who lack the basic necessities of life and lost some of their relatives or

guardians. These adolescents need counselling to resolve the conflict that may arise due to the need of basic necessity. Kagu, Abdullahi and Mustapha (2016) examined conflict resolution among internally displaced persons' camps through counselling intervention in Borno State internally displaced camps, Nigeria. Two research questions and one null hypothesis was raised to guide the study. The population for the study comprised the people in fourteen (14) camps within Borno State with a total of forty-seven thousand persons. Sample of three hundred and eighty people were purposively selected. The instrument for data collection was a questionnaire titled, "Conflict Resolution through Counselling Intervention" (CRTCI) developed by the researchers. The reliability of the instrument was 0.76 Spearman coefficients. The data collected were analyzed using mean and standard deviation for the research questions. To test the null hypothesis t-test was used. The results revealed that group facilitation and negotiation counselling were most counselling intervention needed, while the most effective counselling was group facilitation counselling. Also there was a significant gender difference on the effect of counselling among internally displaced persons' camps. It was recommended that counsellors should provide therapy to resolve conflict in the internally displaced persons' camps. The study concluded that counselling played a vital role in conflict resolution in the internally displaced persons' camps in Borno State, Nigeria,

Objectives of the Study

Specifically, this study is intended to find:

1. the effect of cognitive behaviour therapy on traumatic stress disorder experiences by internally displaced adolescents in Borno State.
2. gender differences in the effect of cognitive behaviour therapy on traumatic stress experiences by internally displaced adolescents in Borno State.

Research Hypotheses

The study tested two research hypotheses:

- Ho₁:** There is no significant effect of Cognitive behaviour therapy treatment on internally displaced adolescents with traumatic stress disorder in Borno State.

Ho₂: There is no significant gender difference in the effects of Cognitive behaviour therapy on internally displaced adolescents TSD in Borno State.

Methodology

The size of each quasi-experimental group was thirty participants (males and females) randomly selected from adolescents with TSD. Because Nworgu (2006) and Emaikwu (2015) reported that in experimentation, small group interactions are found to be more useful and successful. Furthermore, Olusaki and Aremu (2009) argued that smaller groups are ideal for effective treatment in therapy. They further stated that with increased size, members experience less direct involvement and participations. Group counselling is a process whereby a counsellor assists a number of individuals ranging between 2-30 persons to discuss the common problems and finding solution to them (Egbule, 2009). Also, according to Okobiah (2000) one of the processes of group counselling is to modify abnormal behaviours of group members. The population was 57, 348 internally displaced adolescents in wards in Maiduguri metropolis of Borno state. Snow ball sample of 150 internally displaced adolescents was selected for the study.

Table 3: Sample of Adolescents with TSD in Five Communities in Maiduguri, Borno State

S/N	Areas for Study	Males	Females	Total
1	Dalori ward, Maiduguri	15	15	30
2	Gwange ward, Maiduguri	15	15	30
3	Maisandari ward, Maiduguri	15	15	30
4	Wulari ward, Maiduguri	15	15	30
5	Maimusari ward, Maiduguri	15	15	30
	Total	75	75	150

Source: Field Work, 2018

The instrument title Traumatic Stress Disorder Questionnaire (TSDQ) for the study was adopted and slightly modified by the researcher. It was adopted from Weathers, Huska, Keane (1991) and the modification was in the response pattern and item statement. The items number 1, 2, 4, 5, 7, 8 and 18 were modified. While the responses pattern were equally modified from five likert scale to three likert scale. The instrument is divided into Two (2) sections

(A&B). Section A contained the characteristics of respondents such as name of their wards, Gender, Age, Care giver, community from which, they were displaced, while Section B was on 25 items measuring different TSD with 3 points responds pattern of “Low TSD”-1 point, “Moderate PTSD”-2 points, and “High TSD”-3 points. The instruments was translated in Hausa and Kanuri, which are languages use in the study area. The translation was, done by experts in the Department of Linguistic in UDUS for Hausa version and UNIMAID for Kanuri version of the instrument. The translated versions were validated by experts in counselling Psychology for content validity while experts in measurements and evaluations were validates the instrument for adherence to the original version.

Validity of the adopted and modified instrument for the current study was done by experts in the Department of Educational Foundations, Usmanu Danfodiyo University, Sokoto by going through the content, construct and face validity of the questionnaire. The expert's independent assessment of instrument was taken into consideration in making adjustment in the instrument their suggestion incorporated into the instrument adapted by the researcher. Thus, it was deemed to be valid.

The reliability of the instrument was measured by Cronbach Alpha method. This was done through pilot testing by administering the instrument TSDQ to a group of adolescents in Damaturu IDP camps of Yobe State. Through the camps managers 20 adolescents were identified as adolescents with TSD who responded. The reliability index of .86 was obtained ensuring the reliability of the instrument.

The researcher collected a letter of introduction from the Department of Educational Foundational and Extension Services, Usmanu Danfodiyo University, Sokoto. The researcher presents the letter to Camp Management and Community leaders. The letter formally introduced the researcher as a Post graduate student from the Department of Educational Foundations, Usmanu Danfodiyo University, Sokoto.

The study was carried out in Maiduguri the Borno State capital. The participants were grouped based on high TSD comprising equal number of male and female as shown on Table 3 for counselling sessions. Familiarity and personal relationship with the adolescents, care givers, guidance, welfare workers and non-governmental organization members within Maiduguri were

made to create conducive environment for counselling sessions by the researcher. The participants i.e., adolescents with TSD symptoms were identified by the researcher using observation of the adolescents, responses to the questionnaire, submissions from the care-givers, guidance and parents of displaced adolescents. As a pre-test to examine the level TSD in adolescents only those who show signs and symptoms of TSD took part in the pre-test experiment. The required number of adolescent with TSD was selected through stratified random sampling in each of the wards. Thus, five groups of adolescents with TSD constituted the experimental group. The groups were identified with letters A, B,C, D and E treatment group for experiments. The experiments were carried out in the following phases;

- Phase
- 1: Pre- test stage
 2. Treatment stage.
 - 3.Post treatment stage.

Phase one: pretest stage; the experiments commenced after selecting the required number of adolescents with TSD. The researcher selected the adolescent group members for the commencement of the counselling sessions after identifying the level of TSD sign and symptoms on the adolescents to form experimental group. To assist the researcher, the welfare workers were used as research assistants. The researcher however briefed and trained the research assistants on how to handle adolescents with TSD after every week activities.

A record of every group members and activities of the eight weeks was formed to guide the treatment sessions. Kagu (2016) identified 9 skills for relationship building as the initial disclosure for group counselling treatment as:1. Introduce yourself, 2. Invite client(s) to sit down. 3. Ensure client(s) is/are comfortable, 4. Address the client(s) by their names, 5. Invite social conversation to reduce anxiety, 6. Watch for nonverbal behaviour signs of clients' emotional state, 7. Invite client(s) to describe his/her or their reason for coming to talk, 8. Allow client(s) time to respond and 9. Indicate that you are interested in the persons. Using these skills, the counsellor established a rapport with client based on trust, respect and mutual purpose. When there is good rapport, a positive psychological climate is created and vice-versa. The

likelihood of desirable outcomes is greater when psychological climate is positive

Phase Two: Treatment stage: This was the actual experimental activities for the adolescents with TSD in each of the groups. The experimental treatment was group counselling sessions on behavior modification based on Cognitive behaviour therapy (CBT). According to Akinade and Adepaju (1994), Identification of problem behaviour, Identify the terminal behaviour, Identify successive approximate behaviour, State them in behavioural terms, Reinforce behavioural approximation promptly, and Successive approximation must be appropriately reinforced, not too slow and not too fast the researcher based his counselling sessions of Cognitive behaviour therapy on the following steps are some of the basic conditions necessary for effective CBT in Behaviour Modification Therapy. However, the researcher were based the treatment sessions on five steps as: Step 1 - Goal setting, Step 2 – Asses the present level of the clients' TSD, Step 3 – Break the goal step into sessions, Step 4 – Tell the clients' that they must accomplish the goals to receive rewards, and Step 5 – The clients' received reward as he/she master a desirable behaviour required.

There were treatment contacts of two hours' duration across 8 weeks. The treatment was counselling sessions on behaviour desensitization broken down into smaller and meaningful discussion. The discussion was focused on present behaviour rather than past or lost opportunities, values judgement, commitment and eliminating the pain of violence in the mind of the adolescents.

Phase Three: Post Treatment Stage

After the period of eight week treatment of cognitive behaviour therapy, a posttest questionnaire was administered to the subjects. The researchers administered the questionnaires to the respondents there and then to ensure 100% retrieval of the questionnaires. The researcher thanked the respondents for their cooperation during the experiments and shows his appreciation for the attention given for the research.

The validated and useable responses of the pre-test and post-test treatments were collected to determine the effect of Cognitive behaviour therapy as a behaviour modification therapy on adolescents Traumatic Stress Disorder in

internally displaced persons' camps in Borno State, Nigeria. According to Cargill and O'conner (2009) explained that data should be verified, analyzed and displayed in order to share, build and legitimize new knowledge. Data were analyzed with the Statistical Package for the Social Sciences (SPSS) IBM Version 23. The effect of therapeutics treatment was determined using independent sample t-tests. All the hypotheses were tested at the fixed probability level of 0.05.

Results and Discussion

Ho₁: There is no significant effect of Cognitive behaviour therapy treatment on adolescents with traumatic stress disorder in Borno State.

Table 1: Result of t-test on Effects of Cognitive Behaviour Therapy on Traumatic Stress Disorder among Internally Displaced Adolescents in Maiduguri, Borno State

Variable	N	Mean	Std. Dev.	Std. Error	t-value	df	P-value	Remark
Pre-test	150	2.64	0.174	0.014	72.177	286	.000	Sig.
Post test	138	1.29	0.141	0.012				

The result in Table 1 revealed that the treatment of the **traumatic stress disorder experiences by adolescents in the study was significantly reduced with the administration of the Cognitive behaviour therapy**. For nature of the **traumatic stress disorder experiences, the observed t-value was 72.177 obtained at the 286 degree of freedom and the p-value for the test is 0.000 (P < 0.05). In the overall test where their aggregate mean score was tested against the level before the administration. With these observations, there is enough evidence to reject the null hypothesis that there is significant difference between pre-test and post- test treatment of Cognitive behaviour therapy on adolescents in Borno State. The results revealed that traumatic stress disorder on the adolescents was significantly reduced after; they were subjected to the Cognitive behaviour therapy in the experiment.**

Ho₂: There is no significant gender difference in the effects of Cognitive behaviour therapy on adolescents with TSD in Borno State.

Table 2: t-test on Effects of Cognitive Behaviour Therapy on Traumatic Stress Disorder among Internally Displaced Adolescents by Gender in Maiduguri, Borno State

Gender	N	Mean	Std. Dev.	Std. Error	t-value	df	P-value	Remark
Male	71	1.30	.151	.018	1.619	136	.108	NS
Female	67	1.27	.127	.016				

This hypothesis was tested by computing the mean scores of the traumatic stress disorder experiences of male and female adolescents who were treated with Cognitive behaviour therapy after the experiment. **The result in the table 2 did not revealed a significant difference between male and female adolescents ($t = 1.619$; $P > .108$). No significant difference was observed between the male and female adolescents Based on the aggregate result, the null hypothesis could be rejected.**

Discussion of Results

This study determined the effect of Cognitive behaviour therapy treatment among adolescents in internally displaced adolescents in Borno State. Two null hypotheses were tested in line with the specific objectives. The first hypothesis tested for significant difference in the effect of Cognitive behaviour therapy treatment on adolescents with traumatic stress disorder in Borno State. The result showed that there was a significant effect of Cognitive behaviour therapy on traumatic stress disorder among adolescents. The null hypothesis was therefore rejected. The finding here is consistent with the report of Nathan, (2014) who stated that severe internal crises characterized by security challenges have forced young people mostly adolescents out of school and displaced many are from their homes. The finding here is consistent with the report of Adamu and Rasheed (2016) who stated that Northern Nigeria among other regions of the country has witnessed various degrees of insecurity with its resultant effect on the Internally Displaced Adolescents, economic fortunes of the affected communities and overall standard of living of those living within the affected states.

In the test of hypothesis 2 of the study, the types of traumatic stress disorder experiences by male and female adolescents before the administration of the treatment are compared here using their gender. The result revealed no significant difference on traumatic stress disorder experiences among male and female adolescents. The variability in the mean scores was not found to be statistically significant. The null hypothesis was therefore retained. The

finding here agrees with Nwachukwu, Abdullahi and Kyari, (2014) who reported that insurgency has placed adolescents in threatening and anxiety evoking circumstance which requires coping mechanism to manage and stated that the experiences heightens stress and anxiety level already impinging on the developing adolescent's personality.

Conclusion

Based on the findings from the results obtained, the researcher wishes to conclude as follows: The use of cognitive behaviour therapy significantly reduced traumatic stress disorder experiences by internally displaced adolescents in Bornostate. Female adolescents did not significantly differ from male adolescents on cognitive behaviour therapy as a treatment for reducing traumatic stress disorder experiences among internally displaced adolescents in Borno State.

Implications of the findings

This study established that the use of cognitive behaviour therapy significantly reduced traumatic stress disorder experiences among internally displaced adolescents in Borno State. The study also revealed no significant difference between female and male internally displaced adolescents. These findings provide among others solutions to stakeholders as well as government agencies at different levels at Federal, State and NGOs on finding solutions to psychological, social, emotional problems experienced by internally displaced adolescents from the traumatic stress disorders like the case of the abduction Chibok school girls, recent Dapchi school girls and other internally displaced adolescents across the country Nigeria.

Recommendations

Based on the findings of this study, the following recommendations were made:

1. There is the need for periodic use of cognitive behaviour therapy for counselling of internally displaced adolescents in Borno State as a way of reducing traumatic experiences.
2. Counselling should be used on the basis of gender to reduce traumatic experiences among internally displaced adolescents in Borno State.

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THE CHANGED NATURE OF RURAL BANDITRY IN NORTHERN NIGERIA AND THE IMPLICATIONS

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Abstract

This paper discusses the changed pattern of rural banditry in Northern Nigeria and the implications for the region. It notes that rural banditry in contemporary times is particularly lethal and the impact on affected communities as well as the region is undermining national security and economic development in disturbing ways. The lethality of contemporary patterns of rural banditry began to manifest as from 1999 following the return to democratic governance. The paper identifies factors driving the changed pattern of rural banditry to include proliferation of small arms, poverty, unemployment, contest for land resources and so on. The paper further contends that the seeming failure of measures to effectively minimize rural banditry in northern Nigeria in spite of the numerous security operations is a function of incoherent strategies, escalation of ungoverned spaces, failure of intelligence as well as sabotage at both community and governmental levels. It concludes therefore that unless the drivers of contemporary rural banditry are confronted frontally, the challenge will continue to undermine national security and economic development not only in the region but in the country generally. Primary and secondary sources have been used in the analytical construct.

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Introduction

Rural banditry in Northern Nigeria is threatening national security and economic development. Bandits terrorize villages with impunity, rustle cattle and kidnap their victims. Kidnapping for ransom is a new addition in the criminal repertoire of rural bandits in Northern Nigeria. Before now the major items of theft were cattle, agricultural produce and money. Bandits now set up fortified enclaves in the hinterland and on the frontiers from where they plot and carry out their operations (Al Okoli, 2019). The underlying causes of rural banditry are unemployment, ethno religious conflicts, greed, robbery, insecurity and so on. It suffices to stress that banditry in Nigeria before 1999 was not so pronounced and was conducted without the use of sophisticated weapons and was less lethal when compared with contemporary realities. This has created much difficulty in continuously referring to this set of criminals as rural bandits. The sophistry of weaponry paraded by these bandits, the intensity and scale of attacks as well as the impact on livelihoods in Northern Nigeria constitutes the central thrust of this discourse. The paper therefore addresses the changed pattern of rural banditry; the drivers and implications of rural banditry as well as reviews the measures adopted to mitigate the challenge.

The Concept of Rural Banditry

An understanding of rural bandits will enhance the understanding of rural banditry. Hobsbawn (1959) considers bandits as peasant outlaws who maintain some respect within peasant society. Bandits are sometimes considered heroes, champions, avengers, fighters for justice, and perhaps even leaders of liberation. In any case, they have seen us, men, to be admired, helped, and supported. This description could be understood within the purview of what Blumel (2007:10) described as "ancient banditry" or possibly "traditional banditry" which thrived in the pre-industrial era. This form of banditry is different from the modern form of banditry. Modern-day bandits are more vicious and destructive. They can strain government capacity by overwhelming the police and legal system through sheer audacity, violence, and numbers, challenge the legitimacy of the State, act as surrogate or alternative governments. Dominate the informal economic sector, establishing small businesses and using violence and coercion to compete with legitimate

businesses while avoiding taxes and co-opting government regulators. Infiltrate police and Non-Governmental Organizations (NGOs) to further their goals and in doing so demonstrate latent political aims (Sullivan, 2012).

Rural banditry is conceived as armed violence prompted basically by criminal intent to steal and plunder. The most common examples of rural banditry in Nigeria are armed robbery, kidnapping, cattle rustling, and village raids (Al Okoli, 2019). Rural banditry also means the practice of stealing cattle and other animals from herders or the raiding of cattle from the ranches. Although driven by different needs and factors, it is an increasingly economically-based form of criminality perpetrated by informal networks (Kwarja, 2013). Kwarja's definition is weak because his thought of rural banditry is one-sided since farmers, traders, and other businessmen, and the general members of rural communities are also victims of rural banditry. Egwu (2015:14) shows that rural banditry thrives as a means of the "primitive" accumulation of cowherds in the context of subsistence and commercial pastoralism. He explained further that, rural banditry is accompanied by rape, kidnapping, organized attacks on villages and communities, and looting. In the context of this study, rural banditry is conceived as criminal activities perpetrated by outlaws with the use of threat or violence. A person who involves in this act is known as a bandit and primarily commits crimes such as extortion, robbery, and murder, either as an individual or group. In this context, banditry is a form of criminality synonymous with gangsterism, brigandage, marauding, and thievery.

Causal Factors of Rural Banditry in Northern Nigeria

The causative factors of rural banditry in Nigeria are multitudinous. For this study, attention is given only to the most critical ones. First and foremost, escalating poverty amidst growing unemployment have been identified as causative factors of rural banditry in Northern Nigeria. Growing poverty and unemployment are leading many people especially youths to banditry particularly kidnapping for ransom. On yearly basis, Nigeria produces a lot of graduates in universities, colleges of education, polytechnics, and other higher institutions of learning but getting a job after graduation has remained a daunting challenge. Changwak Emmanuel Jonah (2021) agrees that:

Poverty is the underlying cause of rural banditry in northern Nigeria. It is on poverty that all other causes of banditry menace emanated. Once poverty is down away, rural banditry will die a natural death without seeing human struggle. This is because whenever banditry cases are discovered, the intention of the bandits is always to make money and improve their standard of living.

Table 1: Unemployment in Nigeria, 1996-2020

Year	Unemployment Rate	Year	Unemployment Rate
1996	3.769999981	2008	3.539000034
1997	3.760999918	2009	3.721999884
1998	3.757999897	2010	3.7 6699996
1999	3.792999983	2011	3.769999981
2000	3.779999971	2012	3.734999895
2001	3.778000116	2013	3.703000069
2002	3.816999912	2014	4.561999798
2003	3.821000099	2015	4.31099987
2004	3.786000013	2016	7.059999943
2005	3.74000001	2017	8.388999939
2006	3.645999908	2018	8.243000031
2007	3.565000057	2019	8.095999718
		2020	7.960000038

Source: World Bank's World Development Indicators, 2020

The preceding table shows that for over two decades Nigeria has been suffering from a critical challenge of unemployment. And the problem has continued up till date.

The proliferation of small arms has aided cattle rustling which is a major theft item for rural bandits in Northern Nigeria. The cow is one of the most expensive

animals in northern Nigeria and the nation as a whole. In developed countries like the USA, Mexico, Argentina, and Brazil, among others, cattle are ranched, but in Nigeria, cows are left to roam on streets even in capital cities. In Nigeria, the Fulani ethnicity dominates the business of cattle rearing and they practice open nomadism. They are also the major victims of cattle rustling. Egwu (2015:44) contends that; “The rising incidence of cattle rustling as a part of the problem of rural banditry may also be partially attributed to the problem of small arms of light weapons (SA&LW) that have found their way into the hands of non-state actors, part of the wider challenges of human security confronting Nigeria”.

Bad governance and political influences have also been identified as a cause of rural banditry in northern Nigeria. In an oral interview, Enegele (2021) disclosed that the Nigerian state has failed to provide the necessities of life to her citizenry and this has degenerated into diverse forms of conflict and insecurity. Similarly, Momale (2015:72) submits that:

Conflicts and rural bandits are closely interlinked as they are all forms of social insecurity, characterized by weaknesses in the institutional capacity of the state to address the problems of insecurity, joblessness, and acute poverty. While conflicts could trigger and cause cattle rustling, incidences of cattle rustling could also trigger and cause violent conflicts between pastoral and farming communities.

According to the Governor of Imo State, Hope Uzodinma (2021), “bandits are been funded by politicians. Politicians are doing this to bring down the government of President Mohammodu Buhari”. Though the evidence to support this allegation was not tendered, it however indicates that politicians also interact with bandits and use them for selfish political goals. According to Egwu (2015), the causes of rural banditry in Nigeria are as presented in the following table.

Table 2: underlying causes of rural banditry in Nigeria

S/N	Causes
1	Unemployment 44%
2	Ethno- Religious conflict 23%
3	Greed 18%
4	Robbery 5.9%
5	Insecurity 6.8%
6	Psychological needs 2.3%
TOTAL	100%

Source: Egwu, S. (2015), *The Potential Economy of Rural Banditry in Contemporary Nigeria*, Kuna, M.J and Ibrahim, J. (Eds.). *Rural Banditry and Conflicts in Northern Nigeria*. Abuja: Centre for Democracy and Development (CDD), pp.14-68.

The table above shows that 44 percent of the causes of rural banditry are attributed to unemployment, while 23 percent identified rural banditry as fallout from frequent ethno-religious conflicts. Another 18 percent of the respondents identified greed as the underlying cause; robbery stands for 5.9 percent, insecurity 6.8 percent while 2.3 percent of the respondents were attracted to psychological needs.

The Changed Nature of Rural Banditry in Northern Nigeria

The nature of rural banditry has changed overtime. Ancient bandits were less harmful to the innocent people in society. They were considered the outlaws who maintained some respect within peasant society. Bandits were sometimes considered by their people as heroes, champions, avengers, fighters for justice, perhaps even leaders of liberation. They were seen as people to be admired and supported, (Hobsbawn, 1959). According to Bill (2009), ancient banditry also known as traditional banditry was different from the nature of modern banditry since its impact was less severe on the victims and Nigeria's food security. In ancient banditry, bandits were attacking those they felt were against their philosophy or interest (most especially the rich). But currently, everyone whether rich or poor is vulnerable to bandits.

Ancient banditry was not perpetrated with the use of sophisticated

weapons like bombs, rocket launchers, armor tanks, AK47, and AK49, among others. This was because the intention of the bandits was not to kill, maim and cremate human bodies, they intended to use force to create an atmosphere of fear to influence the activities of the government to consider their welfare. In ancient times, rural bandits were less aggressive, less inhuman, and considerable to some extent.

Rural bandits in ancient times lacked the power to strain government capacity by overwhelming police, army, and legal systems through sheer audacity, violence, and members. However, the bandits currently have the intention of taking over the government machinery especially in northern Nigeria. Many security agents including the army have been killed in Northern Nigeria by rural bandits. This scenario was not so in the decades preceding the fourth republic in Nigeria. The former/traditional banditry in Nigeria was done with little or no kidnapping and abduction. However, the noticeable trend now in rural banditry is kidnapping and abductions. The adoption of school children started with the adoption of about 276 girls on the night of 14-15th April 2014 at Government Girls Secondary School, Chibok in Borno State, Northern Nigeria. The philosophy of ancient banditry was very clear and based on popularity, heroism, justice, and liberation whilst the philosophical objectives of rural bandits in contemporary Northern Nigeria revolve around the economy, sex, and religious motives.

Implications of Rural Banditry on Northern Nigeria's Economy

The negative implications of rural banditry affects all sectors of society. However, in this study attention is centered on the economic sector with specific emphasis on farming, herding, and market operation. For clarity, specific implications are isolated for emphasis.

Effects of Rural Banditry on Farming

Rural banditry usually accompanies kidnapping, terror, and death, and as such in the course of perpetrating it, a lot of people are usually displaced; this hurts farming. For example, it has been reported severally that in Taraba State banditry disrupted farming activities in nearly all farming communities. Mohammed and Alimba (2015) reveal that, in Ardo Kola, farming suffered

greatly due to armed banditry; farming activities became impracticable for two or three farming seasons. This was because of the fear of the unknown and tension created by the attackers. In Lau, when the attacks occurred, the fear of reoccurrence often deters farmers from farming for some time. In Kaduna State, farming activities were seriously obstructed in Kaura and Birnin Gwari due to the internal displacement of farmers who relocated to safer places. The magnitude of the attacks in Jema'a was less severe since farming activities were going on irrespective of the little threats posed by rural bandits.

Rural banditry paves the way for kidnapping and killing of farmers which in turn instils fear in them (farmers) and subsequently leads to the abandonment of farmlands. Since the resurgence of democracy in Nigeria in 1999, insecurity became stifled and rural farmers have been particularly hard hit. For some decades now, farmers in the affected areas have abandoned their fields for fear of banditry attack or kidnapping. In the Zamfara axis alone, it is estimated that over 13,000 hectares of farmland have been either destroyed or rendered inaccessible as a result of attacks by the bandits or herder armed groups and other criminal gangs (*PM News*, 09 April, 2019). The State Emergency Management Agency (SEMA) reported as published by *Daily Trust* (2019) that, in Sokoto State, as of October 2019, some 21, 316 hectares of farmland across five local government areas remained uncultivated, as 80,000 intimidated farmers stayed away. The implication of the increase of uncultivated fields is the tightening of food insecurity in the North and Nigeria as a whole.

The burning and raiding of local grain silos by rural bandits adversely affects Nigeria's food security. Ladan and Matawalli (2020) informs that:

During large-scale attacks that involve a large number of bandits which lasted for some hours, the bandits engaged in the burning of local grains silos (*rumbu* in Hausa). These grains silos contained foodstuff that was a store by farmers which could have lasted for many months but were burnt by the bandits which created a lack of food by the villagers.

Examples of this situation could be seen during the attacks on Dankar and

Tsauwa villages in Batsari Local Government Area of Katsina State on February 14, 2020, as well as the attack on Unguwar Gizo in the Faskari Local Government area on May 29, 2020 (Ladan and Matawalli, 2020).

Effects of Rural Banditry on Herding

Rural banditry in northern Nigeria has heightened cattle rustling. Cattle herders and crop farmers are mostly affected by rural banditry. The *Leadership Newspaper* (2020) reported that large livestock had been lost between 2011 and 2019; about 141,360 cattle and 215, 241 sheep were rustled in Zamfara State. This menace impoverished farmers and herders alike, created food shortages, and aggravated malnutrition problems, particularly among children.

Mamole (2015) attributes the decrease in livestock and its spill-over effects on Nigeria's food security to the crude form of pastoralism. He explains that cattle rearers usually embark on open nomadism, mainly through the use of natural ranges and grasslands. Grasses and woody plants (browse) provide feed for animals while also depending on natural sources of water, particularly rivers and streams. Many factors are limiting the contributions of livestock to Nigeria's food security, namely, low productivity emanating from traditional breeding techniques, degradation of rangelands due to overgrazing and climate change, and herders- farmers conflicts, and cattle rustling, among others. Both herders and cattle faced a serious challenge of rural banditry; in that, both cattle rearers and cattle also die in the act of cattle rustling. Statistics are not commonly available to show the number of cattle rustled in Nigeria since 1999, but the authors were able to get the statistics of 2013 and analyzed as it appears in Table 1 below.

State	Herders Killed	No. of Cattle Rustled
Plateau	87	7,200
Nasarawa	125	12,000
Benue	17	2,000
Zamfara	37	2,462
Niger	15	500
Gombe	NA	99
Yobe	NA	92
Bauchi	NA	204
Kwara	NA	204

Source: *Sunday Trust*, June 1, 2014

The facts and figures of incidents of cattle rustling for 2013 alone are quite instructive, as reflected in Table 3. More recent figures of rustled cattle and the number of herdsmen killed across the country show the humanitarian crisis associated with cattle rustling as an expression of rural banditry, including incidents in the North Central states of Benue, Nasarawa, Plateau, Kwara, and the Federal Capital Territory (FCT) Abuja. According to Dr. Garus Gololo, secretary of the Benue State branch of the *Myetti Allah* Cattle Rearers Association of Nigeria (MACBN), these include 28,000 cows rustled in Plateau; 25,000 in Nasarawa; 8,680 in Benue; 1,650 in Kwara; and 1,500 in the FCT. The human casualties include 2,500 herdsmen in Benue; 264 in Plateau; 150 in Kwara; 70 in Nasarawa; and 7 in the FCT (*Weekly Trust*, May 16, 2015). Reports further indicate that criminal cattle rustlers have drifted southward to the North-Central states, having been dislodged from the northern states of Zamfara, Sokoto, and Kaduna (*Weekly Trust*, May 16, 2015).

Effects of Rural Banditry on Market Operations

Markets are also often attacked by rural bandits. In Taraba State for example particularly in Ardo Kola, for several years the thriving towns of Iware and Malum were repeatedly targeted for banditry attacks. The resultant effect was that these markets were shut down for several months because of banditry in 2013 and 2014 respectively. A Tiv labor migrant to Tarba State, Oker Nyande (2021) who is also an informant noted that:

For very months people had completely stopped going to markets in the State. The majority of these markets are mostly situated in the Lau Local Government Area of the State because of the banditry activities. The most affected markets include Baba Gesa Market, Donada Market, and Sunkani Markets. When these attacks occurred in 2010, 2013, and 2014; people were skeptical to continue attending these markets for the fear of reoccurrence.

Kaduna State also witnessed sporadic attacks on rural markets. Puawayal and Birnin Gwari Green Market were attacked in 2011 and 2014. Regarding the blocking of local trade routes, David Polang (2021) notes that it has for instance paved the way for the abandonment and relocation of some market centers:

Communities in Ekye Development Area of Doma Local Government Area of Nasarawa State no longer go to Doma Market because, bandits usually ambush on the road and collect their produce and money, any attempt to resist giving them is usually accompanied by death. A community in Assakio along Lafia (Nassarawa State)- Shendam (Plateau State), relocated her market from where it was initially sited to the roadside town of Ashige due to the incessant crises arising from bandits who disrupted economic activities in the area (Oral interview with David Polang, 2021).

Rural communities in Bokokos and Riyom Local Government Area of Plateau State particularly those along the border with Nassarawa and Kaduna States were once ransacked and taken over by bandits. There is also a small village called Mahanga in Riyom Local Government along Riyom- Jos road; some few kilometers before the Science Secondary School Kuru which was taken over and occupied by the bandits before Operation Safe Heaven dislodged them but the natives were still afraid to come back leaving the place vacant as at the time of this study (Oral interview with David Polang, 2021). These activities of rural bandits have negatively affected market operations. **It has also aggravated the poverty level of households operating in the area (Oral interview with John Igbughul, 2021). Statistics have shown that compared to other regions in the country, the North has the highest level of poverty.** Table 2

below gives a clear picture of poverty in Nigeria according to geopolitical regions.

Table 2; Poverty Level by Zones (in Percent)

ZONE	YEARS						
	1980	1985	1992	1996	2004	2010	2019
South-South	13.2	45.7	40.8	58.2	35.1	63.8	24.77
South-East	12.9	30.4	41.0	53.5	26.7	67.0	29.48
South-West	13.4	38.6	43.1	60.9	43.0	59.1	14.20
North-Central	32.2	50.8	46.0	64.7	67.0	67.5	38.80
North-East	35.6	54.9	54.0	70.1	72.2	76.3	47.56
North-West	37.7	52.1	36.5	77.2	71.2	77.7	59.08

Source: Federal Office of Statistics (1999); National Bureau of Statistics (2005&2012a), *Federal Republic of Nigeria Poverty Work Programme, Poverty Reduction in Nigeria in the Last decades*, Poverty Global Practice African Region, 2016.

Statistics in Table 2 shows that poverty is more pronounced in Northern Nigeria than in Central Nigeria and Southern Nigeria. The reasons for this disparity are often hinged on high birth rate, high rate of illiterates, unemployed youths, and geographical factors like desert encroachment in Northern Nigeria.

It is common knowledge that government (at the federal or state level) is saddled with the responsibility of securing the lives and properties of the citizens. Government has since taken a number of security measures to tame the tide. For example, a special squad known as " Operation Safe Haven" was created for North-Central Nigeria and stationed in Plateau State with its areas of operation covering Benue, Kogi, Nasarawa, and the Kwara States to deal with banditry and other related crimes (Joab-Peterside, 2020). A similar operation known as " Operation Saharan/Operation Harbin Kunama II" was

established for the North-West and charged with the responsibility of containing banditry and related crimes in Zamfara, Kaduna, and the fringes of Sokoto, Kebbi, Katsina, and the Kano States. However, rural banditry still subsists. The failure of measures to contain banditry could be hinged on a gross failure in intelligence gathering, community collaboration with bandits, sabotage by government officials and kit-glove treatment of bandits.

Conclusion

The paper periscoped the challenge of rural banditry in northern Nigeria. It noted that banditry is an age-long phenomenon but the contemporary form of banditry is particularly lethal and undermining national security and economic development. It identified a plethora of factors as drivers of contemporary forms of banditry. These included poverty, unemployment, bad governance, etc. The paper further contended that though the Federal and State governments have instituted a number of security measures to arrest the ugly development, the measures are yet to yield fruitful results. This is blamed on failure in intelligence gathering, sabotage by government officials as well as community collaboration with bandits. The paper therefore recommends for greater community involvement in the security framework especially in generating intelligence. The underlying drivers of banditry must also be addressed. More importantly, government must narrow ungoverned spaces and mitigate poverty. Security agents too must be well equipped and motivated to engage the stick approach effectively.

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EDUCATIONAL CHALLENGES OF CHILDREN IN INTERNALLY DISPLACED PERSONS CAMPS ABUJA, NIGERIA

Williams Maigida Baha

Abstract

The study investigated the educational challenges of Internally Displaced Children living in IDPs camps Abuja, Nigeria. Descriptive survey research design was adopted and samples of 200 respondents were selected for the study. One research question and two hypotheses were generated to guide the study. A self designed questionnaire entitle Educational Challenges of Internally Displaced Children Questionnaire (ECIDCQ) was used to collect data from the respondents. Frequency count and percentage were used in analyzing the demographic data of the respondents; Mean, Standard Deviation and Rank Order were used to analyze the research question while t-test was used to analyze the research hypotheses. The result of the finding revealed that lack of support from the government, severity of hardship in the family resulting to inadequate funds to meet their education needs, overcrowded learning environment, inadequate teachers in the existing schools, and parents asking their children to go work to support the family upkeep were considered by majority of the respondents as the major educational challenges of IDPs children in Abuja. The finding also shows no difference in the educational challenges of IDPs children in Abuja on the basis of gender. However a significant difference was revealed on the educational challenges of children living in rural and semi urban area in Abuja. It was recommended among others that government through the ministry of education should ensure that all displaced children have access to proper schooling. Government through its appropriate agency should design an educational programme that will meet the needs of children in IDPs camps, and ensure that some of its volunteers of the N Power Programme and Corp members are deployed to IDPs camps to provide educational services.

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Key word: Education, Displacement, IDPs, Displaced Children, Challenges and Abuja

Introduction

Education is an important human right which plays a vital role in human, social, and the economic development of every Nation. It builds human capacity that develops individuals, institutions and a Nations' economy (globalpartnershipforeducation.org). It is so important that Abok (2008) posited that education is the best legacy a parent can bequeath to a child because it is a key to unlocking the social problems of any nation. In its broadest sense, the term education can be seen as a planned process through which an individual gain knowledge, experience, acquires skills and sound attitude. It aids a child in his pursuit of wholeness, that is, the overall development of all the potentials God has deposited in a man (Parankimalil, 2012). Describing the importance of education, Argungu (1993) cited in Okegbile, Aparara, Ogumgbe, Talla and Mohammed (2008) submitted that education is an important means of social mobility and achieving class status, because it enables people to effectively fulfill their roles and responsibilities. It has the power to transform an individual from poverty to riches and self-sufficiency. It enables one to raise status; move higher on the social ladder and it is a stronger tool for galvanizing resources (Tanimu, 2008).

Despite the importance of education in the life of an individual, millions of children in Nigeria today have been denied of their right to education, mostly due to armed conflicts such as attacks by Boko Haram insurgence, rural banditry, communal conflicts, clashes between farmers and Fulani herdsmen, flooding, outbreak of diseases, among others. In any of these situations, people in most cases are left with no choice than to flee, abandoning their homes and communities, means of livelihood and the education of their children. They find themselves in a new environment where there are little or no access to quality education and live in such environment as Internally Displaced Persons.

Victor (2012) defines IDPs as individuals who were forced to flee or leave their homes or residents for reasons associated with armed conflict or natural disaster and who unlike refugees, remain within their own country. Drury and Williams (2012) viewed Internally Displaced Persons as individuals or group of people who have been forced to leave their homes in order to keep away from the effects of armed conflict, violence, violations of human rights or natural and human made disaster, but they have not crossed an internationally standard state border.

International Displacement Monitoring Center (IDMC) Annual Global Report on Internal Displacement GRID (2016) had reported that, there are 40.8 million IDPs Worldwide displaced due to armed conflict as at the end of 2015. Three quarter (that is 30 million) out of the 40.8 million IDPs were located in ten countries. Nigeria was ranked 6th in the world and 2nd in Africa with an estimated number of 2.1 million IDPs. (GRID, 2016).

Displacement Tracking Matrix (DTM) Round 31 Report (2020) reported that, there were an estimated 2,093,030 (over 2 million) IDPs in Nigeria and 54% of this population are children (DTM Round 11, 2016). UNICEF (2015) had revealed that, the attacks by the insurgents group in Nigeria has brought the total number of displaced children in the North to about 1.4 million, more than half of whom are under the age of five. The report added that more than 265,000 other children have fled their homes in Nigeria to neighbouring countries including Cameroon, Chad and Niger (www.thecitizen.ng.com, 2015).

While majority of the IDPs are in the affected area especially the north central, north west and north eastern part of Nigeria, others have moved to Abuja, leading to establishment of a number of IDPs camps spread across the FCT (UNHCR, NHRC, and FEMA, 2015). Although no official records exist, camp representatives reported that there are an estimated 19 settlements hosting thousands of IDPs in the Federal Capital, Abuja (Amaury, 2020). The focus of this research is on the educational challenges of IDPs children residing in Abuja. Educational challenges here

mean the obstacles or barriers hindering full access to or provision of qualitative education to IDPs children.

Article 28 of the United Nation convention on right of the children proclaims education as a must right and one that should be free and compulsory for all children irrespective of any situation they may find themselves (United Nation Convention on Right of a Child,1987). The Guiding Principle on Internal Displacement had stated that it is the responsibility of National Authority to make sure displaced children enjoys free and compulsory education at the elementary level. The principle further urged the government to ensure that education and training facilities are provided to IDPs living in camps or outside camps as soon as conditions permits (Guiding Principle on Internal Displacement, 1998). In Nigeria, The Child's Right Act (2003), Section 15(11) (2) also stated that every child in the country, irrespective of his/her background has the right to free and compulsory Universal Basic Education and it is the responsibility of government to provide such education no matter the situation the children find themselves. And that all parents or guardians should make sure that their children attend and complete Primary and Junior Secondary Education.

However, this is not the case in Nigeria. Displaced children in most cases in Nigeria are unable to pursue their education mostly due to absence of adequate educational services in the locations they find themselves. For instance, in some of the camps visited in Abuja, the researcher observed that the education of the children is not given much priority by government, what they have in most camps are make shift classroom provided by NGOs or by the leadership of the IDPs with one or two teachers attending to more than hundred pupils. This was the case in Karamajiji IDPs site in Abuja where one teacher was attending to over 126 pupils in a tent classroom provided by Victim of Violence Charity Foundation. The teacher who was also an IDP complained of lack of support by government, NGOs and even the organization that provided the classroom and that very soon he will close down the school because

parents were not complying with the payment of #100 fee per week for the running of the school and his up keep. In Pegi, Kuje Area Council Abuja, one of the parents of the displaced children said that, many IDPs children are not in school because their parents cannot afford to pay their school fees in the host community school. This revelation is directly in line with Idoko (2015) who reported that, in New Kuchingoro IDPs camp Abuja, quite a number of malnourished children often roam aimlessly, that if one asks their parents why these children are not in school, the answer from majority of the parents was, lack of fund to pay school fees.

UNESCO (2013) had revealed that 10.5 million children in Nigeria were not in school mostly due to terrorist activities accounting for about 47% of the global total (www.nigerianwatch.com/2013). UNICEF (2015) also reported that, over 1.4 million children in Nigeria are displaced and are living in various IDPs camps across the country with little or no access to education. These children in all IDPs camps encounter greater challenges and uncertainties ranging from their right to education and dehumanizing condition and not much have been seen by the agencies in charge of emergency issues in Nigeria to respond to their psychological and educational needs.

Considering the large percentage of displaced children without access to quality education in Nigeria, Hajiya Hannatu Akilu, a social crusader and head of mobilization, Buhari Support Organization (BSO) had said, the cause of under education for Nigeria may just be unimaginable in some years to come if something is not done to address the current educational challenges facing IDP children. Stressing the need for an urgent intervention, Akilu (2016) warned that there would be massive generational problem in Nigeria in the next decade if the educational needs of children and youths in IDPs camp were not properly attended to (Nigerian Newspaper Today, 2016). If steps are not taken by government to address the challenges hindering access to quality education by displaced children, the lives of these children may be trapped in an unending cycle of under achievement and poverty, hence making them

vulnerable to being recruited into criminal gang by unscrupulous beings as is the case in recent times.

Purpose of the Study

The purpose of the study was to investigate the educational challenges of children living in IDPs camps Nigeria, with specific reference to Abuja. Specifically, the study sort to:

1. Identify the educational challenges of IDPs children living in Abuja, Nigeria.
2. Find out if there is any difference in the educational challenges of children living in IDPs camps Abuja on the basis of gender.
3. Find out whether there is any difference in the educational challenges of children living in IDPs camps located in semi-urban and rural settlement in Abuja, Nigeria.

Research Question

1. What are the educational challenges of children living in IDPs camps Abuja, Nigeria?

Hypotheses

Ho1. There is no significant difference in the educational challenges of children living in IDPs camps Abuja on the basis of gender.

Ho2. There is no significant difference in the educational challenges of children living in IDPs camps located in semi-urban and rural area in Abuja, Nigeria.

Method

Descriptive survey research design was adopted for this study. The population of the study comprised of 6000 males and females school aged children of the Internally Displaced Persons camps situated in Abuja, Nigeria. Purposive Sampling Technique and Simple Random Sampling

Technique were adopted by the researcher. The IDPs camps in Durumi Area 1, New Kuchingoro, Wasa and Pegi in Kuje Area Council were purposively selected from over 21 IDPs camps across FCT. A sample of 200 respondents were randomly selected using the hat draw method from the IDPs camps selected for the study. In using this method, equal number of the word 'Yes' and 'No' were written on pieces of papers, folded and place in a container for the respondents to pick. Those that picked the word 'Yes' were selected for the study. A self-designed questionnaires titled Educational Challenges of Internally Displaced Children Questionnaire (ECIDCQ) was used to collect data from the respondents. The questionnaire had two sections, Section A and B. Section "A" comprised of respondents bio-data (such as gender, name of camp, age, state of origin, reason for displacement, parents means of livelihood among others). Section B comprised of 10 items which elicited responses on the educational challenges of IDPs children. The scoring of the instrument was based on a two point Likert scale of Yes-(2) and No-(1) response. The validity of the instruments was established by seeking the efforts of experts in the field of psychology, counselling, measurement and evaluation and two staff of the National Emergency Management Agency (NEMA) Minna branch for comments and corrections. In ascertaining the reliability of the instruments, the test re-test method of reliability was used. The instruments were administered to 30 respondents two times after an interval of one week. Results obtained at both administrations were correlated using Pearson Product Moment Correlation Co-efficient (r) at 0.05 Alpha level of significant to determine the extent to which both scores correlate. The correlated co-efficient obtained was 0.85. Thus, the instruments was adjudged reliable and suitable for the study. Three research assistants who were also IDPs helped in administering and interpreting the questionnaire items to the respondents who do not understand English and also guide them in responding to the items. Permission was also obtained from camps officials as well as parents of the displaced children to allow the children participate in the study. Frequency count, and Percentage were used to analyze the demographic

information of the respondents. Mean, Standard Deviation and Rank Order were used in analyzing the research questions. While t-test statistical tool was used to test the formulated research hypotheses.

Results

Table 1 showing descriptive statistic of the responses of respondents on educational challenges of children living in IDPs camps Abuja, Nigeria

S/N	Items	Mean (x)	STD	Rank Order
	The educational challenges seriously facing IDPs children includes:			
1	Lack of government school within the neighborhood.	1.47	0.5	7 th
2	Lack of support from the government which makes access to education difficult.	1.96	0.196	1 st
3	Overcrowded learning environment which is not conducive for learning.	1.86	0.348	3 rd
4	Inadequacy of teachers in school, hence making access to quality education difficult.	1.85	0.358	4 th
5	Parent asking their children to go to work for money to support the family instead of sending them to school.	1.66	0.475	5 th
6	Schools refusal to admit displaced children who cannot present their school documents.	1.47	0.5	6
7	Severity of hardship in the family resulting to inadequate funds to meet your education needs	1.91	0.294	2 nd
8	Threat of sexual violence/abduction on the way to school.	1.08	0.264	10 th
9	Discrimination in the school on the basis of being an IDP child.	1.19	0.389	8 th
10	Parents not willing to send their children to school for fear of abduction.	1.11	0.314	9 th
		1.556		

As revealed in table 1 above, the major educational challenges facing the IDPs children in Abuja include item 2, 7, 3, 4 and 5 with mean scores of 1.96, 1.91, 1.86, 1.85 and 1.66 and ranked 1st, 2nd, 3rd, 4th, and 5th respectively. The respondents felt items 6, 1, 9, 10 and 8 with mean scores of 1.47, 1.47, 1.19, 1.11, and 1.08 respectively and ranked as 6th, 7th, 8th, 9th, and 10th respectively did not give them serious challenges because those items had their mean score less than 1.50.

Table 2 showing t-test Comparison of the Mean Responses of Male and Female IDPs Children on Educational Challenges in the IDPs Camps in Abuja

Variable	N	Mean	STD	Df	Calculated t-value	Critical t-value
Male	98	15.49	1.29	198	0.55	1.97
Female	102	15.59	1.21			

Table 2 revealed that the calculated t-value of 0.55 is less than the critical t-value of 1.97 at 0.05 alpha level of significance. Thus, hypothesis I is retained. This indication was that the respondents were insignificant in their responses to educational challenges facing IDPs children on the basis of gender.

Table 3 showing t-test Comparison of the Mean Responses on the Educational Challenges of IDPs children in camps located in Semi-Urban and Rural Areas, Abuja.

Variable	N	Mean	STD	Df	Calculated t-value	Critical t-value
Semi-Urban Area	98	16.35	1.06	198	11.59	1.97
Rural Area	102	14.76	0.87			

Table 3 revealed that the calculated t-value 11.59 is greater than the critical t-value of 1.97 at 0.05 alpha level of significance. Thus, hypothesis II is rejected. This shows that the respondents were significant in their responses to educational challenges of IDPs children living in Semi-Urban and Rural settlement in Abuja, Nigeria.

Discussion

The study was carried out to find out the educational challenges of children in IDPs camps Abuja, Nigeria. The discussion was done in line with the results and findings presented in table 1, 2 and 3 above. From the findings in table 1, the major educational challenges facing IDPs children in Abuja included; lack of support from the government, severity of hardship in the family resulting to inadequate funds to meet their education needs, overcrowded learning environment, inadequate teachers in the existing schools, and parents asking their children to go work to support the family instead of being in school as shown in table 1. The reason for government lack of support could be due to the fact that, government wants IDPs out of Abuja, supporting them will mean encouraging them to remain in Abuja instead of returning to their respective States of origin. These findings agrees with Penson (2002) who submitted that, local integration of displace population may be resented and resisted, and

education access in most cases are restricted in order to incite IDPs to return to their place of origin. This brings to light Adelana (2015) report which revealed lack of government support on the education of children in camps. His report revealed that, displaced children in Durumi's camp were seen seating on the ground of a make shift classroom constructed by the leadership of the IDPs camp. Severity of hardship in the family resulting to inadequate funds to meet the educational needs of the children was another major educational challenge identify by the respondents. This finding agrees with the study of Mapiko and Chiyonka (2012) conducted in Zimbabwe, which revealed that, poverty has negative effect on the children performance in school. Overcrowded learning environment and inadequate teachers in the existing schools were also identified as major educational challenges. The findings agrees with Mooney and French (2004), who argued that in IDPs camps where educational services existed, they are carried out in a makeshift classroom, under resourced, under staff, and limited to primary education requirement. It also agreed with Watkins (2012) who listed the main barriers to accessing education by IDPs to include shortage of trained and qualify teachers, lack of infrastructure due to damage inflicted by crisis among others. The fifth result is in support of Mapiko and Chiyonka (2012) who found that, some displaced children were not in school because of the needs for them to work and earn money to support the family upkeep and some stayed at home to take care of their younger siblings while mother goes out to work.

The first null hypothesis in table 2 revealed that, both male and female IDPs children of the various IDPs camps across Abuja faced the same challenges that hindered access to quality education in IDPs camps. This finding support earlier research by Mahler and Pessar (2006) which revealed that, regardless of gender, children in IDPs camps face lots of challenges. The finding however disagreed with the study by Skeie (2012) which discovered that female IDPs children are often faced with educational challenges and barriers such as fear of gender-based violence in and on the way to school, cultural restriction on girls' freedom of movement, lack of female teachers and girls' toilets in schools, early marriage and childbearing, lack of access to sanitary supplies for menstrual management among others. Mapiko and Chiyonka (2012) who discovered that, 70% of internally displaced children of secondary school

dropouts in Zimbabwe were girls, mainly due to cultural belief that a girl child education is a waste of resources. Thus they have no choice than to forfeit school to go earn money for the education of their brothers.

The second null hypothesis in table 3 revealed a significant difference in the educational challenges faced by IDPs children living in semi-urban and rural settlement. This finding corroborates previous study by IDMC and Norwegian Refugee Council (2015) which discovered that, displaced persons taken refuge in urban areas rarely receive support from government as they struggle to integrate themselves in the new and often hostile environment. The finding also agrees with World Bank-UNHCR (2011) study on IDPs in three urban areas in Afghanistan which found that IDPs in urban area were more vulnerable and worse-off than the ones in non urban areas.

Conclusion

Based on the findings, it can be concluded that Internally Displaced Children living in IDPs camps Abuja are faced with serious educational challenges that is capable of destroying their future and their overall development. Unfortunately, there seems to be little effort by government, NGOs and International Organizations in addressing these challenges. Thus, it is crucial to ensure that internally displaced children and adolescents have full and equal access to education during all stages of displacement as this can help them to cope with the effects of displacement. Serious measures should be taken by government, NGOs and those involved in assisting children in IDPs camp to respond to their educational and psychological needs. Measures such as provision of schools with well train teachers in IDPs camps and ensuring that all school age children in IDPs camps attends school can be of great assistance.

Recommendations

Based on the findings from the study, the following recommendations were made;

1. The government through the ministry of education should ensure that all displaced children have access to proper schooling.
2. Government through its appropriate agency should design an

educational programme that will meet the needs of children in IDPs camps, and ensure that some of its volunteers of the N Power Programme and Corp members are deployed to IDPs camps to provide educational services.

3. Assistance agencies, Government, NGOs and philanthropist should ensure that learning materials, and adequate facilities are provided to displaced children to improve on their academic performance in school.
4. It is evidence from the various camps in Abuja that the educational services provided to the children are limited to primary school education. The government through its appropriate agency should ensure that pupil who will graduate from the primary schools are enroll into government secondary schools.
5. The feeding programme of the Federal government should be emphasize in IDPs camps across Nigeria to improve on school attendance of displaced children.
6. Where government schools are available within the IDPs neighborhood, double shifting should be introduce to provide the displaced children opportunity to access education. This mechanism will ensure the best use of the existing school infrastructures, running two set of classes, one in the morning and one in the afternoon. This of course will provide opportunity for the children of IDPs and those from the local communities to have access to education, enabling children of both the local community and displaced families access to education.
7. Livelihood programme, including empowerment programme with training in practical basics skills should be develop and provided to the IDPs especially the parents of displaced children. This will provide them with an opportunity to earn income to support their children education and discourage them from compelling their children to go and work to support the family.

8. The national authority should provide free and compulsory primary education to all displaced children in Nigeria and ensure that secondary education and training facilities are made available them by the time they graduates from primary school

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PERCEIVED PSYCHOSOCIAL DETERMINANTS OF ILLICIT SUBSTANCE USE AMONG UNIVERSITY STUDENTS IN NIGER STATE

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Abstract

This paper assesses the perceived psychosocial determinants of illicit substance use among University students in Niger State. The study adopted descriptive survey research design as a plan for data collection. Since it is practically impossible to cover the entire population, the researcher sampled 205 (129 male and 76 female) University students for the study using stratified random sampling technique. A structured questionnaire called 'Questionnaire for Psychosocial Determinants of Illicit Substance use among University Students' (QPDISUUS) was used for data collection. Cronbach Alpha method is estimating the reliability index was used and the instrument yielded 0.82 as index of internal consistency. Data collected that relate to research questions were analysed using descriptive statistics while chi-square statistics was employed to test hypothesis at 0.05 level of significance. The study found that curiosity and ignorance, peer group pressure, traumatic life events and frustrations, availability and accessibility of substance, media influence and societal pressure are some of the perceived psychosocial determinants of illicit substance use among University students in Niger State. The paper recommended that stakeholders in education most especially the University management is advised to establish and fund functional counselling unit to be saddled with responsibility of organising talks on negative consequences of illicit substance use and abuse among the students among others.

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Keywords: *Psychosocial, Illicit Substance use, Gender, Drug abuse.*

INTRODUCTION

Recently in Nigeria, there is a general public concern about the dwindling standard of the educational sector. One of the indicators of the declining standard of education has been the poor performance of students in examinations. It is speculated that the situation is caused mostly by the negative effects of drug abuse which leads to high rate of school drop-out, high level of youth restiveness, teenage pregnancy, criminal activities and armed robbery among others.

Chikere and Mayowa (2011) is defined education as “the aggregate of all the processes by which a person develops abilities, attitudes and other forms of behaviour of practical values in the society in which he/she lives; the social process by which people are subjected to, the influence of selected and controlled environment, so that they may obtain social competence and optimum individual development”. Education could be seen as the process of development, wherein every member of the society is prepared not only to meet up with but also gradually adapts to various components of the environment vis-à-vis physical, economics and social environments. This has reflected in the International Commission on Education for the Twenty-first Century Report to UNESCO to regard quality education as the kind of education receive that is meant and applicable throughout one's life which is expected to base upon four principles. Firstly, quality education should premise on principle of *'learning to know'* which acknowledges building knowledge which aims at accommodating learners' indigenous and external cultural components. Secondly, *learning to live together* which entails acquiring soft skills that is free from usual discrimination and segregation, as well as encouraging equal chance to develop oneself, immediate family and society at large. Thirdly, *learning to be* which works towards unravelling participants' potential. Fourthly, *learning to do* focuses at turning theoretical elements of what is learnt into practical application which could also be referred to as functional education (Atere, 2003).

In the light of this, growing commitment towards quality education has been noticed on the part of stakeholders of education. The commitment on the part of government and non-governmental bodies has facilitated the stakeholders in the educational industry to belief that youth who are within school settings should be properly guided and mentored in order to excel in the present

dynamics society (Balogun, 2006). However, the dynamic nature of the present society might make some youths to opine that for them to be able to attain academic targets at their respective institutions, they need to involve in the illicit substance use (Agbongbale & Okaka, 2014). Meanwhile, it is an accepted belief that the socio-economic development of a nation is tied to the good health of its people. This is an indication that a healthy population is an economic asset since the assured supply of a healthy labour force is an essential factor in growth and development of any country. Therefore, effort must be made to prevent all forms of perceived psychosocial factors that can militate against the good physical and mental health of school going Nigerians most especially youths who constitute hefty proportion of the entire population. As a result, youth can be described as a stage in life within the chronological age of 15 and 24 years (Burns, 2002). This period in human life could be mostly influenced by varieties of perceived psychosocial factors like peer group and family background. Besides, they have curiosity to practice new thing, to have saying among their peers as well as to find remedy to any of the identify problems that come their ways which may in turn engineer them to engage in drug use and abuse.

Katung (2008) considered drug as a substance which is responsible in bringing noticeable change in biological functioning of man as a result of its embedded chemical content and actions. Drug use could be seen as substance in which its intake is liable to modify perception, change mood and overall functions of the body. In addition, drug use alters the body system either positively or otherwise depending on the body composition as well as the kind and volume of drugs consumed. Similarly, Fareo (2012) acknowledged that traditional medicine is useful in healing and controlling diseases. This scholar opines further that correctly administered drugs would be a blessing to the user and not likely to constitute any danger. Drug use refers to the use of drug generally, such as, the use of prescribed and dispensed drugs.

However, drug use is employed to describe the purpose for which drug is consumed by human beings. Also, illicit substance use entails the use of drug by man to the extent that definite impairment is recorded towards social, psychological or physiological functioning of the people in question (Abdullahi, 2006). This has made (Adegoke, Olasupo & Ayeni 2014) to see illicit substance use in terms of consumption of illegal substance, illegal use of substance as well as misuse of prescribed drugs. Meanwhile, abuse of drugs can

impose remarkable damage to users' most especially youths' well-being in all ramifications.

It is on this note that made (Odejide, 2000) to advocate that individual who displays some symptoms like high tension, anxiety disorder, demoralization and negative change in behavior as a result of drug use and abuse should be attended to by qualify personnel in order to save him/her from deadly diseases. Jillinek (2001) opined that parents who are drug user and abuser are likely to have their wards following their footsteps due to availability and accessibility of the items. This is because a youth who has an easy access to drugs while his parents or elder siblings are using it is more likely to use these drugs than those whose parents or anyone else is not using in the family. On gender, it was argued that male tend to abuse drugs more than their female counterparts. Enang (2007) concurs that provision of drugs by peers could make youths to engage in its consumption.

Ahmad (2014) maintained that psychological issues like achieving high self-esteem and making sound decision are some of the reasons for drug use and abuse among youths. Besides, an increase in the chronological age of the youths who involve in drugs would likely bring about increase in taking hard drugs. For the youths to be protected from using and abusing drugs, their active free time is expected to be monitored and maintenance of positive emotion within the family (Almasiova and Katarina, 2015). They submit that passive spending of free time could be connected with a higher frequency of drug use and abuse among youths. This is in agreement with submission made by Whitesell *et al.* (2013) in which youth maltreatment within the family, unfriendly parenting styles and single parenting to mention a few are some of the factors responsible for drug use at family level. Makinde (2004) attributed significance practice of drug use and abuse among youths to weak parental control, easy access to drugs, and emergency in the culture of street stars. However, both protective and risk factors according to Kabiček and Hamanová (2005.), are classified into individual, family and societal phases. At individual, protective factors consist of the positive knowledge from the peer groups, exhibition of high level of intelligence and self-control towards avoidance of drugs. Risk factors entail low level of self-esteem, general neglect and unemployment issue. At family stage, risk and protective factors could premise on prevailing parenting styles and pressure group. And some of the protective factors at societal level entail a sound education, formulation and enforcement of drug legislation, while risk factors involve low socio-economic

status, glorification of negative behaviour in the media to mention a few.

Derois (2003) concluded that gender plays a significant role in the formation of drug use and abuse as well as mind set to desist forms it. This is premised on the ground that males are more likely to engage in drugs most especially smoking habits than their female counterparts. Even, females are more likely than males to desist from consuming drugs. Olatoye and Afuwape (2003) said that gender, religiosity and self-esteem had significant influences on illicit substance use. It is against this backdrop that this study is necessitated to assess the perceived psychosocial determinants of illicit substance use among University students in Niger State.

STATEMENT OF THE PROBLEM

Youths form the highest proportion of illicit substance users and abusers in both developed and developing communities. For example, report from United Nations International Drug Control Programme (UNDCP) indicated that 30% of the global population involved in illicit substance use, and at the same time. Again, variety of drugs are used and abused as identified by Adebisi, *et al* (2010) such that rate of consumption of tobacco, alcohol, marijuana and cocaine among male is high. This was attributed to availability of drug and free access to it by the youths (Johnson, 2003; Jiloha, 2009).

However, a number of factors have been identified by past researchers, such as; peer group or encouragement from friends as probably being responsible for the abuse of illicit drugs among university students. Jason and Terrence (2012) stressed reduction and frustration minimisation, inquisitiveness, search for exhilaration, academic rigour, fast sleep and sexual pleasure as other likely reasons for illicit substance abuse among university students. Therefore, the thrust of this paper put in a question form is; what are the perceived psychosocial determinants of illicit substance use among university students in Niger State?

PURPOSE OF THE STUDY

The general objective of this paper is to assess the perceived psychosocial determinants of illicit substance use among University students in Niger State. Specifically, the paper sought to:

1. Determine the perceived psychosocial determinants of illicit substance use among male and female University students in Niger

State.

2. Find out whether the perceived psychosocial determinants encourage illicit substance use among University students in Niger State.
3. Ascertain the different academic challenges that are associated with the use of illicit substances among University students.

RESEARCH QUESTIONS

The following research questions are raised to guide the study:

1. What are the perceived psychosocial determinants of illicit substance use among male and female University students in Niger State?
2. What are the difference academic challenges that are associated with the use of illicit substances among University students?

HYPOTHESIS

The following null hypothesis is formulated and was tested at 0.05 level of significance:

H₀ 1: There is no significant difference between the perceptions of male and female students' on the psychosocial determinants of illicit substance use among University students in Niger State?

METHODOLOGY

The study adopted descriptive survey research design as a plan for data collection. The design is considered suitable because the population is large and a representative of the population is selected for study. *The population of consists of all University students in Niger State. However, since it is practically impossible to cover the entire population, the researcher sampled 205 (129 male and 76 female) University students for the study using stratified random sampling technique. Students were stratified along male-female dichotomy before simple random sampling procedure was employed. The sampling procedure is considered suitable because it gave the students equal opportunity of being selected thereby reducing the bias effect that could interfere with the validity and reliability of the study. A structured questionnaire called 'Questionnaire for Psychosocial Determinants of Illicit Substance use among University Students' (QPDISUUS) was used for data collection. The instrument was validated through experts' appraisal and checking of the*

appropriateness of the items. The reliability of the instrument was established through the process of pilot study. Cronbach Alpha method is estimating the reliability index was used and the instrument yielded 0.82 as index of internal consistency. Data collected that relate to research questions were analysed using descriptive statistics (absolute and relative frequencies) while chi-square statistics was employed to test hypothesis at 0.05 level of significance.

RESULTS

Research Question 1: What are the perceived psychosocial determinants of illicit substance use among male and female University students in Niger State?

Table 1: Descriptive Statistics for Male Students' Perceived Psychosocial Determinants of Illicit Substance Use among University Students

S/N	Item	SA	A	D	SD	Total
1	Curiosity and ignorance	27 (35%)	39 (51%)	5 (7%)	5 (7%)	76 (100%)
2	Peer group pressure	30 (39%)	31 (41%)	10 (13%)	5 (7%)	76 (100%)
3	Traumatic life events and frustrations	37 (49%)	25 (33%)	10 (13%)	4 (5%)	76 (100%)
4	Availability and accessibility of substance	27 (35%)	35 (46%)	9 (12%)	5 (7%)	76 (100%)
5	Media influence	30 (39%)	35 (46%)	6 (8%)	5 (7%)	76 (100%)
6	Societal pressure	25 (33%)	39 (51%)	7 (8%)	5 (7%)	76 (100%)

Table 1 shows the **descriptive statistics for male students'** perceived psychosocial determinants of illicit substance use among University students in Niger State. It is evident that the major psychosocial determinants of illicit substance use are curiosity and ignorance, peer group pressure, traumatic life events and frustrations, availability and accessibility of substance, media influence and societal pressure as reflected by 86%, 80%, 82%, 81%, 85% and 84% respectively.

Table 2: Descriptive Statistics for Female Students' Perceived Psychosocial Determinants of Illicit Substance Use among University Students

S/N	Item	SA	A	D	SD	Total
1	Curiosity and ignorance	50 (39%)	45 (35%)	20 (16%)	14 (10%)	129 (100%)
2	Peer group pressure	46 (36%)	42 (33%)	20 (16%)	21 (15%)	129 (100%)
3	Traumatic life events and frustrations	45 (35%)	40 (31%)	15 (11%)	29 (23%)	129 (100%)
4	Availability and accessibility of substance	50 (39%)	40 (31%)	20 (16%)	19 (12%)	129 (100%)
5	Media influence	40 (31%)	42 (34%)	29 (23%)	18 (12%)	129 (100%)
6	Societal pressure	40 (31%)	46 (36%)	14 (10%)	29 (23%)	129 (100%)

Table 2 shows the **descriptive statistics for female students'** perceived psychosocial determinants of illicit substance use among University students in Niger State. It is evident that the major psychosocial determinants of illicit substance use are curiosity and ignorance, peer group pressure, traumatic life events and frustrations, availability and accessibility of substance, media influence and societal pressure as reflected by 74%, 69%, 66%, 70%, 65% and 67% respectively.

Research Question 2: What are the different academic challenges that are associated with the use of illicit substances among University students?

Table 3: Descriptive Statistics for the Difference Academic Challenges Related to the Use of Illicit Substances among University Students

S/N	Item	SA	A	D	SD	Total
1	Poor academic performance	70 (34%)	95 (46%)	30 (15%)	10 (5%)	205 (100%)
2	Lateness class and non participation in class activities	65 (32%)	90 (44%)	35 (17%)	15 (7%)	205 (100%)
3	Non utilization of University library	60 (29%)	90 (44%)	30 (15%)	25 (12%)	205 (100%)
4	Drop-out from the University	80 (39%)	90 (44%)	20 (10%)	15 (7%)	205 (100%)

Table 3 shows the **descriptive statistics for** the different academic challenges that are associated with the use of illicit substances among University students. It is obvious that the major academic challenges that are associated with the use of illicit substances among University students is drop-out from the school which is represented by the opinion of 83% of the entire respondents, followed by poor academic performance reflected by the views of 80% of the respondents. Lateness class and non participation in class activities and Non utilization of University library are academic challenges that are associated with the use of illicit substances among University students as represented by the opinion of 76% and 72% entire respondents respectively.

Testing of Hypothesis

H₀ 1: There is no significant difference between the perceptions of male and female students' on the psychosocial determinants of illicit substance use among University students in Niger State?

Table 4: Chi-square Result for Difference between the Perceptions of Male and Female Students' on the Psychosocial Determinants of Illicit Substance use

Variable	a	df	X ² _{cal}	X ² _{tab}	Decision
Male Students' Perception	0.05	9	8.352	16.919	Accept H ₀
Female Students' Perception					

Table 4 showed the chi-square result for difference between the perceptions of male and female students' on the psychosocial determinants of illicit substance use among University students in Niger State **which revealed that** at 0.05 level of significance and degree of freedom of 9, the X^2_{cal} value is 8.352 which is less than the critical value of 16.919 was obtained. The null hypothesis is therefore accepted. Hence, there is no significant difference between the perceptions of male and female students' on the psychosocial determinants of illicit substance use among University students in Niger State.

CONCLUSION

The empirical findings revealed that curiosity and ignorance, peer group pressure, traumatic life events and frustrations, availability and accessibility of substance, media influence and societal pressure are some of the perceived psychosocial determinants of illicit substance use among University students in Niger State. This means that youths immediate environment such as prepared ground by the family members could play a prominent role in attracting or discouraging their wards towards substance use and abuse. This is because some habits can be learnt by the youths through their interaction with the people in the vicinity. Such that the parents who are abuser of drugs would likely observe their youths acquiring the skill and therefore putting the act of using and abusing drugs into their habitual character. Lazarus (2001) acknowledged inverse relationship between parental background including parenting styles and drug use. This is premised on the ground that good rapport in terms constant communication and supervision of the youths by their parents would help them to desist from drug use and abuse.

RECOMMENDATIONS

Based on the findings of this research, the following recommendations are made:

1. Stakeholders in education most especially the University management is advised to establish and fund functional counselling unit to be saddled with responsibility of organising talks on negative consequences of illicit substance use and abuse among the students.
2. Policy makers should as a matter of priority formulate policies aimed at establishing and maintaining the standard of religious and moral institutions in all aspects of the society since the institutions are to ensure the basic morals needed to keep the youths out of crime.
3. There is need for an intensification of public enlightenment campaigns through mass media to inform the youths about the negative consequences that are connected with drug use and abuse.
4. Parents and guardians should monitor the performances of their wards at

school on regular basis.

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CORRELATE BETWEEN ACADEMIC ACHIEVEMENT AND SOCIO ECONOMIC STATUS AMONG CHILD SPACING AND BIRTH ORDER PUPILS OF PRIMARY SCHOOLS IN MINNA METROPOLIS

Suleiman, Suleiman Chado

Abstract

This paper investigated the correlate of academic achievement and socioeconomic status between child spacing and birth order among final year primary schools pupils in Minna metropolis. Two research questions and corresponding hypotheses were formulated and tested. Correlational survey was adopted as research designed. The study comprises 3,500 pupils from 12 primary schools in Minna metropolis as population out of which 346 pupils were randomly sampled for the study after stratification. Data were collected by employing Questionnaire on Child Spacing, Birth Order Pupils' Academic Achievement and Socio economic status (QCSBOPAASES). The instrument was validated by experts from Educational Research and Statistics. The reliability of the instrument was determined through the pilot testing and Cronbach's Alpha method was used to estimate the reliability index. The instrument yielded 0.86 as index of internal consistency. Pearson Correlation Coefficient was used to analyse research questions and t-test to test the hypotheses. The study revealed that there is a strong and positive significant relationship between academic achievement and socio economic status of child spacing pupils; there is a significant difference between academic achievement and Socio economic status among birth order selected final year pupils of primary schools in Minna metropolis. Therefore, the paper recommends that; parents were advice to adhere to child spacing and birth order as it enhanced child cognitive and psychomotor development and academic performance. Birth spacing and birth order collectively pave way for maximizing the use of family income and expenditure on children wellbeing and education.

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Key Words: Child spacing, Birth order, Academic achievement, Socio-economic status

Introduction

Children are blessings and source of joy to most family, in many societies and nations of the world. The birth of a child most cases are been welcome with so much happiness and good will massages from all and sundry. It announced the presence of a new member into the family and society at large. The Child as a gift of nature cherished by its parents and provided for to make sure that it did not lack. According to Mohammed, (2018) Birth is a momentous physical and social transition from the fetus. The baby moves from the warm, wet, dark environment of the amniotic sac to the dry, cool and, bright environment of an external wall full of movement, touches, voices and faces. Birth is act of expelling the infant from the mother's body (Ramalingam, 2006). One of the major responsibilities of the parents to child is to be educated. Education has been differently defined by various educationist, philosophers and authors. It is a word we are familiar with in everyday activities because education is considered the most significant activity in any society. Ajileye, (2012) further view education as the process that provide the individual the total development he needs to become an asset and not a liability to the society he/she belongs.

Minna Metropolis is cosmopolitan town and the Administrative capital of Niger State. Minna is geographically located on latitude 9.85 and longitude 6.54. Minna is a large community in central Nigeria, with the population exceeding 300,000 people. It is one of the largest cities in the country, with two large ethnic communities, the Gwaris and the Nupes residing there.

It was strongly observed in some situations that one of the probable causes of poor academic performance is family size. This contributed to low educational standard of students. Juho (2014) Opined that I find birth order has a strong negative effect on educational attainment in West Germany. Being born later translates to less Education. It is in light of the foregoing that this paper explores the correlate of academic achievement and socio economic status between child spacing and birth order among final year pupils of selected primary schools in Minna metropolis. The paper is to further examine the

Concept of Child spacing, Birth order and Socio economic status and it impact on the children academic achievement.

Conceptual Frame work

Child/ Birth Spacing

This is span or period of time between the birth of one child and the next pregnancy by a child bearing mother. Bindoo and Santvana, (2018) Birth spacing is defined as the time interval between two births. Dereje, Mulunch, & Kebebe (2017) Confirm that scholars defined optimal birth spacing as resting period between pregnancies that allows the mother to recuperate from pregnancy, labor and lactation. Islamically, Child spacing is the period from birth to the end of lactation (suckled at least for two years). According Yusuf (1934) Holy Quran chapter 2: verses 233 “The mothers shall give suck to their offspring for two whole years,” During child spacing or between births the Islamic evidence indicates that it is permissible to delay having children. As Jaabir ibn Abdullah (may Allah be pleased with said): “We used to engage in 'azl (coitus interrupts, a form of contraception) at the time of when the Quran was being revealed Al Bukhaari (5208) and Muslim (1440). 'Azl (coitus interruptus) means ejaculating outside the woman's vagina in order to avoid pregnancy (Mohammad, 2016).

Child spacing varied from one location to another or from society to the other. The intervals range from two to five years. World Health Organization (WHO 2005), recommend that individuals and couples should wait for at least 2-3 years between births. Recent study supported by United State Agency for International Development (USAID) suggest that an interval of 3-5 years. According to Niyi, (2016) States that “In the past, the recommended time for spacing your children were two years, but now it is three to five years. In other climates, India for instance has average birth spacing of 22 months, i.e a little less than two years. But recent studies recommend that birth intervals of 3 to 5 years are safer for mother and babies compared to birth intervals of two years or less. USAID in June 2005, further extending the space from 0 to 2 years to 3 to 5 years through the Health Timing and Spacing Pregnancy (HTSP) “For the health of the mother and baby, wait at least 24 months, but not more than 5 years

before trying to become pregnant again.” To emphasize it benefits to both the child and the mother. These are: Reduced risks after a life birth reduced risks after miscarriage or post abortion and reduced risks for adolescents. Niyi, (2016) further reiterate that you can look at child spacing from two angles, in terms of physiological changes and you can also look at it from the social needs. On the other hand, we also talk about the socio economic factor, in terms of bringing up children, sending them to school etc. The more span the interval, the healthier and vigorous the child looks and prepared for the learning tasks and processes ahead. In a research study by Elaine and David, (2016) Opined that we find no overall effect of spacing on either the first or second children's grade 3-10 test scores. Stratify by the sexes of the children, we find that when the first child is a boy and the second a girl, an extra year of spacing increases the first child's math, reading, and writing test scores by 0.07-0.08 SD, While there is no impact on the second child (Elaine and David, 2016). According to Monja, Claudia & Iiona. (2014) observed that birth spacing is pertinent to the child in terms of academic where it revealed that “whereas longer spacing between a child and his/her older siblings is positively related to vocabulary competence.

Adamu, (2009) categorically stated that child spacing is very useful to Married students because they were getting enough time to go through what they were taught at school and that helped them perform better. Aside the fact that a child spaced schooling mother has the opportunity to study during child spacing, she stand to benefits a lot as highlighted. Sa'ad, (2017) was of the view that child spacing has the following general benefits:

- The mother with few children can devote her time, love, care and give attention to the children
- Each family can be more productive if child bearing is well spaced.
- Each community can adjust more readily to demand for health services, school, food supplies, employment and transportation if family size is moderate.

Birth order

Birth order is defined as the sequence by which children are given birth to in a family over a period of time. Is the relative age of children in a given family Ramalingam, (2006). Birth order is related to family size. Studies revealed that 'the more children born to a family, the less intelligence the children will be most especially when they are too close together in age'. This shows that birth order has a great deal to do with intelligence. Rachael, (2010) revealed that first-borns might score higher on a measure of intelligence, because, at some point in their lives, they were only children who were the sole recipients of their parents' attention. Researchers have both speculated and studied how birth order affects kids' personalities in the past, but one study out of the United Kingdom has found that firstborns may have an educational advantage over their younger siblings. The amount of months or years in between consecutive siblings within a family; and the biological or functional position in which an individual resides in a group of siblings within a family Todd and Vivian, (2018).

Differences had been noted between siblings in a family depending on birth order as early as 1874 with Sir Francis Galton; however, the majority of birth order research did not begin until after 1928 –the year when Alfred Adler hypothesized about personality differences between birth orders.... In an empirical study Feifei, (2012) found that the firstborns had a greater probability- 16 percent higher –of attending further education, compared with later-born siblings. According to (Jasper, et al 2013) revealed significant birth order and family size effect in individuals' years of education thereby confirming the presence of a quantity-quality trade off. Some of the importance of Birth order according to Abdullahi, Emad, Hichan, & Azzam Al Jundi (2019) it has been suggested that birth order plays an important role in defining a child's characteristics, personality type and educational achievement. The existing literature shows controversial views, in which the majorities support a negative association between siblings' rank (birth order) and children's educational performance (Juho, 2014).

The available evidence is not convincing and the birth order effect on educational achievement has not yet resulted in conclusive findings. Besides that there is limited literature available studying the association between birth

order and academic performance (Kristensen and Berkedal 2010).

Academic Achievement

Academic Achievement is the measureable success recorded by an individual student or an institution considered as its set of achievable goals for stated period of academic pursuit usually referred to as Grade Point Average. It is the extent to which a student, teacher, or institution has achieved their short or long-term educational goals. Cumulative Grade Point Average and completion of educational benchmarks such as secondary school, diplomas and bachelor's degrees represent academic achievement. Therefore, the present study is conducted with aim to investigate child spacing and birth order as correlate to academic achievement of primary school pupils in Minna metropolis.

Socio Economic status

Socio Economic status which concerns student's academic achievement focuses on parent's socioeconomic condition; this includes academic and professional qualification, income and occupational affiliation. Parental education and socioeconomic supports are very important ingredients in student's academic achievement. The result of many studies confirmed that academic achievement of students is contingent upon parent's socioeconomic condition. For instance, Qaiser, Ishtiaq, Farid, and Zaib, (2012) stated that parental socio-economic status is a vital factor that effect academic achievement of students significantly. It has also come to surface that academic achievement of students is directly proportional to the parental income, education and occupation.

That is why it is right to say that high socio-economic status of the parents plays a fundamental and crucial role in the enhancement of their children's academic achievement.

Materials and Methods

Statement of Problem

There is no doubt that academic performance of pupils is fort declining. It is no longer news for us to say our educational standard is falling because of so many

factors affecting the academic performance of our pupils at all starter of education in Nigeria. One of such issue is pupils' enrolment into schools is on the high side. While, corresponding provision of the learning facilities provided by both the government and proprietors in these schools has decline drastically.

In a quest for solutions of poor academic performance by pupils, Scholars are of the view that large family size and poor income of the family also contributed. Yogesh and Ruchika, (2013) observed that economic condition of home has a profound impact upon a child's achievement. In poor homes, parents are unable to provide the necessary reading and study materials for their children; hence their children appear backward in the class. Income is one of the factors used in social stratification, the income of the family and the level of interaction in the home will affect educational aspiration of the child. No matter the income of parents with large family, the children may not enjoy the best of education they want from the parents like their counterparts from average family size.

The main focus of this paper is to help and assist demonstrate to parents the impact of large size families on the academic performance of primary school pupils. It is good to utilize the opportunities provided in the health services for devising lasting solution to poor academic performance in primary schools by correlating Child spacing, Birth order and academic achievement of final year pupils in Nigeria and specifically selected public and private primary schools in Minna metropolis, Niger state.

Objectives of the Study

Sequel to the problems highlighted above, the study is to,

1. Investigate the relationship between academic achievement and socio economic status of birth spacing primary schools pupils in Minna metropolis
2. Investigate the differences between academic achievement and socio economic status of birth order primary schools pupils in Minna metropolis

Hypotheses

The following hypotheses were formulated to guide this study

HO₁: There is no significant relationship between academic achievement and socio economic status of birth spacing primary schools pupil in Minna metropolis.

HO₂: There is no significant difference between academic achievement and socio economic status of birth order primary schools pupils in Minna metropolis.

Methodology

The paper adopts correlational survey research design. It is considered suitable for this study because the thrust of the paper is to establish relationship among variables. Stratified random sample was used to select the 12 schools (5 public and 7 private) out of 38 primary schools in the study area. Sample of 346 respondents were randomly selected from the population of 3,500 pupils. Questionnaire on Child Spacing, Birth Order, Pupils' Academic Achievement and Socio economic status (QCSBOPAASES) was administered on the selected respondents to elicit relevant information from the subjects. Section 'A' contains demographic details of the respondents and section 'B' comprises 30 items related to birth/child spacing, birth/sibling order academic performance and socio economic status of pupils. The instrument Psychometric property has proved logical validity and reliability indices of 0.80 and 0.86 respectively. Through the assistance of the school teachers, the researcher administered the Questionnaire successfully but 13 were recorded as mortality and 333 instruments were duly filled. The data collected were analysed using Pearson product moment correlation coefficient and T-test and relevant inferences were drawn.

Results

Table 1. PPMCC Relationship between Academic achievement and Socio economic status among pupils with Child spacing

Variables	N	Mean	SD	r-cal	P-value	a =5%	Decision
Socio	333	2.694	0.936				
Economic status							
				0.67	0.00	0.05	Reject H_0
Academic							
Achievement	333	2.659	0.677				

From the Table 1 above, the result revealed the correlation coefficient r is 0.67, which is positive and strongly. This implies that there is a positive and strong relationship or association between socio economic status and academic achievement among pupils that were birth space in Minna metropolis. More so, the p-value is 0.000 which is less than level of significance (5%). Therefore we reject H_0 and accept H_1 and conclude that there is significant relationship between academic achievement and socio economic status of primary schools pupils with birth spacing in Minna metropolis.

Table 2 T-test Difference between Academic achievement and Socio economic status among pupils with Birth order in Minna Metropolis

Variables	N	Mean	SD	t-cal	P-value	$\alpha=5\%$	Decision
Socio Economic							
Status	193	2.61	0.942				
				-2.279	0.023	0.05	Reject H_0
Academic							
Achievement	140	2.81	0.909				

From Table 2 above, the result of the test of differences using t-test obtained, as shows the calculated value of t is -2.279 and p value=0.023 which is less 5%, $\alpha=0.05$ for birth order. The null hypothesis which says there is no significant difference between Academic achievement and Socio economic status of primary schools pupils' with birth order in Minna metropolis H_0 is rejected, hence accept H_1 the alternate hypothesis is accepted, which says there is significant difference between academic achievement and socio economic status of primary schools pupils' with birth order in Minna metropolis.

Discussion

The finding of Hypothesis one that said this is significant and consequential relationship between academic achievement and socio economic status of child spacing primary schools pupils. This implies that children whose parents observed child spacing and of economically advantageous tend to perform impressively well academically. This revelation was concurred by the work of Monja et al., (2014) opined that birth spacing is pertinent to the child in terms of academic where it revealed that “whereas longer spacing between a child and his/her older siblings is positively related to vocabulary competence. Sa'ad, (2017) observed that impact of child spacing on the academic performance of married women in the college of education because of the t-cal of 8.8085 is greater than the t-value of 6.353 at 0.05 and degree of freedom of 199.

This paper is of the view that the importance of child spacing cannot be under scoured. At any time a birth is spaced it gives room for the existing or living baby to enjoyed all the attention it deserve from it parents ranging from love, affection, care, warmth and material benefits. Physically the child well is developed because is well fed, being the only one and may be youngest. No one within the same age to competes for same attention from the parents and probably share their earned resources compared to when there are many children before the parents to cater for. It was argued that there are two main factors that are known to influence academic attainment of a child. They refer to them as economic condition of the home which has a profound impact upon a child achievement and the poor family background. In poor home parents are unable to provide the necessary reading and study materials for their children; hence their children appear backward in the class (Yogesh and Ruchika. 2013).

On the finding of hypothesis two that said there is significant difference between academic achievement and socio economic status of birth order primary schools pupils'. This means that academic achievement and socio economic status can't be determine by birth order of a child. Tshui, (2011) result indicates that participants of different birth positions did not differ significantly in terms of personality and academic performance. However Pearson's correlation showed that extraversion correlated positively with academic performance. While, Feifei, (2012) found that the firstborns had a greater

probability- 16 percent higher –of attending further education, compared with later-born siblings. This was further elaborated in the following expression. The existing literature shows controversial views, in which the majorities support a negative association between siblings' rank (birth order) and children educational performance Juho, (2014).

From this study academic achievement and socio economic status is not associated with one particular birth rank alone. It's an innate or inborn endowment distributed to every individual by nature regardless of birth position and gender. What is important here is the ability of an individual child to be able to harness and taped from the thinking faculty early enough through the economic support of the parents for the development of cognitive, psychomotor and affective domain as result of hard work and efforts during classroom interactive activities between the teachers and the pupils. This is transformed into learning process that covers different tasks that is done both individually and collectively on demand in the field by the umpires, in the laboratory by the instructors and further translated to changes in behaviour among the individual pupils as its is been rekindle in mind on daily bases and put into practices as the child interacts with family and peers both at school, at home and society at large.

Conclusions

The results of this study has clearly demonstrated the correlates between Academic achievement and Socio economic status among selected Birth spacing, Birth order final year pupils of primary schools in Minna Metropolis. These results agreed with previous empirical studies carried in different parts of globe. This buttress the fact that, the variables concerned are of universal importance.

Recommendations

- I. Parents were advice to adhere to birth order as it enhanced child cognitive and psychomotor development and academic performance.
- II. Birth spacing and birth order collectively pave way for maximizing the utilization of family income and expenditure on children

wellbeing and education.

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A PLACE OF MADARASATU MADINATIL AHBAB LITTAHFIZIL QUR'AN WADDARASATIL ISLAMIYYAH IN THE CONTEMPORARY HISTORY OF DAURA EMIRATE

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Abstract

The introduction of Islamic learning into Hausaland is traced between the late 14th and the early 15th centuries, though critically debated. Scholars on the field of Islamic history such as Palmer, Smith, Hiskett, Alkali and Kane grouped the responsible factors behind the spread of Islamic learning in Hausaland into externally and internally generated factors. The role of the Arab traders and travelers, the Wangarawa and Kunta clerics, the Fulani and Borno scholars (Bornoans) and the role of the missionaries like Muhammad Abd al-Karim al-Magili (al-Magili), Aida Ahmad al-Tazakhti and Makhluaf al-Bilbali were among the externally generated factors. Some of the internally factors comprises the role of the ruling class like Muhammad Korau of Katsina, Muhammad Rumfa of Kano and Muhammad Rabo of Zaria and other religious-educational responsibilities that accelerated the rise of the Qur'anic schools (Makarantun Allo) for the children and the advanced learning centers (Makarantun Ilimi) for the adult. This paper traced history of learning in Daura emirate and revealed some of the antecedents leading to the establishment of 'Madarasatu Madinatil Ahabab Littahfizil Qur'an Waddarasatil Islamiyyah in Daura emirate'. It argued that the emergence of this school in Daura emirate greatly assisted learning through the introduction of manhaj (curriculum), a planned compendia of teaching-learning-process designed to facilitate the use of Alawarasa system of learning that relegated Abjadiyyah and suspended Baghdadadiyya systems of learning, new disciplines which were hitherto not being taught at elementary levels like Tajwid (science of recitation), Tasawwuf (Sufism), Tauhid (oneness of God), Nahwu (Grammar), Madh or Nashida (Panegyric) and Hadith (Prophetic tradition). While carrying out this research, quantitative data analysis is applied where primary and secondary data analysis were strictly used.

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Key Words: Transformation, Learning, Knowledge

Introduction

Officially, the transformation of the *Makarantar Sheikh Dan Almajiri ta al-Qur'ani* (Sheikh Dan Almajiri Qur'anic) into *Islamiyyah* School took place on Wednesday 15th August, 1956. During the time, this school was renamed *Madarasatu Nurr Islam al-Islamiyyah* and letter *Madarasatu Madinatil Ahabab Wattalamiz Littahfizil Qur'an Waddarasatil Islamiyyah (Madinatil Ahabab)*. The renaming of the school marked the beginning of the *Islamiyyah* system of education, a development which came about as a result of the *Da'watil Jafla*, a conference held in Kalakh, Senegal earlier in 1956 which aimed at addressing religio-political issues confronting *Tijjanis* (adherents of *Tijjaniyyah* order) like modernization of Qur'anic schools (*Makarantun Allo*) in line with western methodologies. This development prompted establishment of many branches of the school across northern Nigeria in places like Fagge in 1956, Dutsi and Dutsin-ma in 1960, Kofar Baru and Gidan Sarkin Yaki (Matawalle), Daura in 1961 and 1963.

Qur'anic Schools in Daura Emirate 1900-1960

History of Islamic learning in Daura emirate is linked with the development of learning in Damagaram (Zinder), a vassalage of Borno. This opinion was backed by scholars like Palmer, Hiribarren, Lovejoy, Kirk-Green, Clerk, Alkali and Smith who suggested that, Daura drew its model of Islamic learning from the nearby states. It was however believed that, emergence of Islamic learning in Daura emirate was associated by the Fulani clans like Kwasarawa, Alibaawa, Danejawa, Ba'awa, Dallazawa, Dangawa, Tintimawa, Gallawa, Yerimawa, Sullebawa, Torankawa, Kuninkawa and Dakayawa. These people occupied greater parts of the area in places like Dan'aunai, Kuntaru, Matallawa, Baure, Suduji, Zango, Kwasarawa, Kurneji, Dimirkul, Agal, Burta, Daneji, Yakawada, Shamadara, Madaka, Karkarku, Bidawan, Faringida, Ya'yaye, Rade, Gandu, Sukwanawa, Kume and Sandamu. This trend of Islamic learning in Daura emirate witnessed significant improvement even though, it experienced propound hindrance in the immediate post jihad period because of the tri-pattern nature of the emirate and persistence raids and upheavals caused by the Hausa ruling class in Zango and Baure chiefdoms and other sub-chiefdoms in Acilafiya, Zugai, Magariya, Maiadua and Danmairam.

Islamic education further witnessed another setback in Daura emirate from the hand of the colonial masters. These people exhibited lackadaisical attitude to intellectual learning heritage by refusing grant-in-aid through various administrative policies and educational ordinances. At the intellectual level the colonialists' strategy was to gradually obliterate Islamic education and the psyche of the Muslims. The first step was to destroy the literary technology, which was in Arabic form and replacing it with the Latin script. This was because the missionaries advised the colonial government that if Arabic remains the official script, Islam would continue to be promoted. As a result secular education was designed for the Muslims in the northerner Nigeria according to Hiskett, it was meant to obliteration of Islamic literary tradition:

...At the intellectual level the colonialists' strategy was to gradually obliterate Islamic education and the psyche of the Muslims. The first step was to destroy the literary technology, which was in Arabic form and replacing it with the Latin script. This was because the missionaries advised the colonial government that if Arabic remains the official script, Islam would continue to be promoted. As a result secular education was designed for the Muslims in the northerner Nigeria. Hiskett demonstrated the negative impact of this colonial secular education on Muslims such as the obliteration of Islamic literary tradition. It was designed to produce citizens that would remain subservient to the West even after independence...

Between 1906 and 1911 Islamic education witnessed great improvement in Daura emirate as a result of the emergence of Mallam Musawho welcomed *Ulama'* from par and away. Eastmond and Adamu recorded about 4,553 Qur'anic schools and about 62,763 students (pl. *Almajiraisg*. Almajiri) in the defang Katsina province which comprises Daura emirate. The foremost *Ulama'* who established Qur'anic school earlier in Daura emirate was Modibbo Barkiwa. This scholar was said to have been a descendent of the Daura flag bearer, *Mallam* Ishaku (1806-1830). Others Qur'anic schools that earlier emerged in Daura emirate were established by *Mallam* Musa and Idiris in Yakawada in 1906 and 1909 respectively. And, between 1926 and 1927 *Mallam* Salihu and *Mallam* Nasiru founded Qur'anic school in Rijiyar

Tsamiya and Kwadaje.

In 1937 *Mallam* Nuhu established Qur'anic school in Fago, *Mallam* Amadu Sabo and *Mallam* Ali Babba earlier in 1940s, *Mallam* Abdu and *Mallam* Isah in 1945 in Bujawa, *Mallam* Bello in Garin Bungu in 1945. In 1947 *Mallam* Hashim established Qur'anic school in Sandamu, *Mallam* Amadu and *Mallam* Bishir in Baure and *Mallam* Yusif in Kwasarawa in 1949. In the second half of the 20th *Mallam* Rabehad established Qur'anic school in Fago in 1950, *Mallam* Mamuda in Fago in 1952, *Mallam* Isah in Kwasarawa in 1952, *Mallam* Lawal in Gungun Fulani in 1957, *Mallam* Adamu in Lemoudu in 1957, *Mallam* Buhari and *Mallam* Sama'ila in Sandamu 1957, *Mallam* Ibrahim in Yanduna in 1957 and *Mallam* Ado in Bujawa in 1958, *Mallam* Idiris in Gwadage in 1960, *Mallam* Jibril in Unguwar Mahauta in 1960, *Mallam* Sirajo in Rade in 1962, *Mallam* Abdu in Karkarku in 1963, *Mallam* Murtala in Dangau in 1963, *Mallam* Amadu in Lemosalai in 1963 and *Liman* Muhammadu in Burta in 1967.

Although the curriculum of *Makarantun Allo* throughout Hausaland is uniquely the same but, the standard upon which Daura emirate employed is closely associated with Borno standard. For example, the Borno standard, which often comprises Yobe, Damaturu, Geidam, Yola, Maiduguri, Ngala and some parts of Ngondare areas consists up of about nine substantial stages namely: *Kotso/Kolo*, *Likari*, *Titibir*, *Gardi*, *Hafizi*, *Alaramma Gwani*, *Kari*, *Gangaran* and *Kankosa* and this contradicts the standard of the Hausaland in which the first two stages were merged into *wagili* (mimicking stage), then first *Biyana* stage which is often divided into *babbaku* and *farfaru*, and finally, the second *Biyana* stage which comprises *rubutu* and *zurfi* stages. Although these stages were often called differently depending on the location, but the content of each stage remained seemingly the same. In *wagili* stage for example, learner is expected to listen to the pronunciation only and in the first *biyan* stage student is expected to learn letters' identification and pronunciation or learn reading and writing ethics in the case of *farfaru*, *hadaddu*, *rubutu*, *zurfi*.

***Madinatil Ahabab-Islamiyyah* in Daura Emirate**

There were number *Makarantun Allo* in Daura emirate before the establishment of the first branch of *Madinatil Ahabab* in 1961. The Daura branch of the *Madinatil Ahabab* was established by the *Sheikh* Ahmad Ali Babba Kofar

Baru, Daura. This came about as a result of the scholarly relations between *Mallam* Manzo Direba, a Kano based Sandamu man and childhood friend of *Sheikh* Ahmad Ali. In one of their discussion *Mallam* Manzo Direba advised his friend, *Sheikh* Ahmad Ali to pay visit to *Sheikh* Muhammadu Zurkallaini known popularly as *Sheikh* Dan Almajiri in Fagge, Kano. During his visit to Fagge, Kano, *Sheikh* Dan Almajiri introduced *Sheikh* Ahmad Ali to mysticism and made him the initiator (*muqaddam*) of Daura emirate. In their subsequent visit to Fagge, Kano, *Sheikh* Ali Babba and *Sheikh* Ahmad Ali promised to transform *Makarantar Shehu Ahmad Ali Babba* (Sheikh Ahmad Ali Qur'anic School) into *Islamiyyah*. The transformation came about as result of the advancement in learning so far witnessed in Fagge, Kano such as new learning strategy *vis-à-vis manhaja* compendia of teaching-learning-processes in line with western methodology of teaching that suspended the use of *Allo* (wooden slate) and the introduction of new disciplines which were hitherto not being taught at elementary level like *Fiqh*, *Sirah*, *Tauhid*, *Tajwid*, *Nashida*, *Mutali*, *Insha'i*, and *Arabic* language.

However, the use of *Alawarasa* system of learning in *Madinatil Ahab* in Daura emirate prompted the establishment of many branches across the emirate. This is because, the acceptability of the system relegated the dominant systems of learning through Hausaland: *Abjadiyyah* and *Baghadadiyya*. *Alawarasa* came up with strategy of suspending the pronunciation stage and merging all protocols of the *Abjadiyyah* system like *babbaku*, *farfaru*, *hadaddu*, *rubutu* and *zube* in just identification process and this facilitated learning so quickly compared to two dominant systems in fact, the use of *Alawarasa* system of learning boosted the teaching of *Ajami* in the emirate in such a way that, new discipline: *Huruf* (Writing Skills) which was introduced to support the writing and reading skills in Hausa language using Arabic letters.

...I'm here to tell you to go ahead and be in the vanguard of things. Surely the feature of every nation is based on its youth. But not upon all of them. No, not upon every individual but on the intellectual ones, the educated ones with good character good manner and zeal. As for the youth looking (for) education and good character, he is like a seed unfertilized. So make every effort to seek and do your best to

acquire more knowledge not only Islamic knowledge, not only mathematics and its branches but also part of and operate with those whose zeal is to discover the unknown and unseen things of this world. ...he who learn during his youth will serve tomorrow. I encourage you to move forward and God who be given you work will complete it for all things are of little consequences to Him aside from knowledge...

Kofar Baru Branch, Daura Local Government Area 1961

The establishment of *Madinatil Ahabab al-Islamiyyah* in Kofar Baru, Daura served as the beginning of *Islamiyyah* system of education in Daura emirate. This branch came into being in 1961 as a result of the series of visits paid by *Mallam Ali Babba* and *Sheikh Ahmad Ali* to Fagge, Kano. During such visits *Sheikh Ahmad* noticed the educational improvement brought by the *Islamiyyah* system of education to Fagge on both the students' and teachers' performances and hoped to implement the changes in Daura. On his return from Fagge, Kano *Sheikh Ahmad Ali* explained in detail, the relevance attached of the *Islamiyyah* system of education to *Mallam Ali Babba* and sought to transform the school in line with *Nurr Islam al-Islamiyyah*.

...During the transformation we were about fifteen in number in the first class... there was Abdullahi Lawal (Director Madinatil Ahabab al-Islamiyyah, Daura Zone), late Lawal Natiti, Aminu Tukur, Rabi'u Umar, Juma, late Asibi and Gambo. In the second class there were Naziru Ahmad (Sheikh Naziru Daura, chairman Katsina State Council of Ulama'), Bashir Mamman (Vice Principal Arabic Community College, Daura), Nazifi Aminu (Senior Visiting Teacher, Daura Local Education Authority), Jafar Abubakar (Commercial Driver in Kaduna) and Umar Alto. The class comprises Zulai Aminu, Aminu and Usman all of which I cannot recalled their surnames, I don't know whereabouts of them... it has been long you know. This transformation in Kofar Baru serve as the beginning of Islamiyyah in the whole of Daura emirate...

Gidan Matawalle Branch, Daura Local Government Area 1963

There were arguments as to the establishment of the Gidan Matawalle branch. It was believed that this branch was allegedly the first branch established prior to the Kofar Baru branch. The argument was based on the historic Arabic calibration drafted by the *Sheikh* Tijjani Zangon Barebari in Matawalle Idiris earlier in 1960s. Ironically this branch came into being in 1963 as a result of the relationship between *Sheikh* Ahmad Ali, Matawalle Idiris and *Mallam* Amadu Bakane. *Sheikh* Nazir stated:

...Their relation was scholarly because it was a relation between students and their master. They learnt from each other... if there is anybody that my father had studied under him must be Mallam Amadu Bakane... he learnt Arabic grammar from him. During the lifetime of Sheikh Ahmad Bakane all scholars in Daura visited him for scholarly questions or studied under him... My father (Mallam Ali Babba) told me that, he was his only teacher in the whole of Daura Emirate...

Yanduna Branch, Baure Local Government Area 1967

The Yanduna branch of the *Madinatil Ahab al-Islamiyyah* was established in 1967. The founder of this branch *Mallam* Ibrahim Yanduna, met with *Sheikh* Dan Almajiri on his way to Borno (*Gabas*). During his staying in Fagge Kano, *Mallam* Ibrahim Yanduna learnt *Fiqh* and *Sirah* from *Sheikh* Dan Almajiri. As a result of the establishing the Kofar Baru and Gidan Matawalle branches in 1961 and 1963, *Mallam* Ibrahim Yanduna sought the permission of transforming 'Mallam Ibrahim Qur'anic School Yanduna' in 1964 but not until in 1967 that *Sheikh* Haruna Rashid transformed the school into *Islamiyyah* and renamed it *Nurr Islam al-Islamiyyah* and merged it with other branches in Kofar Baru and Gidan Matawalle.

Sandamu Branch, Sandamu Local Government Area 1970

The Sandamu branch of the *Madinatil Ahab al-Islamiyyah* was established in 1970 by *Sheikh* Haruna Rashid. This branch was among the branches earlier established by the scholar after the death of *Sheikh* Dan Almajiri. As a result of the series of visits paid by the *Mallam* Abdulkadir to the Kofar Baru, Daura between 1967 and 1969, the scholars became interested on the way students

were reciting Qur'an and at tender age and other books particularly 'Tsarabar Iyali'. In one of his visit in Kofar Baru in 1969, *Mallam Abdulkadir* witnessed other fields of Islamic education like *Fiqh, Sirah, Tauhid, Tajweed, Tasauwuff and Hadith*. During the visit, the scholars submitted 'Mallam Abdulkadir Qur'anic School' for the implementation of *Islamiyyah* system of education but not until in 1970 that the school was transformed into *Islamiyyah* School.

Lungun Matsiga branch, Daura Local Government Area 1979

Lungun Matsiga was known as *Darr al-Qur'an* 'the home of Qur'an' because of the presence of Mallam Amadu Sabo and Mallam Amadu Gajere. According to Habibullahi Sheikh, the Lungun Matsiga branch was established as a result of the scholarly relation between the *Mallam* Amadu Gajere and the *Sheikh* Ahmad Ali. The two scholars engaged themselves on various issues *Tafsir* (commentary), astronomy, astrology, numerology and other religious rituals. After the death of *Mallam* Amadu Sabo in 1973, *Sheikh* Ahmad Ali transformed 'Makarantar Mallam Amadu Sabo' into *Islamiyyah* School.

The Markaz Branch, Daura Local Government Area 1988

The *Markaz* branch was established in 1988 as result of over population in the Kofar Baru and Gidan Matawalle branches. In essence during the 1981 and 1982 *Walima* session, the management of the Kofar Baru branch pleaded for additional classrooms. As a result of this request, Alhaji Rabe Danlis donated four plots of land to the school. This donation made the authority of the school to concentrate on establishing new branch than expanding the enclave Kofar Baru branch. The first two block of four classrooms in the *Markaz* branch were constructed communally between 1986 and 1987 and, by 1988 the management of the Kofar Baru branch officially commissioned the *Markaz* branch.

The Shekiyal Branch, Maiadua Local Government Area 1988

Between 1965 and 1975 the community of Shekiyal enrolled about fifteen children into *Madinatil Ahab al-Islamiyyah* Kofar Baru branch. This village continued to enroll their children into the Kofar Baru branch up to 1987 when *Sheikh* Ahmad Ali Babba deliberately rejected their entry.

...We would no longer enroll students from Shekiyal and indeed neighboring villages. Because If we continued allowing more students from these areas there would be no time when branches of the school would be establish from those places. ...the number of students we so par received from these areas are enough to establish more branches there indeed, let the young ones benefit from you too. You should go back and establish a similar school and make sure you maintain it to the best of your ability...

The rejection was meant to compel the community establish their branch. Earlier in 1988 the community of Shekiyal solicited for a for the establishment of the Shekiyal branch which not until in August 1988, that *Sheikh Abdullahi Kofar Baru* officially commissioned the branch of the school in Shekiyal. During the commissioning ceremony, *Sheikh Abdullahi* discharged the responsibility of educating their children but also children from the neighboring villages like Hamis, Jinkere, Shekiyal Fulani and Unguwar Yakubu.

The Burta Branch, Sandamu Local Government Area 1988

The establishment of the Burta branch came about as a result of the law turn-out of both students and teachers in the *Mallam Mamman Mahardaci* and *Mallam Hudu Qur'anic* Schools in 1986. This came about as a result of literacy campaign organized by the Emir of Daura, Muhammadu Bashar. In essence, this campaign dropped back the enrolment of *Almajirai* (students in Qur'anic Schools) but, in reality it forced temporal closure of some of the Qur'anic schools. The circumstance forced *Imam Bashir Burta* to seek for another alternative. *Imam Bishir* stated: '*...We would no longer live without either Qur'anic school. There is no community that height without education.* In April 1988 the community of Burta enacted three man committee under *Imam Bashir* to for the *Islamiyyah* School that could carry out the task of establishing a branch in Burta. In May 1988 the committee toured to Kofar Baru branch where *Sheikh Abdullahi Kofar Baru* assured them establishment of Burta branch. In August 1988 *Imam Bashar* begun implementing *Islamiyyah* system in Burta and this marked the transformation of the school to *Islamiyyah* School.

The Bauni Branch, Sandamu Local Government Area 1991

The introduction of this branch was closely associated with the gradual collapse of *Mallam Ibrahim, Alaramma Muhammadu*, and *Modibbo Aliyu Suduji Qur'anic Schools*. *Mallam Bala Manzo* noticed the educational vacuity facing *Bauni* consequently, he initiated home-based class for the children. In one of his sermon in January, 1991 *Mallam Bala Manzo* stated:

...In Islam it's the responsibility of parent to educate their children by all means, by educating our children therefore, we answered the call of Allah without which we must be punished. ...It's our responsibility to find someone who would teach them (our children) if we cannot discharge the said duty (education) or enroll them to school (Makarantun Allo) in doing so, we must be selective in finding who to carry out the task...

The worries necessitated for a Town Hall Meeting. During the meeting which was held in the first week of February, it was agreed that, *Islamiyyah School* should be invited from *Daura* to assist. After series of meeting the *Kofar Baru* branch, *Mallam Saminu* was posted to take control of *Mallam Aliyu Qur'anic School* in 1991.

The Gidan Maiunguwa Branch, Daura Local Government Area 2001

The establishment of the *Gidan Maiunguwa* was made upon a request from the community of *Unguwar Madina*, an extension of the *Shadambu Quarters*. The occupants of the areas invited the *Kofar Baru* branch in February 2008 in their preparation for establishing new branch in the area. The invitation was made necessary because of teemy children in the area with neither *Qur'anic School* nor *Islamiyyah School*. On 15th February, 2008 *Mallam Sani Shekiyal* was posted from *Kofar Baru* to teach in the *Gidan Maiunguwa* branch.

The Babban Mutum Branch, Baure Local Government Area 2004

Babban Mutum is situated in the extreme north-eastern part of *Katsina State*. It's one of the town situated along *Nigeria-Niger Republic* boarder in *Baure* local government area. Earlier in 1988 group of concerned citizens comprising *Alhaji Abdu Gambu*, *Alhaji Tela Ado*, *Alhaji Umar Mamman*, *Mallam Muhammad Dan Inni* and *Mallam Dahiru* have manage to transformed *Makarantar Mallam Muhammadu* into *Islamiyyah School* and named *Madarasatu Irshadatu Subyan* in 1989. Although the transformation brought

about setback because integral percent of the student were withdrawn by their parents on the ground of ideological clash and this necessitated for the creation of two man committee in November, 2003 which was assigned with the responsibility of finding the lasting solution of the fate of their children. Although the committee invited *Sheikh Ahmad Ali Babba* in February, 2004 to come to their aid and in November, 2004 the committee submitted the *Madarasatu Irshadatu Subyan* to *Sheikh Ahmad Ali Babba* and this marked official establishment of the Babban Mutum branch of the *Madinatil Ahabab* in Babban Mutum.

The Kawarin Kudi Branch, Zango Local Government Area 2006

Kawarin Kudi is positioned three miles away from Gwarandama town that stranded along Sandamu-Baure road. As of 1994 the village had about three Qur'anic School but, by 1997 only Mallam Muhammadu Qur'anic School maintained the standard of teaching. By 1999 Mallam Muhammadu leaved for lesser Hajj which he never return and, this had rendered the school temporarily closed. The idea of establishing a branch of *Madinatil Ahabab al-Islamiyyah* in Kawarin Kudi came about as a result of the paucity of teachers. Thus in 2005 five man delegations arrived Kofar Baru Daura under the leadership of *Alhaji Salisu Ulu* and *Shu'aibu Nakawarito* quest for a teachers who assist in teaching their children. The management of the Kofar Baru branch posted Mallam Mukhtar Hassan Daura in April, 2006 and this marked official transformation of 'Mallam Muhammadu Qur'anic School into *Islamiyyah* School.

The Unguwar Yakubu branch, Maiadua Local Government Areas 2010

This branch was established upon the requisition letter written by Mallam Abdullahi Haruna on behalf of the people of Unguwar Yakubu. Although the copy of the letter was not yet issued but according Mallam Tijjani Maijama'a to whom the letter was addressed ...*it was written in Hausa language... The content of the letter was a requisite of opening a new branch.* During the *Walima* (graduation ceremony) session in February, 2010 a crew of scholars from Kano and Daura landed at Unguwar Yakubu in order to assess their demand. The visit marked the beginning of the *Madinatil Ahabab al-Islamiyyah* in Unguwar Yakubu.

The Katsayal Branch, Sandamu Local Government Area 2010

Among the Qur'anic Schools in Katsayal before the establishment of *Madinatil Ahabab al-Islamiyyah* were Mallam Alhasan, Mallam Abdussalami and Mallam Mamman schools established between 1950s and 1970s. One of the major problem that deteriorated teachers-learning situation in such schools was *Cinrani*. Lately in 2009 Mallam Habibullahi Abdulkadir forwarded the demand of the Katsayal people. Earlier in 2010 *Sheikh* Abdullahi Kofar Baru organized four man committee responsible for commissioning new branch in Katsayal. The delegation comprises *Sheikh* Nazir Daura, *Sheikh* Bashir Mamman Kililin, Habibullahi Abdulkadir and *Alhaji* Muhammad Maigoro. This committee visited Katsayal in July 2010 and established a branch of the *Madinatil Ahabab al-Islamiyyah*.

The Fago Branch, Sandamu Local Government Area 2012

The establishment of *Madinatil Ahabab al-Islamiyyah* in Fago served as the beginning of *Islamiyyah* system of education in Fago village. History of this school is associated with the role of *Mallam* Abdurrahman (Autan Zakirai), a graduate of Fagge branch of the *Madinatu Ahabab al-Islamiyyah*. Autan Zakirai developed interest of establishing new branch of his former school in Fago thus, on 24th September, 2011 he solicited the support of Habibullahi Abdulkadir and Mallam Naziru Sandamu in their meeting in Sandamu. *Madinatil Ahabab al-Islamiyyah*, in Kofar Baru, Daura. After their meeting in Sandamu, the two scholars informed *Sheikh* Nazir Kofar Baru about the demand of the Fago people and in February 2012, a branch of the *Madinatil Ahabab al-Islamiyyah* was opened.

The Masallacin Madina branch, Daura Local Government Area 2015

The Masallacin Madina branch of *Madinatu Ahabab al-Islamiyyah* is situated in the Friday Mosque, Unguwar Madina Quarters. This branch was established immediately after the construction of the Mosque in 2014. Although the occupants of the area attempted severally to establish *Islamiyyah* School where children could learn but, not only when the Mosque was constructed that, the community made use of the remaining compound of the Mosque and established *Madinatil Ahabab al-Islamiyyah* branch. During the time Mallam Zaiyanu was posted from Kofar Baru branch to take charge of the branch.

...This is one of the branch that, *Madinatil Ahabab al-Islamiyyah* is being fraud of. This branch was established in 2015 but within short period of time it emerged among of the forefront branches that produced student with good capacity... I was wondering how their students are performing during the *Walima* session... good *Tajwid* I don't know where the secret is, either from the students or from the teachers...

The Dunu Branch, Daura Local Government Area 2011

Dunu village is located three miles away from the city of Daura to the south. Prior to the establishment of *Madinatil Ahabab al-Islamiyyah* in Dunu, the only Qur'anic School was Mallam Aminu Qur'anic Schools. The proximity of this village with the Dr. Yusufu Bala Usman College of Legal and General Studies, Daura (Legal Daura) assisted the establishment of this branch. The geneses leading to the establishment of the Dunu branch was the *Milad* session organized by the *Mallam Sani* Qur'anic School in March 2010. During the ceremony, the second speaker *Mallam Najibullah Malumfashi*, who was a member of the *Sufi* Movement of Nigeria (SMN) Legal Daura branch extensively, spoke on the relevance of *Islamiyyah* system education. In July 2010 a delegation of the Dunu community landed at Kofar Baru and requested for a new branch. Their request was granted therein and *Mallam Sani* was posted to Dunu from the Kofar Baru branch in October, 2011.

Conclusion

To cut it short, the establishment of about thirty five branches of the school within the emirate came about as a result of the curriculum content of the school. In other words, the curriculum content of the *Madinatil Ahabab al-Islamiyyah* played significant role on the establishment of many branches because, it was developed upon the three basic learning spheres: *Mujal al-Muu'rafi* (Cognatic domain), *Mujal al-Wajdani* (Psychomotor domain) and the *Mujal al-Nugniy* (Effective domain). The content of this curriculum comprises disciplines like Qur'an, *Hadith* (prophetic tradition), Arabic language, *Sira*, *Fiqh*, *Mudali'a*, *Nashida*, *Tasauwuff*, *Tahzif*, *Tauhid*, *Insha'I*, *Imla'i*, *Ajami*, *Nahwu* and *Tajweed*. The choice of these disciplines was meant to achieve validity (*al-Salahiyyah*) in Islamic learning based on the

interest (*al-Ihtimam*) of the host community thus, the learnability (*Ta'allumi*) of the curriculum helped promote its utility (*Faidha*) so also the feasibility (*al-Jadwa*) which was a degree, primarily designed to take into effect after completing the school.

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BOOK REVIEW:
**TITLE: CHRISTIANITY IN NORTHERN
NIGERIA**
**AUTHOR: EDMUND PATRICK
THOMAS CRAMPTON**

Rabe, Dahiru

Introduction

Young Nigerian scholars have marked the beginning of historical writings in Nigeria with a high interest in historiography in the 1950s. Beginning with the Ibadan school of history, historical reports received due considerations in Nigeria's early years of historical scholarship. This period coincided with the time of decolonization from foreign domination across the African continent. Therefore, scholars gave various aspects of Nigerian history substantial considerations to decolonize historical scholarship in the Nigerian areas. Within this framework, studies on Christian Missionary Activities in Northern Protectorates suffered from neglect by scholars. The book **CHRISTIANITY IN NORTHERN NIGERIA**, written by E.P.T. Crampton, was published in 1975 by Gaskia Corporation, Zaria. It has 199 pages with maps and figures sporadically spread across the pages of the book. The book is indeed a giant stride to bring to light hitherto unexplored areas of historical significance in the realm of data collection of historical facts about the great region of Nigeria.

The book attempts to produce a detailed account of various missionary groups and their activities in Northern Nigeria, connecting to a similar experience from Southern Nigeria. It has eleven sections of unequal sizes and spatial contents. The book's central theme is to exhibit the role of Christian Missionaries in the socio-political development of

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Northern Nigeria with its attendant consequences. And in fact, the author has succeeded in maintaining this theme for a more significant part. But close to the end of the work, the focus started to go out of the author's control because he failed to explain some important aspects of his work clearly. For example, in the latter part of the book, he deviated from his theme and discussed some social dynamics of the then Northern Nigerian society. Issues like polygamy, Islamic Studies, Indigenization, and armed forces were sparingly addressed, not in the same manner he deals with Christian education or Bishop AjayiCrowther with the early missionary activities.

It might be of great interest to know that Crampton was somebody who spent a substantial part of his working career in Northern Nigeria and was a suitable person for such an important experiment. He indeed did a commendable job by studying the role of missionary groups in changing the course of events in Northern Nigeria; as such, his work is undoubtedly a significant contribution to the growth of Northern Nigerian historiography.

Crampton has succeeded in historicizing his theme, which slightly differs from other writers with similar interests. For instance, J. F. A. Ajayi's **CHRISTIAN MISSIONS IN NIGERIA 1841 – 1891**, which appeared in 1965. The central theme of Ajayi's work has differed from that of Crampton may be because of differences in the time frame and scope of their works. Ajayi concentrated much on Southern Nigeria and neglected Northern Nigeria with its missionary works. And also, Ajayi's work contributes significantly to the study of Nigerian history, especially on the emergence of a new elite of Africa. The second example is that of E.A. Ayandele; **THE MISSIONARY IMPACT ON MODERN NIGERIA 1842 – 1914: A POLITICAL AND SOCIAL ANALYSIS**, which appeared in 1966. Ayandele's work was restricted to the presence of Christianity in Northern before 1914. His analysis, therefore, covered only the attempts of the missionary to introduce Christianity. Thus, he dealt mainly with the missionary encounter with the European colonial administrators and the British colonial military officers with their staunch adherence to the tenets of the Indirect Rule system within the region. Thus, Ayandele's contributions were restricted to how churches in Northern Nigeria were politicized and hindered by some British colonial officers.

Both Ayandele and Ajayi gave much attention to the missionary activities in the extreme southern parts of Northern Nigeria at the expense of the entire area of the region. On the other hand, Crampton gives more comprehensive coverage to the activities of missionary Northern Nigeria from various angles. For instance, Christians and Education, The missions and churches, the growth of Christian Communities, the relationships between the British Administration, the missions, and the emirs, are treated in some detail with substantial analysis of the circumstances surrounding the entire scenario colonial situation in Northern Nigeria. Crampton also assessed the connections between the southern and northern Nigerian missionary activities. He, therefore, provided an outline of some shared dynamics of Christian missionary activities, which by all standards is a tremendous achievement as far as studying Nigerian history, is concerned.

On the other hand, Crampton gives unequal considerations to the Christian missionary activities in Northern Nigeria because the expansion of some missions and churches is not accorded the same regards as others. For example, Roman Catholic Missions (R.C.M.) were not treated with the same ascent as Anglican Missions, although they grew steadily like others. This affected the equal flow of his theme throughout the book.

However, the author deserves commendation when we consider how he examined the period of AjayiCrowther in chapter two. He also did an excellent job on the highlights he offered on Christian missions and the provision of western education in Northern Nigeria. What made his work a milestone here was his ability to cross-examine some generalizations and other overstatements inherently found in Ayandele's **THE MISSIONARY IMPACT ON MODERN NIGERIA 1842 – 1914: A POLITICAL AND SOCIAL ANALYSIS**, (1966).

It is, however, unfortunate to aver that Crampton as a white Christian scholar, seems to be more sympathetic to Christian missionary activities. To some extent, he undermined his excellent analysis of issues and events by allowing racial antics to overcome his sense of judgment. This could be seen in areas where he attempted to explain the successes and failures of some missionary experiments in various areas of the north and tried to link AjayiCrowther with

European trading interests to the detriment of the mission works. Crowther ominously rejected this notion. Crampton also refused to clearly show his understanding of the connections between Christian missions and European imperial tendencies.

On the other hand, Ayandele proved that Christian missions constitute another tentacle of European imperialism beyond a reasonable doubt. In the long run, they established themselves as strange bedfellows. He also declined to recognize the fact that it was Eurocentric racism that drastically affected Crowther's mission, as was strongly brought out by Ajayi. Consequently, Crampton's reluctance on this vital issue harmed his entire effort. For example, the racially motivated conflicts between the white Church Missionary Society (C.M.S.) missionaries and the African missionaries were termed 'emotional white' by Crampton. But in Ajayi's work, it was exhibited that these racial feelings affected the overall C.M.S. activities in the entire Nigerian areas. On another note, he kept expressing his inadequate comprehension of the idea of the 19th century Sokoto Jihad as a Fulani affair, which is an explicit European's racial consideration of the 19th century Danfodio movement that led to the establishment of the Sokoto Caliphate.

Some other complaints about the book are that the author is deemed to be misguided by his sources. On page 14, Crampton is not careful enough to express the idea that the Oyo Empire's collapse was due to the Al afin's curse on Afonja. This recklessness neglected all other fundamental forces, such as European intrusion and socio-economic and political changes in various parts of Nigerian areas throughout the 19th century.

The author is also careless enough to identify with the idea that conversion to Islam and its spread throughout the 19th century was due to the ability of the Muslim ruling class to obtain numerous wives and concubines so that the children of those unions could produce many Muslims. The book is also full of spelling mistakes, found, for example, on pages 12, 18, 23, 36, etc.

Although the book has been vulnerable to many unwanted prejudices and shortcomings, the author has contributed to bridge the gap and fill in the cavities left behind by previous scholars such as Ade Ajayi and E. A. Ayandele

within the context of Nigerian historiography. The book proved to be important source material for further research in this aspect of Nigerian historiography. Therefore, as far as studying Nigerian history is concerned, the book is undisputedly important literature for researchers, scholars, and writers of various categories, especially if given rigorous treatment.

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THE IMPACT OF TRAINING AND DEVELOPMENT ON ORGANIZATIONAL PERFORMANCE IN FEDERAL RADIO CORPORATION OF NIGERIA (FRCN), ABUJA.

**Dr. Nana Bature
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Abstract

The study examines impact of training and development on employees' commitment in federal Radio Corporation of Nigeria with a particular reference to Abuja headquarters. The study try to find out how training and development enhances employees commitment (affective commitment, associated commitment, affiliative commitment and moral commitment) in Federal Radio Corporation of Nigeria, Abuja headquarters. The major problem is that there are many staff that are not composed in the presentation of radio programmes- their pronunciations, accent and intonation are incorrect. Most of all, in terms of radio broadcasting the staff have not met up to international standard. The No the job training and off the job training have not been frequently conducted in the organization to improved the skills of the employees to be committed (affective, associated, affiliative and moral) on their jobs. Point in time data were collected from primary source with the used of questionnaire covering a period of 14 years from 1999 to 2013. The population of this study was 720 and the sample size was deriving using Taro Yamane formula which was 257. The research design was survey and sampling technique used was simple random sampling technique. Ordinary Least Square was adopted and finding reveals that there was a significant relationship between training and development and employees commitment. The study recommend that Federal Radio Corporation of Nigeria, Abuja headquarter should try to improved or identified employees training and development needs since it contributes to employees commitment in Federal Radio Corporation of Nigeria, Abuja headquarters. They should send employees for outside training since it contributes to employees' commitment in Federal Radio Corporation of Nigeria, Abuja headquarter. They should provide means for employees' development in terms of assisting them to further their education since it leads to employees commitment in the organization. The study also concluded that training and development significantly contribute to employees commitments in federal Radio Corporation of Nigeria with particular reference to Abuja headquarters.

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1.1 Background to the Study

Training is a critical human resource management function in both Public and Private Organizations. Training has been a recurrent subject of debate among scholars and academics. Armstrong (2006) defines training as a planned systematic modification of behaviour through learning, events, programs and instructions which enable individuals to achieve the levels of knowledge, skills and competence needed to carry out their work efficiently. He adds: training is the use of planned instruction activities to promote learning. Waleed (2011) as quoted in Ng'ethe (2014) stressed that training is not simply a means of arming employees with skills they need to perform their jobs, it is often deemed to be representative of an employee's commitment to their work force. However, it is important to point out that HR practices work to develop individual knowledge and skills, as well as employee attitude and behaviours. If these effects are prevalent enough in the employee population, then the collective changes in human capital, attitudes, behaviours and associated organizational climate should be strong enough to influence organisational performance (Chew, 2004).

Armstrong (1995) advises that for any training program to be relevant, it must satisfy identified and appropriate needs. The ultimate goal of every training programme is to add value to the human resources in order to gain competitive advantage (Michael, 2008). Goldstein and Gillian (2020) outlines six reasons why organizations believed that investments in training helped them gain a competitive advantage. First, it increased employee knowledge, helped ensure that employees had the basic skills to work with new technology, helped employees understand how to work effectively in teams to contribute to service quality, ensured that the organization's culture emphasized innovations, creativity and learning, ensured employment security by providing ways for employees to contribute to the company when their jobs change, their interests change or their skills became obsolete and finally prepared employees to accept and work more effectively with each other. Barlett (2001) argues that organizations that created an environment where training was supported and valued by employees achieved greater commitment outcomes such as low turnover (Chew, 2004), reduced absenteeism, increased productivity and

increased competitiveness.

Organizational commitment has been defined variously but researchers agreed on its multidimensional nature. Commitment is an important issue, because it may be used to predict employees' performances, absenteeism and other behaviours. Also organizations valued Commitment among their employees because it is assumed that committed employees engaged in extra-role behaviours such as creativeness or innovativeness. Since low job performances, absenteeism and lack of creativeness were costly to organizations, commitment was assumed to be a desired quality of their employees.

Over the years, however, numerous authors, researchers and experts have debated on the relationship between training and development and organizational performance.. Extant empirical studies confirm the existence of a significant positive relationship between training and development and organizational performance (Raja, 2011; Abang, 2009; Abeeha and Bariha, 2012). Specifically, training and development are indispensable means of improving employees' performance (Raja, 2011), achieving competitive advantage (Bariha, 2012), and improving organizational performance. This human resource practice is expected to impact positively on organizational performance through people. Thus the impact of training and development on employees' behaviour, attitude and performance are of paramount importance to organizational performance.

More so, factors such as physical assets and funds are crucial to organizational performance; in addition, the influence of culture in shaping human behaviour and attitude towards work cannot be overemphasized. Therefore, an understanding of whether training and development is responsible for certain expected work behaviour, and whether or not such behaviour influence organizational performance is important to the understanding of the extent to which training and development actually influence organizational performance. Thus, our knowledge and understanding of the manner in which training and development influence organizational performance, on the basis of certain identifiable outcomes, are significantly important for the effectiveness of training and development. This study examines the missing

link in the analysis of the impact of training and development on organizational performance of for Federal Radio Corporation of Nigeria (FRCN).

1.2 Statement of the Research Problem

The missing factor that causes lack of commitment in most cases is inadequate skills, and knowledge, which are acquired through training and manpower development. Employee commitment on the other hand can be defined as the degree to which an employee feels devoted to their organization. Training and development for Federal Radio Corporation of Nigeria (FRCN) headquarters staff are not as regular as what they should actually be. There are many staff who are not adequately trained to compose themselves in the presentation of radio programmes- their pronunciations, accent and intonation are incorrect and negatively affect their commitment to work. Most of all, in terms of radio broadcasting the staff have not met up with international standard as international best practices may not have been fully adopted. The on-the-job training and off-the-job training have not been frequently conducted in the organization to adequately improve the skills of the employees and hence commitment (affective and associated) to their jobs. There is no proper orientation and induction on the newly employed workers or induction for those the organization promoted to a new position. The organization does not frequently grant employees study leave and this reduces employee's interest in career development and also limits their chances of furthering their education thereby limiting employees to outdated skills and knowledge. In this era of rapid advancement in technology and communication, there is great need for training and re-training as this may in no small way affect employees commitment to work in terms of affective and associated commitments.

1.3 Research Questions

The questions that are pertinent to the study are identified as follows:

- i.** To what extent do training and development relate to employee affective commitment in Federal Radio Corporation, Abuja headquarters?
- ii.** What is the influence of training and development on employee's

associated commitment in Federal Radio Corporation, Abuja headquarters?

1.4 Objectives of the Study

The main objective of this study is to investigate the effect of training and development as a tool for employee commitment in Federal Radio Corporation of Nigeria. The specific objectives are to:

- I.** examine the extent to which training and development relate to employees' affective commitment in Federal Radio Corporation, Abuja headquarters;
- ii.** investigate the influence of training and development on employees' associated commitment in Federal Radio Corporation, Abuja headquarters;

1.5 Statement of the Null Hypotheses

The following propositions are made in their null forms to guide the investigations to be carried out in the study

- i.** **H₀:** Training and development are not significantly related to employees' affective commitment in Federal Radio Corporation, Abuja headquarters
- ii.** **H₀:** Training and development do not have significant influence on employees' associated commitment in Federal Radio Corporation, Abuja headquarters

1.6 Significance of the Study

The findings of this research is of immense importance to the managers, policy makers, stakeholders, Federal Radio Corporation of Nigeria operators, researchers and government, because it will help in formulating policies based on the contributions of training and development to employees' commitment in Federal Radio Corporation of Nigeria, Abuja Headquarters. This research will help managers of Federal Radio Corporation of Nigeria, Abuja Headquarters to generate ideas and solution to problems based on the best way

to run training and development in the organization in order to achieve desired goals and objectives.

Stakeholders will find this study relevant and important because it will assist them in their deliberations and discussion on the best way to handle or deal with training and development in relation to Federal Radio Corporation of Nigeria, Abuja Headquarters and in proffering possible policy recommendations that will help both the government and administrators of policies. It will equally be useful to small-scale business, large corporations, and organization. It will also help researchers to know more about Human capital development programmes as a tool for improving employees' commitment. Above all, it is hoped that this study would contribute to knowledge and be useful as reference materials for scholars and will equally form the basis for further research study.

2. Literature Review

2.1. Concept of Training and Development

Training refers to a systematic approach to learning and development to improve individual, team, and organizational effectiveness (Goldstein & Ford, 2002). According to Tai (2006) organization should invest in the training and development programs of its employees to make them competent enough to face uncertainties and take effective decision in time, in order for the organization to remain competitive in the market. The level of competency, skills and ability of the employees of an organization influences its ability to preserve its obtained positions as well as gain competitive advantage (Armstrong 2010).

Training programs not only develops employees but also help an organization to make best use of their human resources in favour of gaining competitive advantage. Therefore, it seems mandatory by the firm to plan for such a training programmes for its employees to enhance their abilities and competencies that are needed at the workplace (Jie & Roger, 2005). Training not only develops the capabilities of the employee but sharpen their thinking ability and creativity in order to take better decision in time and in more productive manner (David, 2006). Moreover it also enables employees to deal with the customer in an effective manner and respond to their complaints in timely manner.

Training is the process that provides employees with the knowledge and the skills required to operate within the systems and standards set by management (Sommerville, 2007). Training, in the most simplistic definition, is an activity that changes people's behaviour.

Trainings at the exertion are usually duty or work adjusted (Bach & Sisson 2000). Establishments which arrange training must be recognized to achieve sophisticated job performance.

Obisi (2001), reported that training is a systematic process of enhancing the knowledge, skills and attitude, hence leads to satisfactory performance by the employees at job. He further mentioned that the need and objectives of the training program should be identified before offering it to the employees. Ngirwa (2009), defines training as a learning process in which employees acquire knowledge, skills, experience and attitudes that they need in order to perform their job better for the achievements of their organizational goals. It is the bridge between job requirements and employee present specifications. This means that changing what employee knows how they work, or their attitudes towards their jobs and organization.

Training addresses gaps or discrepancies between an ideal and an optimal stage of development. However, from a comparison between desired and actual work methods or between desired and actual results, needs arise on the job.

Rohan Singh, Madhumita Mohanty (2012) believe that training is an important tool for the purpose of enhancing the workforce performance and it'll ultimately increase the worth of an organization but organization ought to be balance amongst training worth and training disbursement. Ivancevich (2010) says that training is an attempt to improve current or future performance of an employee and it is important for both new and current employees.

Training is a systematic process of increasing the knowledge and skills of the staff for doing a specified job by providing a learning experience. Armstrong (1996) expressed an understanding of training by emphasizing that training should be developed and operated within an organization by appreciating learning theories and approaches if the training is to be well understood.

Training is defined as learning that is provided in order to improve performance on the present job. A person's performance is improved by showing how to master a new or established technology. This new technology may be machinery, computer, and procedure for creating a product or a method of providing a service. Training is provided for present job. This includes training new personnel to perform their jobs (Karthik, 2012).

2.2 Concept of Development

Development can be seen from the management point of view as an attempt to improve managerial effectiveness through a planned and deliberate learning process (Mumford, 1987). Development usually suggests a much broader view of knowledge and skill acquisition than training; it is less job –oriented and more career –oriented; it is concerned more with employee potential than immediate skill; it sees employee as adaptable resource.

Development refers to activities leading to the acquisition of new knowledge or skills for purposes of growing. Organizations provide employees with development programmes in order to enhance their capabilities. Employee development is gaining an increasingly critical and strategic imperative in organizations in the current business environment (Sheri-lynn 2007) in Abdul Hameed (2011). Thus organizations need to invest in continuous employee development in order to maintain employees as well as the organization success (Khawaja&Nadeem 2013).

Development deals with improving human relations and interpersonal (Iwuoha, 2009).

Development refers to activities leading to the acquisition of new knowledge or skills for purposes of growing. Organizations provide employees with development programmes in order to enhance their capabilities. Employee development is gaining an increasingly critical and strategic imperative in organizations in the current business environment.(Sheri-lynn 2007) in Abdul Hameed (2011). Thus organizations need to invest in continuous employee development in order to maintain employees as well as the organization success (Khawaja&Nadeem 2013). However in the opinion of Mamoria in Obisi (2011) employee development enables and increase their market value,

earning power and job security.

As the job and career progress, employees need new skills and abilities. Therefore, employee development helps that person to improve ability to handle a variety of assignments; improves performance at all levels in their present jobs; helps to sustain good performance of the staff throughout their carrier exploring their full potential; answer the availability of required number's of personnel with the needed skills so as to meet the present and anticipated future needs of the organization and also to provide the opportunities for the staff to fulfill their career aspiration, and to answer that the managerial resources of the organization are utilized optimally.

2.3 Types of Training:

On-the-job methods

Management education normally takes place off the job, but a great deal of learning takes place on the job. There have been several recent studies on managerial learning and skills development that result from on-the-job experience. This research suggests that managers learn most from assignments that are very difficult and challenging. A programme of management education should include assignments and job rotation plans that stretch managers to their limits.

Off-the-job methods

Sensitivity training includes techniques such as laboratory and t-group training, communication workshops and outward board's trips. The purpose of sensitivity training is to make employees more aware of their own behaviour and how their behaviour is perceived by others. It also increases the participants' awareness and acceptance of the differences between them. In terms of this type of training, small groups of eight to fourteen individuals who are strangers to each other are usually grouped together and assisted by a trainer. During the discussion, employees discuss themselves, their feelings, and the group process. The most frequent changes derived from this training include a more favourable self perception, reduced prejudice, improved scores on tests of interpersonal relations, and changes in interpersonal behaviour as

observed by others, all of which are particularly relevant in South Africa.

2.4. Measures of Organizational Performance

Associative Commitment:

Organisational membership increases employees' self-esteem and status. The employee feels privileged to be associated with the organisation. Associative commitment is the kind of commitment that employees self actualization and self esteem is made. To them, this makes an employee to be committed to achieve self esteem in the organization. Employees' associative commitment implies increase in employees self esteem leads to increase in employees' commitment in the organization. To them, what motivates an employee to work hard is the promise that his or her self esteem is provided by the organization or granted room for them to achieve.

Affective commitment:

Employees derive satisfaction from their work and their colleagues, and their work environment is supportive of that satisfaction. Some researchers suggest that this is the most important form of commitment as it has the most potential benefits for organisations. Employees who have high affective commitment are those who will go beyond the call of duty for the good of the organisation. In recent literature this form of commitment has also been referred to as 'engagement' and is the form of commitment that is most usually measured by organisations.

2.5 Theoretical Framework

Social learning theory

Bratton (2007) explained social learning theory of Bandura which emphasizes the importance of observing and modeling the behaviours, attitudes, and emotional reactions of others, it means that people learn from observing other people. Albert Bandura looked to interaction and cognitive processes, and noted that observation let people to see the consequences of other's behaviors, resulting that people can gain some idea of what might flow from acting in one way or the other. In social learning theory, interval cognitive processes are said

to have some effect on behavior.

Cognitive learning

Cognitive learning noted that behaviorism cannot easily explain the natural curiosity that individuals have the great desire to learn, to make sense of the environment and to feel competent in activities. Thus cognitive factors have to be taken into account to understand how people learn not only by association rewards but by having knowledge of their results and by receiving feedback. So cognitive learning is about the change in what the learner knows rather than what he/she does.

Learning and learning theories

Learning is “Relatively permanent change in behavior produced by experience. Learning covers all virtually behaviors and is concerned with the acquisition of knowledge, attitudes, values and emotional response. This behaviorist approach to learning is considered to be more influential which is derived from classical conditioning and operant conditioning.

Theoretical basis of the Study

Resource Based theory

Resource Based View (RBV) was articulated into a coherent theory by Wernerfelt (1984). The theory states that the firm resources and capabilities are rare, valuable, non substitutable and imperfectly imitable form the basis for an organization competitive advantage. The theory suggests that the firm can secure a sustained competitive advantage through facilitating the development and training of competencies that are firm specific, produce complex social relationship and generate tacit organizational knowledge. This theory recognizes training and development of employees as the most valuable, non-substitutable and imperfectly imitable resource that organizations can successfully utilize to achieve employees performance. Resource-based theory is linked to human capital theory in that theory emphasize that investment in people adds to their value to the firm (Baron & Armstrong, 2007).The study therefore is based on research based theory.

2.4 Empirical Review

Muhammad, Muhammad, Easha, Sadia (2013) investigated relationship of two most important perceptions of training with affective commitment. These perceptions of training include perceived availability of training and perceived supervisor support for training. Later on we investigate relationship of affective commitment with employee turnover intentions. For this purpose questionnaire were considered as a tool to get responses from telecom and banking sector of Pakistan. Total 150 questionnaires were distributed and 123 useful questionnaires were received at a response rate of 82%. Statistical tools that used to analyze the relationships were Pearson moment quotient and linear regression. The result shows significant positive association of both training perceptions with affective commitment. The finding also shows significant negative association of affective commitment with employee turnover intention.

Moses, Paula, Dennis and Geoffrey (2015) *analysed the effects of employee training and development strategies on employee commitment. The research hypotheses for the study were; training and development opportunities have no significant effect on employee commitment. The study employed a case study research design that was conducted at Moi Teaching and Referral Hospital. The target population was three thousand two hundred (3200) respondents were targeted because that was the group highly affected by commitment and turnover issues in the organisation. A sample size of 340 was extracted from the target population and the sampling techniques used were stratified sampling. Data was analyzed using Multiple regression analysis was performed to test the hypothesized relationships. Based on the observed correlation results, training and development ($\beta = 0.134, p < 0.05$) indicated that there was a significant positive correlation between employee training and development opportunities and employee commitment. This implies that the perceived empowerment of employees by the hospital was likely to impact positively on their commitment to the hospital.*

Githinji (2011) explored the effects of training on employee performance among the international civil servants. A survey research design was used for this study. The survey design was appropriate for this study because it allowed

investigation of possible relationships between variables as well as data collection from broader category and comparisons between variables. The study population was 144 staff of the United Nations Support Office for the African Mission in Somalia. A sample of 45 was drawn using random stratified sampling approach from a list of sample frame provided by the employee register at UNSOA. The data was collected by use of a questionnaire. The data analysis involved frequencies, means, percentages, analysis of variance and bivariate analysis in form of cross tabulations. The findings were presented using Tables and figures. On the role of training on employee engagement the study showed that in general training enhances employee engagement in change processes.

Asfaw, Argaw and Bayissa (2015) determined the impact of training and development on the employees' performance and effectiveness at District Five Administration Office, Addis Ababa, Ethiopia. In this study we employed cross sectional institutional based quantitative research method. Data were collected using Likert's scale tool from 100 employees after selecting participants using systematic random sampling technique. Ninety-four complete questionnaires with a response rate of 94% were considered during analysis. Training and development had positively correlated and claimed statistically significant relationship with employee performance and effectiveness.

3. Methodology.

This study adopted survey research design which involves examining relative element of the population with common attributes as the representative of the entire population. This method is used to ascertain or access the thoughts, feelings as well as the opinion of the proportion of the population under consideration. Employees FRCN headquarters were consulted in carrying out this research work, covering a period of 6 year (2015-2020). The population of the study was is 720 respondents. *Taro Yamane formula was used to determine the sample size (257). The population was stratified into staff and customers before simple proportion was applied to determine the actual number from each stratum. Out of the 257 copies of questionnaires that were distributed, 212 (representing 82.3 % returned rate) were retrieved and used for analysis.*

Ordinary Least Square of multiple regression was used to test the formulated hypotheses in line with the objectives of the study. The validity of the instruments was done through pilot study. Copies of questionnaire were administered to respondents having characteristics very similar to the final target population. The result revealed the scale was easily understood and unambiguous. In testing the reliability of the instrument, Cronbach's alpha was used. The result of the reliability test shown an average of 0.8, the result of the Alpha is reliable because it is more than 0.6

3.1 Model Specification

A multiple regression model was employed to estimate the effect of training and development as a tool for employee commitment in Federal Radio Corporation of Nigeria in Abuja as developed below:

$$AFF = \alpha + \beta_1 TR + \beta_2 DM + \varepsilon I \dots \dots \dots 1$$

$$ASC = \alpha + \beta_1 TR + \beta_2 DM + \varepsilon I \dots \dots \dots 2$$

TRI is employees' training, DM is employees' development, AFF is the employees' affective commitment, ASC= employees' associated commitment, α is the intercept, while β_1, β_2 are the regression coefficients which determine the contribution of the *independent variables*, and εI is the *error term*.

1. Test of Hypotheses

ORDINARY REGRESSION RESULT

E-VIEW STATISTICAL SOFTWARE PACKAGE

Dependent Variable: AC
Method: Least Squares
Date: 01/08/21 Time: 18:28
Sample: 212
Included observations: 212

Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	0.176638	0.154517	1.143163	0.2543
TRI	0.521738	0.058138	0.094092	0.0000
DM	0.387213	0.061346	0.071974	0.0000
R-squared	0.708099	Mean dependent var		2.391509
Adjusted R-squared	0.705306	S.D. dependent var		1.342885
S.E. of regression	0.728995	Akaike info criterion		2.219750
Sum squared resid	111.0697	Schwarz criterion		2.267249
Log likelihood	-232.2935	Hannan-Quinn criter.		2.238948
F-statistic	253.4982	Durbin-Watson stat		1.051216
Prob(F-statistic)	0.000000			

Source: Data output using E-view, 2021

1% level of significance, 5% level of significance and 10% level of significance

$$AC = \alpha + \beta_1 TRI + \beta_2 DM$$

$$AC = 0.17 + 0.52 TRI + 0.38 DM$$

$$SE = 0.15, 0.05, 0.06$$

$$t = 1.14, 0.09, 0.07$$

$$P = 0.25, 0.00, 0.00$$

$$R^2 = 0.70$$

$$F\text{-stat} = 253.4982 \text{ (prob. 0.00)}$$

$$DW = 0.05$$

From the regression result, training (TRI) coefficient is positive and significant in achieving employees commitment in terms of employees affective commitment (AC) in Federal Radio Corporation of Nigeria, Abuja headquarter. The $AC = 0.17 + 0.55 TRI$ which indicates that employees affective commitment (AC) in Federal Radio Corporation of Nigeria, Abuja headquarters will increase by 0.55% for every 1% increase in employees training (TRI). The p-value of 0.00 is less than the t-statistic value of 0.09 and the standard error value of 0.05 is less than the t-statistic value. This implies that there is a significant relationship between training and employee's affective commitment (AC) in Federal Radio Corporation of Nigeria, Abuja headquarter.

Employees' development (DM) coefficient is positive and significant in achieving employees' commitment in terms of employees' affective commitment (AC) in Federal Radio Corporation of Nigeria, Abuja headquarters. The $AC = 0.17 + 0.38 DM$ which indicates that employees affective commitment (AC) in Federal Radio Corporation of Nigeria, Abuja headquarters will increase by 0.38% for every 1% increase in employees development (DM). The p-value of 0.00 is less than the t-statistic value of 0.07 and the standard error value of 0.06 is less than the t-statistic value. This implies that there is a significant relationship between employees' development and employees' affective commitment (AC) in Federal Radio Corporation of Nigeria, Abuja headquarters.

The coefficient of determination (r^2) of 0.70 indicates that about 70% of variation in employees' affective commitment (AC) in Federal Radio Corporation of Nigeria, Abuja headquarters can be explained by employees training and development in Federal Radio Corporation of Nigeria, Abuja headquarters. The remaining 30% can be explained by other related factors not noted in the regression model. The F-statistic value of 253.4982 is significant at p-value of 0.00. This implies that there is an evidence of existence of linear

relationship between employees training and development and employees affective commitment (AC) in Federal Radio Corporation of Nigeria, Abuja headquarters. Therefore, we accept the alternative hypothesis that there is a significant relationship between employees training and development and employees affective commitment (AC) in Federal Radio Corporation of Nigeria, Abuja headquarters.

ORDINARY REGRESSION RESULT

E-VIEW STATISTICAL SOFTWARE PACKAGE

Dependent Variable: ASC
 Method: Least Squares
 Date: 01/08/21 Time: 18:30
 Sample: 212
 Included observations: 212

Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	0.234947	0.094500	2.486209	0.0137
TRI	0.413080	0.045556	0.079751	0.0000
DM	0.392206	0.037518	0.057643	0.0148
R-squared	0.869234	Mean dependent var		1.962264
Adjusted R-squared	0.867983	S.D. dependent var		1.227061
S.E. of regression	0.445843	Akaike info criterion		1.236349
Sum squared resid	41.54415	Schwarz criterion		1.283848
Log likelihood	-128.0530	Hannan-Quinn criter.		1.255547
F-statistic	694.6366	Durbin-Watson stat		1.177374
Prob(F-statistic)	0.000000			

Source: Data output using E-view, 2021

1% level of significance, 5% level of significance and 10% level of significance

$$ASC = \alpha + \beta_1 TRI + \beta_2 DM$$

$$ASC = 0.23 + 0.21 TRI - 0.09 DM$$

$$SE = 0.09, 0.04, 0.03$$

$$t = 2.48, 0.07, 0.05$$

$$P = 0.010, 0.00, 0.01$$

$$R^2 = 0.86$$

$$F\text{-stat} = 694.6366 \text{ (prob. 0.00)}$$

$$DW = 0.17$$

From the regression result, training (TRI) coefficient is positive and significant in achieving employees' commitment in terms of employees associated commitment (ASC) in Federal Radio Corporation of Nigeria, Abuja headquarters. The $AC = 0.23 + 0.9 TRI$ which indicates that employees associated commitment (ASC) in Federal Radio Corporation of Nigeria, Abuja headquarters will increase by 0.21% for every 1% increase in employees training (TRI). The p-value of 0.00 is less than the t-statistic value of 0.07 and

the standard error value of 0.04 is less than the t-statistic value. This implies that there is a significant relationship between training and employees associated commitment (AC) in Federal Radio Corporation of Nigeria, Abuja headquarters.

Employees development (DM) coefficient is negative and insignificant in achieving employees commitment in terms of employees associated commitment (ASC) in Federal Radio Corporation of Nigeria, Abuja headquarter. The $AC = 0.23 + 0.09DM$ which indicates that employees associated commitment (AC) in Federal Radio Corporation of Nigeria, Abuja headquarters will increase by 9% for every 1% increase in employees development (DM). The p-value of 0.001 is greater than the t-statistic value of 0.05 and the standard error value of 0.03 is less than the t-statistic value. This implies that there is a significant relationship between employees' development and employees associated commitment (AC) in Federal Radio Corporation of Nigeria, Abuja headquarters.

The coefficient of determination (r^2) of 0.86 indicates that about 86% of variation in employees associated commitment (ASC) in Federal Radio Corporation of Nigeria, Abuja headquarters can be explained by employees training and development in Federal Radio Corporation of Nigeria, Abuja headquarter. The remaining 14% can be explained by other related factors not noted in the regression model. The F-statistic value of 694.6366 is significant at p-value of 0.00. This implies that there is an evidence of existence of linear relationship between employees training and development and employees associated commitment (ASC) in Federal Radio Corporation of Nigeria, Abuja headquarters. Therefore, we accept the alternative hypothesis that there is a significant relationship between employees training and development and employees associated commitment (ASC) in Federal Radio Corporation of Nigeria, Abuja headquarters.

4.1 Major Findings

The result of the analysis indicates that the effect of training and development and Organizational Performance in FRCN, Abuja is significant. This implies that training and development significantly influenced the Organizational

Performance (employees affective commitment and employees associated commitment) in FRCN, Abuja. Therefore, the study is in tandem with the Cognitive learning theory which noted that behaviorism cannot easily explain the natural curiosity that individuals have the great desire to learn, to make sense of the environment and to feel competent in activities and this is healthy for organizational performance.

5. Conclusion and Recommendations

5.1 Conclusion

The study reveals that that training and development significantly influenced the Organizational Performance (employees' affective commitment and employees' associated commitment) in FRCN, Abuja. and when well managed contribute significantly to the performance of FRCN, Abuja.

5.2 Recommendations

The study therefore recommended the following:

Federal Radio Corporation of Nigeria, Abuja headquarter should try improved on employees training and development since it contributes to employees affective commitment in Federal Radio Corporation of Nigeria, Abuja headquarters. They should provide means for employees' development in terms of assisting them to further their education since it leads to employees affective commitment in the organization.

Federal Radio Corporation of Nigeria should identified employees training and development needs and provides for them since it significantly contributes to employees associated commitment in Federal Radio Corporation of Nigeria, Abuja headquarters. They should provide training need timely in the organization since it contributes to employees associated commitment in Federal Radio Corporation of Nigeria, Abuja headquarters. They should also monitor employees' development effectively since it leads to employees associated commitment in Federal Radio Corporation of Nigeria, Abuja headquarters.

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THE USE OF DIGITAL DICTIONARY AS A CONTEMPORARY TECHNIQUE OF TEACHING VOCABULARY FOR QUALITY EDUCATION

**Ahmad Lamido,
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Abstract

Digital technology platform is a contemporary phenomenon innovation in modern teaching and learning process. The innovation in the use of dictionary has demonstrated the fast use of digital technology for effective teaching and learning activities. In modern teaching techniques, digital dictionary has become an innovative idea for teaching regardless of time and space. It is against this backdrop that the paper examines the use of dictionary as a tool for enhancing quality education. The paper also views the concept of digital library as well as the use of digital dictionary as an innovative in teaching vocabulary. The paper also discussed the benefit as well as challenges of digital dictionary for effective teaching and learning. The paper concludes that even though the benefit of digital dictionary in language learning is recognised, the ability of teachers and students to utilised digital dictionary for effective teaching and learning process for enhancing quality education is still a challenge in sub-Saharan Africa and particularly in Nigeria. Recommendation for the way forward was provided.

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Keywords: Digital, Dictionary, Techniques, Vocabulary, Teaching and learning.

Introduction

It is important to consider the recent changes in the techniques used for teaching vocabulary in the learning and teaching process, whereby both the teachers and students have shifted their attention to digital form rather than analogous form, because of the wide spread of technology, the paradigm of teaching and learning process was totally shifted with the use of computer, internet, E-library, Digital classes, virtual class room as well as digital dictionaries for enhancing teaching and learning techniques. Therefore, the contemporary techniques of teaching and learning vocabularies have chance to the digital dictionaries in search of the correct pronunciation of words (phonological), meaning of words (semantics), word formation, derivation and inflection of the new words (morphological). Among other form of teaching and learning are the motives behind investigation of the use of digital dictionary as a technique in teaching and learning vocabulary in education especially in related to Northern- Nigerian Education.

One of the most significant challenges that teachers and learners face during the process for the use of digital dictionary is learning vocabulary. Vocabulary has been known as a central point in any language learning in which inadequate vocabulary knowledge of the learners led to problems in educational use (Asgari& Mustapha, 2011). The use of digital dictionaries is a great help in vocabulary learning and nowadays the development of electronic dictionaries has added a new and appreciated resource for vocabulary learning (Asgari& Mustapha, 2011). Studies have found that e-dictionaries/digital dictionaries had a great help/advantage to students in learning new vocabulary, besides it is an interesting, fun, as a tool to use for the ease of learning.

Since dictionaries have not been explored extensively in Nigeria, research into the use of digital dictionary caught the researcher's attention and pressed them to explore students' experiences in applying digital-dictionaries in learning new vocabularies in Educational research and readings in English Language. It will also help in filling the gap in the scarcity of research in this area and enrich

the research in areas of pedagogy and technology integration into teaching.

This research is restricted to explore the students' experiences in two sections of “Educational Readings in English” and process of learning new vocabularies among the teachers and learners, especially in some selected Tertiary Institutions of Northern Nigeria with a case study of Gombe State tertiary institutions in using digital dictionaries in learning new vocabularies of English language course.

The implication of this research stems from the scarcity of studies on the role of digital dictionaries in learning English vocabularies. This work will inform educators, teachers, stakeholders, as well as fellow researchers the experience of using digital dictionaries in learning new vocabularies and highlights the major subjects in using that innovative tool in English language learning.

Research Objectives

This study aims at;

- a) Casting off the light on teachers/students' observations and experience in using digital dictionary in learning new vocabularies in educational pursuit.
- b) Exploring the teachers/students' attitudes toward the use of digital dictionaries in teaching and learning new vocabularies.
- c) Highlighting major difficulties and challenges in using digital dictionaries.

Research Questions

The study attempts to investigate the teachers and learners in Nigerian Education's experiences in using digital dictionaries; it is specifically designed to provide answers to the following questions:

- a) What are the teachers/students' perceptions in using digital dictionaries in learning new vocabularies?
- b) What are the teachers/students' experience in utilising digital-dictionaries in learning new vocabularies in education?

Review of Related Literature

There is confirmation that teachers and learners who check dictionaries to find the meaning of words while they involve in reading and listening boost their teaching and learning vocabulary (Hulstijn, Hollander, & Greidanus, 1996; Knight, 1994; Rezaei & Davoudi, 2016). It provides quick and direct admission to several layers of vocabulary knowledge. It can serve many purposes, especially in providing the definition of words. The existing literature on vocabulary learning strategies illustrates that language learners can find out new vocabulary on their own by using dictionaries. Moreover, the use of dictionaries of the voice of the learner facilitates vocabulary learning as easily as text understanding (Hulstijn, Hollander, & Greidanus, 1996; Knight, 1994). Also, Neubach & Cohen, 1988 as cited in Kobayashi, 2006 reported that; consulting a dictionary improves the retention of learning the terminology.

The use and benefits of dictionaries and digital -dictionaries in learning new vocabularies has expanded rapidly in the past two decades (Dashtestani, 2013; Knight, 1994; Laufer & Hulstijn, 2001; Hulstijn, 1993; Fan, 2000; Hua & Zarei, 2013; Davoudi, 2016; Stirling, 2003; Kobayashi, 2006; Li & Xu, 2015; Nesi, 2009). Hence, this segment highlighted some of the subjects that administered with this area and guided this exploratory work.

Dashtestan (2013) conducted a comparison survey to compare between Iranian EFL students' and teachers' perspectives on the role of e-dictionaries. Participants of the study were 126 EFL students and 73 EFL teachers and were invited to reply to questionnaires. Among them, 81 students and 66 teachers participated in follow-up interviews. Both EFL faculty and students held moderately positive attitudes toward the role of electronic dictionaries for learning EFL. They also suggested that, there are several obstacles and challenges which include; lack of training on the use of electronic dictionaries, students' use of unsuitable versions of electronic dictionaries, lack of facilities to use electronic dictionaries in EFL Classrooms and distraction from learning caused by using digital dictionaries in the school rooms. The analysis of data further revealed that, the bulk of students use digital dictionaries installed on their cell phone telephones. The pupils expressed a penchant for using electronic dictionaries over paper dictionaries.

Stirling (2003), also described teachers and students' reactions to pocket digital dictionaries (PDDs), more or less significant features of these devices, and practical techniques and natural processes for using them to enhance, rather than restrict with the teaching and learning process. The attitudes of teachers, according to Stirling (2003), varied between "Great to see students using dictionaries independently" to "I will not have them anywhere near my classroom." Moreover, some students looked up more than twenty words a lesson, while others merely used them at home to get extra information about Lexis studied in grade.

The aim of Oluwola (2000) study is to investigate the look-up behaviour of bilingualised dictionaries of Yoruba teachers and students. It centred on the frequency of dictionary usage to ascertain information and how useful such information is comprehended. Oluwola, (2000) also established, a comparison between students that are more proficient in English vocabulary and those less proficient in identifying the dictionary searching behaviour which may enhance L2 vocabulary learning. The issues under study included more than 1000 recent admitted students to the seven tertiary institutions of Nigeria. The instrument for data collection comprised a questionnaire and the Word Levels Test. This investigation found that the overwhelming majority of students use bilingualised dictionaries and they find them useful. At the same time, the findings of the study have revealed that, most students make only limited use of bilingualised dictionaries.

The findings revealed various thematic aspects such as the learner's preference to use monolingual dictionaries than bilingual English Yoruba dictionaries. This finding suggests that, students seem to deliver a fuller perception of the strength of such monolingual dictionaries in finding the correct senses of the words with multiple senses through the process seeking the meaning of L2 words using L2 definitions. The survey confirms the parameter for the strength of the monolingual dictionary as pointed out and recommended by many other previous researchers such as Oluwola (2000), Baxter (1980) and Nation (2001). In this sense, the study affirms the findings of previous works, which argues for the effectiveness, and advantages of the monolingual dictionary use in learning English especially for students at higher degrees of instruction.

As L2 learners progressively depend on electronic reference materials, Kobayashi (2006) thought that, it has become important to investigate how such materials are applied and what impact they have on L2 learning. Digital pocket dictionaries (DDs) have particularly become popular among Asian learners of English in the past decade. The survey compared the role of DDs with PDs among Japanese university students. It also tested the relationships between students' DD use and their role in lexical processing strategies (LPS; consult, infer, or snub), their vocabulary learning, and their interpretation.

There has been a growing interest in the role of electronic or digital dictionaries for learning new vocabularies of languages. Accordingly, there has been an increase in students' use of electronic dictionaries for vocabulary purposes (Dashtestani, 2013). Digital dictionaries (DD) have advanced rapidly in the last three decades (Rezaei & Davoudi, 2016). From the first human-readable digital dictionary (DD) available for the public in the late 1980s, DDs have been obtained on CD-ROM, small hand-held calculator-type reference works (i.e. Pocket DD), and online (Nesi, 2009). Research shows, according to Rezaei & Davoudi, (2016) that DDs are in many respects valuable. Compared with the bulk of paper dictionaries and slow retrieve, the increasing popularity of DDs can be credited to better readability and their ease of use, which makes the consultation process less time-consuming (Stirling, 2003; Kobayashi, 2006 as cited in Rezaei & Davoudi, 2016). In addition to CD-ROM and handheld devices, researchers also began to show interest in online dictionaries, due to the rapid advance of the Internet, Smartphone's, and iPads, and other ways of obtaining information (Rezaei & Davoudi, 2016).

Teachers and students are clearly affected by the technology that has driven the world and got interested in the latest technological products. Digital Dictionaries (DDs) are becoming widespread as new technological tools of vocabulary learning among L2 learners which is used more broadly by language learners. Since dictionaries have not been researched widely in Northern Nigeria, research into the use of them caught the researchers' attention and urged them to explore teachers and students' experiences in using digital-dictionaries in learning new vocabularies in Educational. It will also help in filling out the gap(s) with the existing research in this area.

This study investigated these issues both quantitatively and qualitatively through multiple investigative techniques. The findings showed that; DDs had become common tools for Japanese scholars of English; the majority of pupils (72% of 279 students) owned a DD and those who owned it tended to utilize it alone, although they too owned a paper Dictionary (PD). The answers showed the complex nature of the effects of DDs. DDs look to increase the frequency of dictionary consultation by students, especially by low-proficiency students.

Methodology

The work relies on utilising the qualitative approach, which requires gathering information from focus group discussions with teachers and students who are shown in the tertiary education in Nigeria as provided by Creswell and Plano Clark (2011), Marshall and Rossman, (2010). For the purpose of the writing report to explore students' experiences in applying digital-dictionaries, therefore the qualitative data in this study provide a fuller understanding of students' experiences regarding the use e- dictionaries in EFL classes. A sample of 25 teachers and students took part from both sections in focus group discussions. The groups are composited with five students in pair session, and each session lasted 1 hour.

Teachers and students on the courses of teaching and learning were used to download dictionary applications on their phones as to use them during reading the articles that are specified for the courses. The teachers and students got the option to choose the kind of dictionary that they like to use; some students had a meeting after a time of using the application to discuss the kinds and names of dictionary applications that they were using. Both teachers and students on some occasions were also encouraged to contemplate on the articles by writing a paragraph or two on their understanding, thoughts, and opinions of the items. They were also invited to use digital dictionaries in doing that composition. This process lasted for the whole semester and the students had the focus on group discussion just at the conclusion of the semester.

The following portion of the study will identify some of the findings that came up during students and teachers focus discussion.

Study Findings

The aims of this study are to highlight students' experiences in using a digital dictionary in learning new vocabularies. Moreover, it explores students' attitudes toward using mobile dictionaries in learning. This portion of the field highlights some of the findings.

3a) Attitudes and perspectives

Teachers and students in all focus group discussions showed positive attitudes and healthy perspective toward digital dictionaries through stressing out the importance of using it in learning new vocabularies through pinpointing some of its benefits and the rate of using it in all language aspects like reading, writing, and pronunciation.

b) Fun

The study also revealed that both teachers and students use digital dictionary for fun, because they cognise how to answer and participate not only gearing up as a speakers/listener. But rather more engaged in studying the new vocabularies for fun.

- ✓ We utilise technology.
- ✓ It is pleasant.
- ✓ Very positive feeling, it leaves me to test out fresh ways of teaching and depend on myself.

In regards to its importance, students highlighted that; digital dictionary is easygoing, simple to use, quick in finding the meaning, help in increasing students' participation and involvement. On the peak of that, it enhances the students' dependency and autonomy.

c) **The study also found that it helped both the teacher and students a great deal and saved their time.** Not relying on people or big bucks- referring to book dictionaries – simply write a word that you are looking for and that is set.

- ✓ Encouraging students to teaching and learning
- ✓ Increase students' participation
- ✓ Increase students' engagements

- ✓ Identify new technology
- ✓ Dependency
- ✓ Gives the feeling that you are more advanced.
- ✓ The most significant thing that you do not call for a people's favour

The idea of students' autonomy in learning was emphasized during focus group discussions, and students pointed that, they rely on themselves more in their learning and they do not wait for people help and favours in search of the meaning of the word. They relied on themselves more; it is not anymore now that ask for every word we do not recognize.

Discussion

On the course of discussion, the researchers focus solemnly on the snapshots of teachers and students' experiences in using mobile dictionaries. Both teachers and students portrayed ways of using digital dictionaries in teaching new vocabularies are focus group discussions revealed that; they used a digital dictionary for getting the meaning of new vocabulary, pronouncing those new words, spelling, and in writing. For example; students indicated that, mobile dictionary is a very helpful tool in pronunciation, where as teachers used to show the actual pronunciation of word by using the digital dictionary to students. The digital dictionary also reminds the students' that I know the meaning of the word from the class. But sometimes at home, I forget how it is pronounced; therefore I look again for it pronunciation through the digital dictionary.

However, sometimes students pointed out also that, digital mobile dictionaries help in writing tasks and assignments, especially when they had their ideas in their native languages, but could not express them in the English Language. The mobile digital dictionary was a helpful tool in finding the meaning of new words in the classroom and outside the classroom. It helped students getting the sense of new words that they are not familiar with which facilitated their discussion in the classroom. Students recorded several ways in using mobile dictionaries outside the classroom, for example:

Finding the right meaning of the text that students are reading is the greatest challenge that students faced in using mobile dictionaries. Bilingual dictionaries provide wide many meanings for each word and students had

difficulty in identifying the correct meaning for the word(s).

It is difficult at times when it comes to homophones and homographs for example; words that have more than one meaning. I read sentence(s), look for its meaning and find out later on that what is have chosen is not what the writer aimed at.

In relating to names of dictionary applications that students used for that course, they recorded names ranged within Google Translate, Box native-English, Golden Dictionary, Comprehensive Dictionary, Dictionary Hausa-English, offline English Dictionary. Students indicated that, they did not face any technology problem or Internet issue while using digital dictionaries as they used the offline version in the classroom due to the lack of internet connectivity.

Remarks

In conclusion, one can deduce that digital dictionary is contemporarily important nowadays in teaching and learning vocabularies, because of its flexibility, simplicity and mobility as well as easy in terms of use. Teachers and students also highlighted that, they used the digital dictionary mostly in pronunciation, spelling, writing, and most importantly in finding the meaning of new vocabulary. DDs are fun and an interesting experience in applying such kind of technology in language learning. That, such a nice experience echoes with other previous studies akin to; Hulstijn, Hollander, & Greidanus, 1996; Knight, 1994; Kobayashi, 2006). These studies indicated that, both bilingual and monolingual have their unique strengths in developing vocabulary knowledge and students value that experience. These studies demonstrated general patterns of dictionary use for word meaning, L2 students also use dictionaries for other information such as pronunciation, spelling, and syntax. Although, teachers and students reflected on the process of using mobile digital dictionary as easy and straightforward and they do not need training on using digital mobile dictionaries, further discussions on topic revealed that, they faced challenges in identifying the right meaning among several that mobile dictionaries provide. This point seems critical and teachers should spend some time explaining the different kinds of suitable digital mobile dictionaries and

train students how to use it appropriately.

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POLICE BRUTALITY AND HANDLING OF YOUTHS IN LAGOS STATE NIGERIA

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Background to the Study

In the early days, hardly will any law-abiding citizen ever come across Special Anti-Robbery Squad (SARS) officers on the road except of rare occasions, due to their special responsibilities of fighting robbery in the society. These squads are amazingly effective in tackling crimes most especially armed robbery. Slowly, they turned out to be more visible in everyday life, putting on plainclothes, going about with sophisticated weapons in public, mounting roadblocks, stopping both public and private cars for what they call 'stop and search operations', and subsequent extortion from Nigerian citizens started. SARS officers started stopping young individuals, both men and women, most especially those in expensive cars, dressed in classy clothes, or those who have tattooed their bodies or with dreadlocks or tinted hairstyles, carrying laptops or expensive phones.

The excuse of the SARS for brutalizing, harassing, and extorting seemingly well-heeled Nigerian youths is because cybercrime is very rampant in the country. In due course, these Squad officers turned out to be more brutal, violent, and dangerous than armed robbers and have been known to brutally beat and detain innocent citizens and a lot of times allegedly shot quite a lot of innocent citizens to death. However, this continued for several years, and in response to various outcries over the years, government promised and announced largely ineffective reforms,

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(Akor, 2018). The term “police brutality” is sometimes used to refer to various human rights violations by police, this might include beatings, racial abuse, torture, or indiscriminate use of riot control agents at protests.

Types of misconduct and police brutality emerge from the following coerced false confession, intimidation, false arrest, false imprisonment, falsification of evidence, spoliation of evidence, police perjury, witness tampering, police mistreatment, police corruption, racial profiling, unwarranted surveillance, unwarranted searches. Brutality being an act of being cruel, harsh, and usually violent treatments of another person. In essence Police brutality is the mistreatment of individuals without the proper backing of the court or without following due process. Due process involves the legal requirement that the state must respect all legal rights that a person possesses once there is life involved. It is the right and fair treatment of a citizen within the laws of a government's legal system.

The rate at which citizens of Nigeria are complaining of police brutality and harassment is very alarming comparing to the Nigerian constitution, the International Human Rights law alongside the International Humanitarian Law which specified that every individual whether young or old regardless of their social status should be treated rightly and justly with respect. Like most other police units, the Nigeria Police Force (NPF) has huge obligations and responsibilities allotted to it by the Nigerian Constitution and the Police Act. The Nigerian Police Force is a creation of the constitution. It has a unitary structure even though Nigeria is a Federation. The powers and duties are conferred on it by the constitution and by other enactments. In relation to the Nigerian Constitution, it provides: “The members of the Nigerian Police Force shall have such powers and duties as may be conferred on them by law” by the stated provision, constitutional validity is given to such enactments as the Police Act and other laws like the Criminal Code, penal code, prevention of crime Act, criminal procedure Act, Administration of criminal justice Act, child rights Act, federal highway Act, Electoral Act, Firearms Act etc. Which have all conferred enforcement powers on the Police force. It should be noted that the list above is not exhaustive as there are still other numerous Federal and State enactments that have vested the police with the power of enforcement,

(Nwauzi, 2018).

There are various duties carried out by the police however which are not particularly listed in the obligations set around the Police Act. These include traffic control, counsel to disputants and guilty parties, crisis help as in putting out fires and emergency vehicle administrations, (Amadi, 2000). Others include escort to people and banks exchanging immense entirities of money starting with one area then onto the next and monitor obligations in banks and open structures lodging sensitive materials and gear, and additionally protecting houses of remarkable figures, for example, Judges and best government officials, (Igbo, 2007).

Police 'brutality' is a standout amongst the most genuine kinds of abuse of police powers. This manhandle is said to "happen most habitually amid arrest, if and when it happens", (Watchorn, 1966). Example of such brutality is physical violence. In physical abuse, suspects might be pounded, physically struck and tormented. They might be subjected to electric stuns, bound, consumed with cigarette lights, tear-gassed and these may sometimes eventually lead to death. This is 'man's brutality to man'. Nigeria's Inspector General of Police (IGP) declared in July 2015 that the police specialists were looking into Force Orders, including the famous Force Order 237, which permits police officers to shoot suspects and prisoners who try to avoid arrest or escape (regardless of whether they represent a danger to life). The IGP additionally reported that in recent years, the police had paid almost 1 billion Naira about (US \$5million) to casualties of human rights infringement by the police, (Amnesty, International, 2015). The physical and psychological abuses meted by Nigerian citizens from the Nigerian police has in turn leads to the loss of fundamental human rights of the citizens, loss of workforce and even apprehension by citizens. Therefore, the citizens have scorned the notion that "Police is your friend", which eventually lead people not to have anything to do with the police in general. Why are the police in charge then if they cannot do their job well? Thus, if the police attitude is not checked, it can lead to anarchy and chaos. Therefore, this study is set to examine the causes of police brutality and examine the #Endsars movement in Lagos State, Nigeria.

LITERATURES

The conceptual framework of this study will give detailed information on police brutality and the Nigerian youths, which will be discussed below.

Police Brutality

The Nigerian Police Force grew out of this acrimonious context, in which violence, suppression, duplicity and impunity merged in the bid to maintain colonial power. It was never a force created to protect locals and foster harmonious community relations. Instead, it had been formed as an occupation force for a narrow and specific reason: to maintain the power of the state even if the state is illegitimate, (Ogunode, 2019). Unfortunately, this operational outlook has hardly changed and its been at the dawn of independence. So rather than viewing citizens as deserving of protection, the Nigeria Police Force views them primarily as adversaries, as established in the mandates of the colonial state, (Aborisade&Fayemi, 2017). This lack of transformation in its outlook is almost extraordinary in its grotesqueness.

The outlook the infamous SARS took to an even more brutal level, as young men merely walking on the streets were stopped, frisked, and dispossessed of their phones to view the contents, (Ogunode, 2019). SARS operatives invariably atimes demanded bribes and those who failed to comply were beaten and humiliated in public. Women, even the elderly among them, were not exempt from the terror of SARS in the form of beatings and torture. Archaic forms of torture such as tabby, in which victims are kept bond with thongs in unnatural positions for indefinite spells, returned with special force, (Amnesty International, 2015). Reportedly, wherever there was a SARS divisional office there was also a torture cell. Almost everyone seems had a SARS horror story to tell and it all got too much when the dam burst in a deluge of national protests in October 2020, making a 2016 report on world policing placed the Nigeria Police Force last on a list of 127 countries.

Police brutality, use of torture as interrogative technique and other wanton abuses of human rights remain some of the major flaws of the Nigeria Police Force which has attracted public odium, opprobrium, and condemnation to the Force, (Amnesty International, 2015; Ogunode, 2019). Torture which is

described as one of the most extreme forms of violence, leading to both psychological and physical effects is sometimes considered as an indispensable interrogation mechanism for gathering strategic intelligence, (Constanzo&Gerrity, 2013; Makwerere, Tafadzwa&Musorowegomo, 2012).

The activities of the police as an institution are meant to be guided at the national and international conventions, standards, and treaties, (Universal Declaration of Human Rights, International Covenant on Civil and Political Rights and International Covenant on Economic, Social and Cultural Rights, 1966). Despite the country prohibitions against torture and custodial misconduct by the police, torture has been reported as being commonly used in police custodies across various police stations in Nigeria, which is a major reason behind several deaths in custody, (Amnesty International, 2014; 2015). According to the Network on Police Reform in Nigeria (NOPRIN, 2010), personnel of the Nigeria Police routinely carry out summary executions of persons accused or suspected of crime; it relies on torture as a principal means of investigation; commit rape of both sexes and engage in extortion at nearly every opportunity.

Violent treatment of accused individuals by the police or other law enforcement officers is strongly against Article 5 of the Code of Conduct for Law Enforcement Officials adopted by the General Assembly of the United Nations, resolution 34/169 of 17 December 1979, which states that; No law enforcement official may inflict, instigate or tolerate any act of torture or other cruel, inhuman or degrading treatment or punishment, nor may any law enforcement official invoke superior orders or exceptional circumstances such as a state of war or a threat of war, a threat to national security, internal political instability or any other public emergency as a justification of torture or other cruel, inhuman or degrading treatment or punishment

The former Inspector-General of Police, Ibrahim Coomasie at a time accused the NPF of “barbaric treatment of Nigerians”, (Punch, 2016). For example, there were several reports from several female ex-detainees of sexual abuse by police officers, as well as being raped and having pepper spray used on their genitals. However, in a swift response to the Amnesty International report, the NPF rejected the report in which the SARS were accused of torturing detainees

and demanding bribes to free them, (Ogunode, 2019). The Police described the report in its entirety as misleading, a clear misrepresentation of facts, unverified accounts, and absolute distortion of the current situation in Special Anti-Robbery Squad (SARS) throughout the country, (Ogunode, 2019). Constant and consistent reports were received from lawyers, human rights activists, social analysts, and journalists about police regularly demanding bribes, stealing, extorting money, and engaging in different forms of brutality and abuse of rights, (Amnesty International, 2016; Aborisade&Fayemi, 2017; Ogunode, 2019).

SARS

The Special Anti-Robbery Squad (SARS) was a branch of the Nigeria Police Force under the State Criminal Investigation and Intelligence Department (SCIID). The Special Anti-Robbery Squad (SARS) was a branch of the Nigeria Police Force under the State Criminal Investigation and Intelligence Department (SCIID). It was founded in late 1992 as one of the 14 units in the Force Criminal Investigation and Intelligence Department, which was established to detain, investigate, and prosecute people involved in crimes like armed robbery, kidnapping, and other violent crimes *Paquette (2020)*. The squad was created as a masked police unit to perform undercover operations against violent crimes like armed robbery, car snatching, kidnapping, cattle rustling, and the bearing and use of illegal firearms. *Projectstore (2020)*.

SARS had been accused of several human rights violations, illegal "stop and searches", illegal arrests and detentions, extrajudicial killings, sexual harassment of women and brutalizing of young male Nigerians. The human rights abuses were documented in trending videos on social media. In 2017, Nigerian activists, youth and celebrities across the nation took to the streets in a peaceful protest to spread awareness of SARS brutality and extortions and to demand its disbanding. The protests also moved to social media using the hashtag #EndSARS. Ujene, I. Godspower; Orji-Egwu, Agatha O. (2018) Ogundice, S. (2017), Adebayo, B. (2020).

A 2016 report by Amnesty International, indicted SARS maintaining that the squad was responsible for human rights abuses, cruelty, degrading treatment of

Nigerians in their custody, and other widespread torture. Some of the human rights abuses by SARS include the shooting of their detainees in the leg, mock executions and threats of execution, hanging and physical assault. (Amnesty International 2016). A 2020 publication by the organisation documented 82 cases of abuses and extra judicial killings by SARS between January 2017 and May 2020.

According to a report by Amnesty International (2016) which indicted SARS of maintaining the squad that was responsible for human rights abuses, brutality, degrading treatment of Nigerians in their custody, and other widespread torture. Some of the human rights abuses by SARS include the shooting of their detainees in the leg, mock executions, and threats of execution, hanging and physical assault, (Stephenie, Orji, & Aisha, 2020). In another report by Amnesty International (2020) showed that, there are 82 documented cases of abuses and extra judicial killings by SARS between January 2017 and May 2020, (International Amnesty, 2020)

In October 2020 for instance, Nigeria was rocked by a wave of demonstrations as young individuals took to the streets of every part of Nigeria to protest the activities of a police unit mostly known as SARS. The Special Anti-Robbery Squad (SARS) unit of the Nigerian Police Force was established in 1992 with the primary aim to combat violent crimes. Unlike other police officers, the operatives of SARS were permitted to work in eccentric ways and to be tough in their fight against organised crime, (Midenda, 2017). However, there were a lot of documented allegations of abuse ranging from extortion, kidnapping, rape, and extra-judicial killings by SARS operatives, (Mutum, 2018). These allegations led to the #EndSARS movement which started on Twitter in 2016 as a protest police brutality. A fresh round of protests started on 3rd October 2020 after a video was posted on Twitter as rumor has it showing SARS officials killing a man and running away with his vehicle in the Delta State, Southern Nigeria. In a short time, decentralized and youth-led protests against police brutality spread within and outside Nigeria, (Vincent, 2020).

Human Right

The word 'right' is derived from the Latin word *rectus* which means that to

which a person has a just and valid claim, whether it be land, a thing, or the privilege of doing something or saying something. The notion of 'human rights' which originally is referred to as 'the rights of man', each individual within the society possesses certain claims and rights that cannot be taken away and the major reason for individuals coming together to form a government, is for the protection and fostering of these rights and to allow for the continuity of humanity, (Osita, 1999)

These rights are inherent in any human being simply because of humanity – the birth right of all mankind. The expression “human rights” in its entirety embraces those civil, political, economic social, cultural, groups, solidarity and developmental rights which are considered indispensable to a meaningful human existence, (Olakanmi, 2007). On the other hand, legal human rights are those human rights that are enshrined in the constitution and guaranteed by positive law (*lex lata*), while moral human rights are claims which fall within the positive law (*lex feranda*). Every human born into this world is born with certain inalienable rights. They are legal rights which every citizen should enjoy without fear. Regardless of color, race, nationality, sex, cultural difference, the human entitlements and claims of their various rights are inalienable and inherent in everyone just by the virtue of being born into the world, (Osita, 1999).

Human rights are said to be rights which cannot have been given to man by man but are gotten by man for being human and are necessary for his continuous happy existence with himself, his fellow man and for involvement in a multifaceted society. They are rights which are inherent to all human beings, regardless of nationality, sex, color, origin, place of residence, ethnic group, religion, language, or any other status, (Kayode, 2008). All human beings are equally entitled to rights without discrimination. These rights are all interrelated, indivisible, and interdependent. According to the Universal Declaration of Human Rights (1948), human rights are rights derived from the inherent dignity of the human person. The human rights are essential for individuals to protect themselves against the State, public authority, members of a higher class or even the same class. Human rights are principled obligations that depend on the law to be carried out. Human rights are

inalienable and should not be taken away, except in specific situations and according to due process. For instance, the right to free movement could be restricted if a person is found guilty of a crime by a court of law, (Universal Declaration of Human Rights, 1948)

Human rights are not plainly important to prevent oppression or maltreatment, but they protect human in his/her everyday activities. States assume obligations and duties under international law to respect, to protect and to fulfill human rights, (Kayode, 2008). The obligation to respect means that a state must desist from interfering and limiting the enjoyment of human rights. The obligation to protect requires state to protect individuals and groups against human rights abuses. The obligation to fulfill implies that, states must take action to support the enjoyment of fundamental human rights.

Primarily, human rights are incontrovertible; they are rights that should not be taken away except in certain circumstances. Human rights are derived by people based on the nature of their existence, as individuals still have these rights till death, (Deko, 2002). Therefore, these rights are not derived and withdrawn according to the will and interests of an individual or public, since they are unattainable. In instances where human rights are breached, people still retain their rights regardless because of the nature of human right which are inalienable. Many are the rights to human according to each state as some are universally pronounced.

Right to Life

The right to life is a substantive right and is among the most important of all the rights guaranteed and protected by modern-day international law, (Hunter, 2007). It is universal and obligatory; without it, no other right would make sense. Hunter (2007) noted that, primarily, the right to life was aimed at preventing arbitrary killing by the government. In recent years, the right to life has evolved to extend to address certain environmental harms that directly or indirectly infringe on the right to life. This extension of the ambit of the right to life is as a result of the efforts and works of environmental and human rights advocates.

All international and municipal human rights instruments are united in their

proclamations of the right to life. Article 3 of the Universal Declaration of Human Rights (UDHR), article 6 of the International Covenant on Civil and Political Rights (ICCPR), and article 4 of the American Convention on Human Rights respectively provide that, “everyone has the right to life, liberty and security of person,” (Universal Declaration of Human Rights, 1948), “every human being has the inherent right to life. This right shall be protected by law. No one shall be arbitrarily deprived of his life,” and the right to life shall be protected from conception. States have an obligation to safeguard life. This will, for instance, entail taking appropriate steps to promote security, and to prevent murder and other crimes threatening life, (Robertson, 2012).

Right to life is self-explanatory it simply means right to live or be alive. It is the right to be protected from intentional death outside of the law. Every man at birth is entitled to the right to life that the fundamental right to life is granted to every man at birth by law. Section 33(1) of the 1999 constitution of the Federal Republic of Nigeria, provides that, “every individual has a right to life, and no one shall be deprived intentionally of his life, (Constitution of the Federal Republic of Nigeria, 1999). The assurance of the right to life is undoubtedly the vital point in the concept of the protection of human rights. Essentially, life is the most important human right and a basis for the other human rights because other rights would not have any value or efficiency without the right to life, (Tahir, 2012). This as well involves the right not to be degraded or to be treated unjustly or in a cruel manner. It is only when life exists that we can even be concerned about making it worth living and protecting it from being undermined by different actions that could endanger it. The protection of life is therefore an essential pre-requisite to the full enjoyment of all other human rights. In fact, the protection of human rights cannot be achieved without the respect for the right to life, (Tahir, 2012)

The European Convention on Human Rights also has entrenched in it the guarantee to the right to life of any person. In Article 1, it is stated that, everyone with the right to life shall be protected by law. No one shall be deprived of his life intentionally except in the execution of a sentence of a court following his conviction of a crime for which death penalty is provided by law, (European Convention on Human Rights, 1999). The right to life is to be held sacred and

the intentional killing of any individual is despised in most societies in the world. This implies that, everyone is entitled to respect for his or her life. Police officers should not resort to lethal force such as firing live ammunition at people unless their own lives and the lives of others are in immediate danger and less extreme measures are not available to avert the danger. Individuals irrespective of their race, color, language, and nationality, should be saved and protected and they should be honored and respected, (Tahir, 2012). However, the right to life is not absolute in the sense that there are exceptions to the right to life as stated in the section 33 of the 1999 Constitution.

Section (2) stated that, a person shall not be regarded as having been deprived of his life in contravention of this section, if he dies as a result of the use, to such extent and in such circumstances as are permitted by law of such forces as is reasonably necessary: (a) For the defense of any person from unlawful violence or for the defense of property; (b) In order to effect a lawful arrest to or to prevent the escape of a person lawfully detained; or (c) For the purpose of suppressing a riot insurrection or mutiny, (Constitution of the Federal Republic of Nigeria, 1999).

In essence, what this connotes is that everyone has a right to life but there are exceptions in which this right can be debased that is in the execution of a court sentence, in the defense of any person from unlawful violence, to effect a lawful arrest or preventing an escape and for the purpose of trying to suppress a riot. Apart from these circumstances others are tantamount to murder and would therefore be considered a violation of the right to life.

Freedom from Torture and Degrading Treatment

According to Article 5 of the Universal Declaration of Human Rights: "No one shall be subjected to torture or to cruel, inhuman, or degrading treatment or punishment". Like Articles 3 and 4, Article 5 is not simply an enlightenment reflex, but a profound reaction to what went on in the concentration camps during the Second World War (WWII), (Universal Declaration of Human Rights, 1948). International law regards torture as a severe or aggravated form of cruel, inhuman, or degrading treatment or punishment. Any act by which severe pain or suffering, whether physical or mental, is intentionally inflicted

on a person for such purposes as obtaining from him or a third person information or a confession, punishing him for an act he or a third person has committed or is suspected of having committed, or intimidating or coercing him or a third person, or for any reason based on discrimination of any kind, when such pain or suffering is inflicted by or at the instigation of or with the consent or acquiescence of a public official or other person acting in an official capacity. It does not include pain or suffering arising only from, inherent or incidental to lawful sanctions, (Danchi, 1996).

Theoretical Framework

This work examines both social conflict and social exclusion theories as its theoretical guide:

Social Conflict Theory: The theory holds that the state functions as an instrument of the dominant class, such as race, economic class, and ethnic groups, (Lersch, 1998). Government institutions which include police force are the product of political processes which reveal the interests of the powerful in society. As postulated by Lersch (1998), the main function of the police is to preserve the status quo of inequality and assist the powerful to exploit the powerless to prevent their resistance to the exploitation that they suffer, (Holmes, Smith, Freng, & Munoz, 2014; Lersch, 1998). In addition, consequent on the analysis of formal complaints made by Lersch (1998), he discovered that the economically marginalized and politically powerless were more likely to file complaints of police misconduct and to experience more serious acts of misconduct than those with greater power and more resources.

Supporting this school of thought, which originated from Marxist tradition, is documented evidence on the establishment of the Police Force in Nigeria by the colonialists, which was primarily to meet the need of the colonialists to crush civilian opposition, (Aborisade&Fayemi, 2017). During the colonial era, both the local police force and the Nigeria Police Force were implicated in several acts of abuse and corruption, (Human Rights Watch, 2012). The engagement of the police with the populace was situated on the need to enforce colonial laws that attracted debilitating and hateful reactions from the people, including segregation, forced taxation, and crushing of anti-colonial uprisings,

(Aborisade&Fayemi, 2017).

In the contemporary democratic Nigeria, classes and groups that have dominant economic power equally control political decision-making, as well as the enactment of criminal law by the legislature, its enforcement and interpretation by the police and judiciary respectively, (Ogunode, 2019). Furthermore, there are differentials in police treatment of high profile and low-profile offenders. The respect of human rights is often extended to rich arrestees as against the poor that are often subjected to different forms of abuses, violations, and brutality. Hence, there is a common belief that the law that governs the affluent is significantly different from the law of the poor, (Ogunode, 2019). Corroborating to this postulation, Human Rights Watch (2010) stated that the police as an institution is often regarded as an instrument of oppression by the ruling class and bureaucrats. They are willing “tools” in the hands of the state rulers and bourgeoisie to secure them from any uprising from the oppressed, (Egede, 2014). This explains why the rights of the rich are more protected over and above that of the poor within the society, (Ogunode, 2019).

However, despite empirical evidence that show that police-citizens' interaction is characterized by the power dynamics of racial, gender and class divisions, there are a few limitations of social conflict theory in effectively explaining the causality of police brutality and rights abuse. As a macro-sociological theory, it tends to assume that it is the external influence of the elite class which constructs and mandates police officers' behaviours in their daily encounters with civilians, (Gilmour, 2018). Though this hold true to explain the way the police have often being used as instruments of oppression by Nigerian elites to torment the masses by means of indiscriminate arrest, torture, and infringement of their rights, (Okeshola, 2020). Therefore, this justifies the adoption of this theory in examining police brutality on victims and human rights abuses in Nigeria.

Also, Social Exclusion Theory is as well referred to as the Social Marginalization Theory and the two terms will be used interchangeably in this study. Social Exclusion was primarily used in the early 1970s in relation to an exclusion from the “norm” in France and was in a while adopted in other

European States as a policy discourse, (Rawal, 2014). O'Brien and Penna (2015) perceive the emergence of social exclusion or marginalization as a social discourse due to its root in the functionalist theory of Emile Durkheim who was concerned with how social order and stability will be maintained in a society. According to O'Brien and Penna (2015), the theory became well-known in Europe because of the failure of socio-economic and political institutions to make positive impact in the lives of socially disadvantaged group in the society. Rawal (2014) states that, Lenoir was among the early scholars who used the theory to explain the marginalization of those who were not protected by the contemporary welfare state and seen as social misfits, and this added to the growing social instability in social relations in the state.

Social exclusion is defined as the process through which young individuals or groups are wholly or partially excluded from full participation in the society within which they live, (Rawal, 2014). He perceived both young individuals and groups as possible victims of social marginalization when they are deprived or denied of participating in the socio-political and economic activities. According to Adler Institute on Social Exclusion (2010), social exclusion is the process in which young individuals or entire community of individuals are systematically blocked or denied full access to various rights, opportunities and resources that are normally available to members of a different group, and which are essential to social integration within that group. Social exclusion entails the denial or deprivation of resources, rights, goods and services, and the inability of youths to participate or partake in the normal relationship and activities, available to most people in a society, whether in economic, social, cultural, or political arenas, (Gordon & Patsos, 2016). This however affects both the quality of life of youths and the equity and cohesion of society as a whole, (Gordon & Patsos, 2016). Similarly, Gale (2014) added that, marginalization consists of the activities which young individuals are ignored or relegated to the side-lines of political debates, social negotiation, and economic bargaining. Categorically, Rawal (2014) identified the socially excluded or marginalized as those who are resident in a geographical area, however for several reasons beyond their control are deprived or denied opportunities to participate or partake in normal activities they desire to participate. These definitions speak volume of the deprivation and

marginalization in the society occurring from social disparity in power relations, and its effect on both the individuals and state. It led to more complexity, social disorder, and instability, as those who are put aside from economic and political participation and access to human rights often intensify agitations for addition in the state activities, thereby generating conflict and social disorder in the state, (Rawal, 2014).

Police brutality and Human Rights Violations

The section discusses the empirical findings from various scholars, articles, Constitutions, and journals as it provides answers to the following: what are the fundamental human rights infringed upon by Police brutality? What are the causes of police brutality in Nigeria? Are there any penalties for police brutality in Nigeria? To what extent is the impact of the #Endsars movement in Lagos State, Nigeria?

What are the fundamental human rights infringed upon by Police brutality?

Scholars have explained that the police regularly commit human rights violations, which include unlawful killings, torture and other ill-treatment, and enforced disappearances. The justice system is under-resourced and riddled with delays. Prisons are overcrowded; most inmates are pre-trial detainees, some held for many years. Hundreds of people remain on death row, many sentenced after unfair trials. Conflict in the Niger Delta threatens the safety and lives of residents, (Amnesty International, 2009). Human rights defenders and journalists face intimidation and harassment. Violence against women is widespread and the government fails to protect the rights of children. Forced evictions take place across the country.

Right to Life

Violations of the right to life have come in various forms such as extrajudicial killings, shooting of protesters, and other random, unprovoked killings. The Open Society Justice Initiative (OSJI) found in a 2010 report that extrajudicial executions are a routine feature of policing in Nigeria, (Open Society Justice Initiative, 2020). Human Rights Watch estimates that over 10,000 people were

killed by the Nigerian police in the eight years spanning 2000 through 2007. The head of the Enugu State division of SARS allegedly told a researcher of the Network on Police Reform in Nigeria that he ordered the extrajudicial executions of only persons whom he knew to be guilty, (Open Society Justice Initiative, 2020).

These killings do not always happen secretly, hidden away in police cells and dungeons. In August 2019, videos surfaced showing men of the Nigerian police force executing arrested suspects in the streets of Lagos, (Samson, 2019). The suspects were alleged to belong to a criminal ring that disguised themselves as phone buyers to lure and rob unsuspecting victims. The police arrested two of the suspects, only to have their summary execution recorded shortly after. Amateur clips of the police shooting the victims in the full glare of the public went viral. In reaction, the Nigerian police announced the arrest of the officers involved, (Samson, 2019).

What are the causes of police brutality in Nigeria?

The Special Anti-Robbery Squad (SARS) unit, founded in 1992 to fight crimes, has metamorphosed into a hydra-headed plague. Scholars have posit that they have been brutalising and killing poor and voiceless Nigerians while protecting the rich. Since its inception, the Nigerian Police Force has been reduced from being law enforcement agents to mere trigger-happy tools in the hands of irresponsible governments and desperate politicians, (Vincent, 2020). In short, the Nigerian police have been brutal, atrocious, callous, and most unprofessional in carrying out their duties, (Chidozie, 2020). For SARS, every progressive young Nigerian is a suspect, as are those with dreadlocks, 'flashy' cars, expensive mobile phones and laptops. The men of SARS have not only been killing Nigerians; they have effectively been killing dreams and future leaders.

At the root of the brutality, an undertrained and underpaid force. Motivation is not a word that can be associated with the Nigerian Police Force. In addition to being grossly undertrained and ridiculously underpaid, the Nigerian police are also insufficiently equipped, a combination of which has bred frustration, aggression, inefficiency, and brutality within the force, (Chidozie, 2020).

Cases of Police Brutality

IkechiNwadinobi (m) was a student of Abia State University. While he was travelling from Enugu to his University, the public vehicle on which he was travelling was stopped by a team of mobile policemen at a roadblock at Ozala junction. According to what eyewitnesses told Amnesty International, the policemen ordered all passengers to get out of the vehicle and before the victim could do so, the police shot him. He died because of the injury sustained. Apparently, the policemen shot him for his delay in getting off the bus. The Legal Defense and Assistance Project (LEDAP) have sued the Inspector General of the Police for damages, on behalf of the father of Ikechi. The incident took place in 2015.

AdewaleAfolaya (m), 52 years old. According to his family, he was shot and killed by the police at Palm grove area of Lagos State in February 2017, while he was returning to his home in the Bariga area of Lagos. The policemen took his body to the Ikeja General Hospital Mortuary, labelling him as an armed robber. Afolayan was apparently shot for his refusal to offer the police a 50-naira bribe.

Witnesses reported to Amnesty International that, in February 2020, GbengaAkinmogan (m) and ShakiratOwolabi (m), students at the University of Lagos, were shot dead by a police officer at a check point on Finbarrs College Road, Pako. The killing took place when the policeman shot at the commercial bus they were driving in as it refused to stop for a search. The police officer was dismissed from the force; he was charged with murder and held in prison awaiting trial.

Are there any penalties for police brutality in Nigeria?

Two principal organs are provided for under the Constitution for the supervision of the Nigerian Police Force: the Nigerian Police Council and the Police Service Commission. Article 30 of Part 1 of the First Schedule to the Constitution describes the functions of the Police Service Commission as dismissing and as well exercising disciplinary control over officers. In addition, the Nigerian National Human Rights Commission (NHRC) serves as an oversight mechanism as it has powers to investigate alleged violations of

human rights by the police and to ensure guilty officers are punished accordingly.

To what extent is the impact of the #Endsars movement in Lagos State, Nigeria?

October 2020, Nigeria was rocked by a wave of demonstrations as young individuals took to the streets of every part of Nigeria to protest the activities of a police unit mostly known as SARS. Unlike other police officers, the operatives of SARS were permitted to work in eccentric ways and to be tough in their fight against organised crime, (Midenda, 2017). However, there were a lot of documented allegations of abuses ranging from extortion, kidnapping, rape, and extra-judicial killings by SARS operatives, (Mutum, 2018). These allegations led to the #EndSARS movement which started on Twitter in 2016 as a protest police brutality. Recently, a fresh round of protests started on 3rd October 2020 after a video was posted on Twitter as rumor has it showing SARS officials killing a man and running away with his vehicle in the Delta State, Southern Nigeria. In a short time, decentralized and youth-led protests police brutality spread within and outside Nigeria, (Vincent, 2020).

Conclusion

The issue of police brutality is a serious one in Nigeria that demands the attention of the government, stakeholders, and relevant agencies to curb the menace in the society. The use of torture by Police as interrogative technique and other wanton abuses of human rights remains some of the major flaws of the Nigeria Police Force which has attracted public odium, opprobrium, and condemnation to the Force. Despite the country prohibitions against torture and custodial misconduct by the police, torture has been reported as being commonly used in police custodies across various police stations in Nigeria, which is a major reason behind several deaths in police custody.

This study therefore concludes that, to curb the menace of police brutality, it is important that government investigate the causes of police brutality as mentioned in this work to find ways through which the identified causes can be addressed. In addition, it is essential that the basic human rights of the citizens are protected and for this to be achieved, the police that are meant to safeguard

these rights needs to be enlightened, educated, and orientated on these rights, and to be adequately remunerated and equipped to be efficient and effective in carrying out their duties.

Recommendations

Based on the conclusion above, the following recommendations were posed:

1. It is therefore recommended that, the government should revisit the Constitution of the Federal Republic of Nigeria to strengthen the rights of her citizens.
2. That government needs to commence intensive human rights training for all law enforcement officers in Nigeria.
3. The study identified that, poor welfare package and remuneration are the identified causes of police brutality, therefore, the study recommends that, the Nigeria Police should be adequately remunerated to enhance their efficiency and to stop the harassment of innocent looking youth.
4. The working condition of the Nigeria Police should be well structure and conducive so they can carry out their duties as expected with utmost diligence and transparency.
5. The Nigerian Police Council and the Police Service Commission should adequately discipline, and punished offenders found guilty of police brutality according to the stated laws.
6. The Nigeria Police should be adequately trained in-line with global practices to be able to discharge their duties efficiently and effectively without the use of force or torture.
7. The study showed that the Endsars movement is a call to awake the youth on the need to stand up for their right against police brutality and bad governance in the country. Hence, government should take heed to the need of the youth to make the police more accountability, transparent and responsible.

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CIVIL SOCIETY ORGANIZATIONS AND THE RIGHTS OF PERSONS WITH DISABILITIES IN NIGERIA: A STUDY OF FRIENDS OF DISABLED INSTITUTION AND START RIGHT CENTER

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Abstract

Civil society organizations are usually established for people with disabilities. The institution of disabled children policy formulated by government has not been practiced as required in the Nigerian state. The study therefore, sought to investigate the civil society organization and the right of person living with disabilities, using the Friends of Disabled Institution and Start Right Centre. The study adopted quantitative method and incorporated the survey design. The population of the study was persons living with disabilities in Friends of Disabled Institution and Start Right Centre, Lagos State and was administered through questionnaire. Data from journals, articles, published and unpublished books, as well as the internet complemented the major sources. Findings revealed that families of persons living with disabilities are part of the foundation of civil social organization. Again, civil society organization teaches persons living with disabilities aggressive, anti-social, and violent behaviors. The study also showed that, a person living with disabilities that is rejected can be at risk of committing crimes. The hypothesis indicated that persons living with disabilities are ignorant of their rights in the society until they become enlightened through the civil social organization awareness. The study concluded that, there is a positive significant relationship between the civil social organization and persons living with disabilities in Nigerian state. However, those with disabilities that are rejected by their parents and the society at large are at great risk of committing crimes and become delinquent. It was recommended that there should be an enactment of enabling laws and legislation on the development and the right of the persons living with disabilities.

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Keyword: *Civil Society, Personnel, Disabled Institution Government, Political, Education System*

Introduction

Disability is a complex and evolving issue, resulting from the interaction between persons with impairments and attitudinal, institutional and environmental barriers that impede their ability to participate fully in society on an equal basis with others (United Nations General Assembly, 2016). Disability affects over one billion people worldwide and the World Health Organization (WHO) estimates that over 80% of people with disabilities live in low and middle-income countries (LMICs), where access to health and social services is restricted (World Health Organization, 2011, 2016). In comparison with their peers (without disabilities), people with disabilities in LMICs are more disadvantaged in terms of their involvement in civil society and their access to education, healthcare, employment, income, and social supports (Groce et al, 2015). These factors create layers of disadvantage, resulting in people with disabilities experiencing multidimensional challenge in regards to poverty and exclusion (Mitra et al, 2016). In high-income countries, this set of people with disabilities are disproportionately represented among the poorest members of the society (Rioux et al, 2016); as well as experiencing lower levels of income, they often experience higher personal costs associated with their disability such as expenses related to personal supports, medical care, assistive devices and home modifications (World Health Organization, 2011).

Most civil society organizations are usually established by and for people with disabilities (People with Disabilities Australia, 2015). They are composed of and administered by a majority of people with disabilities, both at the membership and leadership levels (People with Disabilities Australia, 2015); they may include family members or care-givers where individuals have less agency for representation (e.g., children with disability or individuals with profound or intellectual disabilities) (CBM, 2015; Deepak et al, 2016; People with Disabilities Australia, 2015). Civil society organization can be single-disability organizations (i.e., form of membership with a single type of impairment) or cross-disability organizations (i.e., form of individuals with different types of impairments) (PWD Australia, 2015). It may be stand-alone

organizations or exist in connection to Community Based Rehabilitation (CBR) programs (World Health Organization, 2015). In some countries, civil society organization undergoes a process of formal registration, but this is not the case for all groups. Organizations of persons with disability can go by a number of different names such as disability Self-Help Groups (SHGs), savings and lending groups or Disabled Peoples' Groups (DPGs). While the structure of each of these types of organizations may differ, the general term civil society organization will be used to describe all types of organizations of people with disabilities that seem to fit the criteria for a civil society organization in this study.

The signing of the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) on May 3, 2008 is one of the most important disability actions taken in Nigeria to date. The signing of the UNCRPD marked national recognition of the rights for persons with disabilities (PWDs) and put into effect in Nigeria the first encompassing human rights treaty in the country. The signing of the UNCRPD is also viewed as a landmark in the history of the disability rights movement, as it represents the adoption of a social, rather than a medical, model of disability. The UNCRPD was adopted by the United Nations General Assembly in 2006 as a human rights treaty, opened to signatories in 2007, and came into use in 2008. While the UNCRPD does not create any new rights or entitlements, it expresses existing rights in a mode that addresses the needs and situations of persons with disabilities. The UNCRPD detailed these specific rights of PWDs and identified areas where violations of these rights have occurred, along with ways in which society can adapt to support the realization of rights for PWDs (United Nations, 2016). Guiding principles are respect for inherent dignity, individual autonomy that includes the freedom to make one's own choices, non-discrimination, full and effective participation and inclusion in society, equality of opportunity, and accessibility. The Convention is the culmination of the United Nations many years of work to increase worldwide awareness of individuals living with disabilities and place emphasis on changing maladaptive treatment approaches and negative attitudes. The ratifying states acknowledge that the principles of the UNCRPD should be transposed into their national legislations. The ratification of the UNCRPD was a major step towards changing societal attitudes and approaches

to PWDs. For many countries, ratification acts as a catalyst that spurs governmental development of inclusive policy, legislation, and planning. The disability community is hopeful that as a result of ratification of the UNCRPD there will be a greater political will to change the status of PWDs and further advances in disability rights.

Countries in many parts of the world have made declarative statements about civil society organizations of disabled children and such statements have been formulated into policies that had made such institutions work. The policies made by many developed countries of the world have been backed up with positive actions such as disability friendly environment, curriculum modification and appropriate facility and equipment for learning process. In Nigeria, the institution of disabled children policy formulated by government has not been practiced as required. This statement is supported by researches that have been conducted on what has been done so far to make civil society organization of disabled children in Nigeria progressive. Oladejo and Oladejo (2011), in buttressing this observation reported that strategies that will make civil society organization of disabled children work in Nigeria are yet to be put in place. It is in line with the foregoing therefore, that the study sought to investigate the civil society organization and the right of person living with disabilities, using the Friends of Disabled Institution and Start Right Centre

Research Objectives

The major objective is to examine civil society organization and the rights of persons living with disabilities (PWD), using Friends of Disabled Institution and Start Right Centre. Specific objectives are to:

- 1) find out the perceptions of the civil society organization for persons living with disabilities
- 2) know the rights of persons living with disabilities.
- 3) identify the challenges facing the persons living with disabilities in the civil society organization.
- 4) interrogate the community development activities taking place in and the promotion of the health standard of persons living with disabilities

in the civil society organization

- 5) ascertain if the government partake in seeing to the welfare of persons living with disabilities in Nigeria.

Research Questions

- 1) What are the perceptions of the civil society organization concerning persons living with disabilities?
- 2) To what extent are the rights of persons living with disabilities?
- 3) What are the challenges that are facing the persons living with disabilities in the civil society organization?
- 4) Are there any community development activities taking place in and the promotion of the health standard of persons living with disabilities in the civil society organization?
- 5) **How has government contribute** towards seeing to the welfare of persons living with disabilities in Nigeria?

REVIEW OF LITERATURE

Persons living with disabilities in Nigeria

It is a loss and limitation of opportunities not to take part in society on an equal level with others due to social and environmental barriers. Abang (2015) sees a 'disabled person' as a person who has a 'disability'. A person has a 'disability' if he or she has a physical or mental impairment which has a substantial and adverse effect on his or her ability to carry out normal day-to-day activities. By this definition, disability is activity restricted by impairment. Ashi, (2014) definition acknowledges that the impairment creates differences in mental, physical, and sensory functions. However, contrary to the individual model of disability given above, it presents disability as being the result of:

- Social organization (for example, work practices, buildings or products) that takes little or no account of people who have impairments and / or,
- Social organization that creates segregated and second-rate provision (for example, segregated welfare provision, transport, employment, education and leisure facilities).

The traditional view of disability focuses on the individual, which is thought to be incapable to perform certain activities due to one or more functional impairments (Abang, 2015). Disability is thus an individual incapacity of medically verified facts. Disability implies incapacities or failings, a defect or impairment. The individual is 'handicapped', independently of the prevailing surroundings. This has been and still is the medical point of departure. Thus, whether an individual is disabled or not depends on his or her clinical status.

Challenges facing persons living with disabilities in Nigeria

Here are two core challenges facing persons living with disabilities namely segregation and stereotyping

Segregation

Despite all efforts to integrate people with special needs into the mainstream of society, some people in the Nigerian society still categorize people into two major groups. These are the "In-group" or 'normal' and the "Out-group" or 'not-able'. The in-group is seen as the major 'human group'. A member of an out-group may want to be involved and be noticed as part of the in-group; this occurs when an individual with disability sees himself as a member of the in-group known as "normal". When this happens he develops what is called "self-hate" (i.e. hate for his own group). The visible differences which put the person into the out-group are: visual impairment, hearing impairment, speech impairment, mental retardation, physical and neurological impairment, physical deformities, involuntary movements, their way of walking, and physical aids they may need; such as crutches, braces, and wheelchairs. The person with disability may refuse the fact that he has a disability in order to be looked upon as being 'normal' in the society (Abang, 2015).

In Nigerian society today, the term 'physically challenged' is used to describe all forms of disability with a view to avoid labeling. But the concept of an in-group and out-group is the bases of all social interaction (Fichtner, 2011). Physical disability does not denote sensory disability, neurological disability, mental retardation and what have you. There is a certain pressure on those who do not seem to fit in. Indeed, adequate performance in interaction situations is the ideal test of eligibility for the status of full-fledged humanness. Those who lack adequate social interaction are perceived as the misfit, deemed, disabled and psychologically disturbed.

- **Stereotyping**

According to Abang (2015) this the labeling of groups which in turn leads to stigmatization. Often persons living with disabilities are stereotyped and are labeled as a menace to society. The definition of stereotype is an exaggerated belief associated with a category of people. Stereotyping may also serve as projection screens for our personal conflicts. From this, a few problems arise, that of prejudices, discrimination, anger, fear, guilt and anxiety.

The civil society organization for persons living with disabilities in Nigeria

There are opposing views to the missionary and voluntary agencies aspect to the development of civil society organization of persons living with disabilities in Nigeria. Onwuchekwa (2015) on his part had insisted that the first civil society organization of persons living with disabilities in Nigeria was the Lepers Colony at Sacred Heart Hospital in Abeokuta, established by the Roman Catholic Church in 1914. Ozoji (2015) on the other hand argued that, the first mission to start disabled institution of the handicapped in Nigeria was the Sudan United Mission in 1953. The Sudan interior mission, the Baptist Church, Methodist Church, Church Missionary Society (CMS) and other philanthropic groups at various times joined to set up schools, rehabilitation centers and formal institutions for the disabled people. Fundamentally speaking, the focus of civil society organization of persons living with disabilities is to learn and be trained with special needs in a way that addresses their individual differences and helping them to actualize their respective dreams, ambitions and to contribute to the development of the society (Dantata, 2015). It is rather an institution because learners are assisted to achieve a higher level of personal self-fulfillment, sufficiency and success through training to be useful to themselves and to the society at large (National Council on Disability, 2014).

Civil society organization for persons living with disabilities like every other organization in Nigeria started with the Nigerian children before the missionaries arrived. In the original traditional setting, there was no partial or full separation from the non-disabled persons. Both the able and disabled were given the same and equal access to institution. Institutions then were successful traditionally in the sense that it was measured by one's ability to meet up with the society's expectations. This societal expectation comes irrespective of whether you are able or disabled. If the handicapped persons, for instance fails

to meet up with these expectations, it means that, he or she could not benefit from the development given to all persons (Ozoji, 2015). Worthy of special civil society organization for persons living with disabilities mentioned here is that, the Nigerian concept of communal living with the disabled youths facilitated the development of special organization. This is because, a virtues or complete person is one who shares the burdens of his neighbors as could manifest in sorrow and joy and the overall care for one another. This philosophy which permeated the lives of the people therefore instigated unity and integration in a Nigerian traditional setting. This undoubtedly encouraged the development of disabled institution whereby both the disabled and the non-disabled youths acquired knowledge either together or separately. Ozoji (2015), emphasized that the protection of family name and image made it imperative for families to train their disabled children in the society. For this reason, no family would allow his family member to go out begging. It therefore became a role on the families to make sure that every member of the family are aware and made to be functional in order to protect the family image and also contribute to the development of the society.

Basically, disabled institution at that period was organized in an informal way. The parents, adult members of the society and individual educators were all involved. Onwuchekwa (2015) stressed that the native doctors established and opened custodian centers for the lepers and the lunatics. The deaf and the crippled on the other hand were naturally integrated in the communal cultures and activities without discrimination. There were usually two phases, the healing phase which deals with plan for curative activities and the training phase which involves the development of skills of the patients through apprenticeship (Onwuchekwa, 2015).

Different civil society organizations for persons living with disabilities in Nigeria

The world report on disabilities published in 2011 said about 25million Nigerians had at least one disability while 3.6million of these had very significant difficulties in functioning.

There are many civil society organizations across Nigeria, few of them are;

- Benola Disable Institution, situated at Lagos State.
- Blazing Heart Autism Center, situated at River State.

- Centre for Children with Special Need, situated at FCT Abuja.
- Disability Rights Advocacy Center-DRAC, situated at FCT Abuja.
- Open Door Special Education Centre, situated at Plateau State.
- Patrick Speech and Language Centre, situated at Lagos State.
- Ri-Care Therapy, situated at Lagos State.
- Royal School of Educational Therapy Foundation situated at FCT Abuja.
- Benny child Care Service Outreach, situated at Lagos State.
- Child Development Therapy Services, situated at Lagos State.
- Disability Empowerment Solution, situated at Oyo State.
- Friends of Disabled Institution, situated at Lagos State.
- Start Right Centre, situated at Lagos State.

Socio economic development benefit of persons living with disabilities

A disability-inclusive approach to development seeks to include people with disability in the development process by “recognizing their potential, valuing and respecting their contributions and perspectives, honoring their dignity, and effectively responding to their needs” (AusAID, 2018). Rather than implementing isolated policies and actions, an inclusive approach to development promotes an integrated strategy benefitting persons and society as a whole (Berman-Bieler, 2018). Disability has been understood in a variety of ways, but today it is generally recognized that disability involves the interaction of medical and social factors.

People with disabilities are amongst the poorest and most vulnerable in developing countries. Poverty is both a cause and a consequence of disability and exists in a continuously cruel cycle; the economic disadvantages and social exclusion faced by people with disability create greater risk of impairment due to limited access to healthcare, healthy food, shelter, education and safe employment (Yeo, 2011., EDF, 2012). Most efforts to present a cost-benefit analysis of disability have focused on the cost side. Assessing the benefits of addressing issues relating to disability (for individuals, households and society as a whole) is closely related to, though not the same as, assessing these costs.

Cost estimates demonstrate the potential benefits to individuals, households and societies for addressing these costs, but most studies do not examine these in detail, and none were found that seek to quantify them. The main barrier to quantifying the economic benefits is lack of data.

Several studies argue that disability-inclusive approaches to development are more cost-effective than other approaches. Some research on education has found that adopting an integrated approach is more cost-effective than providing special schools and leads to more beneficial outcomes. Metts (2016) argues that there are significant economic returns associated with efforts to improve the accessibility of built environments.

Socio economic costs of disabilities

The economic costs associated with the exclusion of people with disabilities have been categorized in the literature in different ways (WHO & World Bank, 2011). Broadly speaking, the costs (and by extension the benefits) can occur at two levels: they can relate to people with disability themselves and their families or households, and to society as a whole. These costs can also be broken into direct and indirect costs. Direct costs to individuals, households and society include additional costs to support rehabilitation, to adapt homes, extra transport costs, or extra costs of disability payments. Indirect costs include the loss of productivity and taxes due to unemployment. Studies that assess particular agencies' efforts at mainstreaming disability tend to look at direct costs. Only a few studies assess indirect costs, mostly based on estimates due to lack of statistical information on disability.

Costs to people living with disabilities and their families

- **Additional costs of disability:** People with disabilities and their families often incur additional costs in achieving a standard of living equivalent to that of non-disabled people. Additional costs may relate to health care services, assistive devices, transport, heating, laundry services, special diets or personal assistance. A study from the United Kingdom (UK) finds that additional cost estimates range from between 11% to 69% of an individual's income. Another study found that the estimated costs are between 29% and 37% of income in Australia, while a third study in Vietnam found that the estimated costs were 9% (WHO & World Bank, 2011). The World Report on Disability notes that, while all of these studies highlight extra costs, there is no common technical approach to measure or estimate them (WHO & World

Bank, 2011).

- **Loss of income for people with disabilities due to lower pay and unemployment:** The unemployment rate of people with disabilities usually double that of the general population in the Asia Pacific region, and often as high as 80% or more. People with disabilities usually have a higher rate of unemployment than the rest of the population. When they do work, they tend to do so for longer hours and lower incomes, face a greater risk of becoming unemployed for longer periods, and have few chances of promotion (Elwan, 2017). People with disabilities living in developing countries are predominantly self-employed and work in the informal sector.

The Social Model

In the social model, disability is considered to be a social construct and it is not a characteristic of the person, instead it is created by social environment and addressing it requires social change (Mitra et al., 2011). The social model of disability is the product of the Human rights approach to disability. This model perceived the constraints and limitations of disabled persons as resulting from barriers within the society and do not arise from their impairments. It is the society that denies disabled persons access to the basic social services, developing their potentials fully and from enjoying their rights.

This model lays emphases on equality and non-discrimination as contained in international human rights instruments. The model rejects the long established idea that obstacles to the participation of disabled people arise primarily from their impairment and focuses instead on environmental barriers. These barriers include “prevailing attitudes and preconceptions, leading to underestimation; the policies, practices and procedures of local and national government; the structure of health, welfare and education systems; lack of access to buildings, transport and to the whole range of community resources available to the rest of the population; and the impact of poverty deprivation on the community as a whole and more specifically on persons with disabilities and their families” (Innocent Digest, 2017). This model is concerned with liberating and empowering the disabled persons and the positive contribution that they can make in removing the barriers to their participation. The model also emphasizes the role of government and civil society in removing the obstacles faced by citizens with disabilities in becoming active participants in the various communities in which they live and learn to work.

METHODOLOGY

The methodology for this study is quantitative method incorporating the survey design. Primary and secondary sources of data collection would be employed. The primary sources of data would be through administering of questionnaire while secondary sources of data to be used would include textbooks, magazines, journals, articles, published and unpublished books, as well as the use of internet. The target population of this study is persons living with disabilities in Friends of Disabled Institution and Start Right Centre, Lagos State. The population of the study therefore, is the total number of the people to represent the whole persons living with disabilities.

Sample size was selected, through the aid of Yamane formula to get a sample size of two hundred (200) respondents as the study population.

$$n = \frac{N}{1 + Nb^2}$$

Where;

N = Study population

n = Sample size

b² = Error margin

$$\text{Therefore: } n = \frac{200}{1 + 200(0.05)^2}$$

$$\frac{200}{1 + 200(0.0025)} = \frac{200}{1.5}$$

$$1 + 200(0.0025)$$

$$1.5$$

$$n = 133 \text{ Sample Size}$$

For this study, random sampling technique was be used. This study was be restricted to the categories of people that are be considered as essentially relevant to issues being investigated. The research instrument for this study is the questionnaire. In this wise, the questionnaire would be useful in getting the feelings, beliefs, experiences and opinions of the respondents. The instrument was personally administered by the researcher on the subject matter. It was be filled by the respondents in the institution and returned. The researcher would assures the respondents that all information given are to be treated as strictly confidential and the identity of the respondents not to be disclosed. The simple frequency and percentage tables were used to analyze the raw data gathered from the respondents of the Civil Society Organization and the rights of Persons Living with Disabilities.

PRESENTATION AND ANALYSIS OF DATA

The Restatement of the Research Question One

Research Question One: What are the perceptions of the civil society organization for persons living with disabilities?

Table 1: Descriptive Analysis of civil society organization for persons living with disabilities

STATEMENT	Level of Agreement (%)							Mean	STD
	n=133								
	SA	A	PA	D	SD	PD			
	N (%)	N (%)	N (%)	N (%)	N (%)	N (%)			
The civil society shows support for persons living with disabilities	58 (44)	31 (23)	20 (25)	7 (5)	12 (9)	5 (4)	22.17	19.974	
Civil society always give you required assistance	40 (30)	34 (26)	31 (23)	10 (8)	11 (9)	7 (4)	22.17	14.414	
Civil society organization always gives you counseling	65 (49)	30 (23)	8 (6)	11 (8)	17 (13)	2 (1)	22.17	23.043	
Civil society always show a sign of interest in disabled persons health and education	55 (42)	31 (23)	15 (11)	13 (10)	15 (11)	4 (3)	22.17	18.291	

Source: Research Field Survey, 2020

Table 1 presents the respondents towards the perceptions of the civil society organization for persons living with disabilities. As observed from the table above, the mean and standard deviation of the statement which says civil society shows support for persons living with disabilities is 22.17 and 19.974, Civil society always give you required assistance is with the mean and standard deviation of 22.17 and 14.414, Also the statement “Civil society organization always gives you counseling” got the mean and standard deviation of 22.17 and 23.043, On the other hand, the statement “Civil society always show a sign of interest in disabled persons health and education” according to the table above shows the mean and standard deviation of 22.17 and 18.291.

The Restatement of the Research Question Two

Research Question Two:What are the rights of persons living with disabilities?

This section showcases the outcome of the interpreted frequency of the participant responses towards the rights of persons living with disabilities.

Table 2:Descriptive Analysis of the rights of persons living with disabilities

STATEMENT	Level of Agreement (%) n=133							Mean	STD
	SA	A	PA	D	SD	PD			
	N (%)	N (%)	N (%)	N (%)	N (%)	N (%)			
They have access to education	10 (7)	14 (11)	-	68 (51)	41 (31)	-	33.25	26.949	
They have access to health care	15 (11)	10 (8)	3 (2)	60 (45)	40 (30)	5 (4)	22.17	22.850	
They have access to employment	13 (10)	17 (13)	-	61 (46)	32 (24)	10 (7)	26.6	21.007	
They have ever been given government support	13 (10)	10 (8)	9 (6)	65 (49)	24 (18)	12 (9)	22.17	21.665	
They have access to inclusive development programmes	20 (15)	25 (19)	8 (6)	33 (25)	41 (31)	6 (4)	22.17	13.761	
They engage in social activities	13 (10)	8 (6)	9 (7)	36 (27)	45 (34)	22 (16)	22.17	15.301	

Source: Research Field Survey, 2020

Table 2 presents the respondents towards rights of persons living with disabilities. As observed from the table above, the mean and standard deviation of concerning the statement “They have access to education” is 33.25 and 26.949, They have access to health care is with the mean and standard deviation of 22.17 and 22.850, also the statement “They have access to employment” got the mean and standard deviation of 26.6 and 21.007, in the other hand, the statement “They have ever been given government support” according to the table above shows the mean and standard deviation of 2.17 and 21.665. In the above table, 22.17 and 13.761 was discovered from the statement “They have access to inclusive development programmes” while 22.17 and 15.301 was seen from the response of the person living with disabilities from the statement if they engage in social activities.

The Restatement of the Research Question Three

Research Question Three:What are the challenges facing the persons living with disabilities in the civil society organization?

Table 3 :Descriptive Analysis of challenges facing the persons living with disabilities in the civil society organization

STATEMENT	Level of Agreement (%) n=133							Mean	STD
	SA N (%)	A N (%)	PA N (%)	D N (%)	SD N (%)	PD N (%)			
They are mostly excluded from progressive efforts undertaken by government, donors and development	60 (45)	40 (30)	9 (6)	10 (8)	14 (11)	-	26.6	22.579	
Issues affecting them have generally gone unnoticed and has resulted in exclusion and discrimination in the society	55 (41)	50 (38)	-	10 (8)	12 (9)	6 (4)	26.6	23.808	
The appalling condition of the disabled persons has given them an insight on gender based violence, abuse, inequality, and sexual exploitations in homes and communities	61 (46)	25 (19)	17 (13)	13 (9)	14 (11)	3 (2)	22.17	20.302	
The institution has very limited or no access to essential support services like medical, counseling, legal support services and other essential safety nets opportunities	70 (53)	41 (31)	22 (16)	-	-	-	44.33	24.173	

Source: Research Field Survey, 2020

Analysis in table 3 shows the distribution on the statement “They are mostly excluded from progressive efforts undertaken by government, donors and development” is with the mean and standard deviation of 26.6 and 22.579. The mean and standard deviation 26.6 and 23.808 is with the statement of “Issues affecting them have generally gone unnoticed and has resulted in exclusion and discrimination in the society”. Also 22.17 and 20.302 mean and standard deviation is with the statement “The appalling condition of the disabled persons has given them an insight on gender based violence, abuse, inequality, and sexual exploitations in homes and communities” while 44.33 and 24.173 mean and standard deviation is with the statement “The institution has very limited or no access to essential support services like medical, counseling, legal support services and other essential safety nets opportunities”.

The Restatement of the Research Question Four

Research Question Four: Are there any community development activities taking place in and the promotion of the health standard of persons living with disabilities in the civil society organization?

Table 4: Descriptive Analysis of community development activities taking place in and the promotion of the health standard of persons living with disabilities

STATEMENT	Level of Agreement (%) n=133						Mean	STD
	SA	A	PA	D	SD	PD		
	N (%)	N (%)	N (%)	N (%)	N (%)	N (%)		
You have health care facilities in your community.	28 (21)	78 (59)	-	13 (9)	14 (11)	-	33.25	30.609
You have once been a scholarship program	20 (15)	10 (8)	-	80 (60)	23 (17)	-	33.25	31.658
You are always giving a legal assistance when needed	15 (14)	80 (60)	18 (11)	8 (6)	12 (9)	-	26.6	30.080
You have access to good water in the community	41 (31)	70 (53)	22 (16)	-	-	-	44.33	24.173
You have access to social activities	13 (10)	16 (12)	4 (3)	30 (22)	50 (38)	20 (15)	22.17	16.080

Source: Research Field Survey, 2020

The above (Table 4) presents the respondent attitude towards “You have health care facilities in your community”, the mean and standard deviation of the person living indicates 33.25 and 30.609, we discover mean and standard deviation of 33.25 and 31.658, for the statement on “You have once been a scholarship program”, 26.6 and 30.080 mean and standard deviation on the statement of “You are always giving a legal assistance when needed”. Also the mean and standard deviation of 44.33 and 24.173 was discovered from the statement “You have access to good water in the community” while 22.17 and 16.080 mean and standard deviation was derived from the statement “You have access to social activities”.

The Restatement of the Research Question Five

Research Question Five: What are the contributions of the government towards seeing to the welfare of persons living with disabilities in Nigeria?

Table 5: Descriptive Analysis of contributions of the government

STATEMENT	Level of Agreement (%)							Mean	STD
	n=133								
	SA N (%)	A N (%)	PA N (%)	D N (%)	SD N (%)	PD N (%)			
Government always investigate the guardianship system	10 (7)	14 (11)	-	68 (51)	41 (31)	-	33.25	26.949	
Government make available income security	16 (12)	12 (9)	-	60 (45)	45 (34)	-	33.25	23.114	
Government always make provision of training and securing personnel for persons with disabilities	13 (10)	10 (7)	7 (5)	45 (34)	38 (29)	20 (15)	22.17	15.741	
Government always review the system of facilities for persons with disabilities and promoting comprehensive use of facilities and services	7 (6)	12 (9)	6 (4)	50 (38)	31 (23)	27 (20)	22.17	17.151	
Government expand programs on health, medical care and welfare for persons with mental disabilities	15 (11)	10 (8)	3 (2)	60 (45)	40 (30)	5 (4)	22.17	22.850	

Source: Research Field Survey, 2020

Analysis in table 5 shows the distribution on the statement “Government always investigate the guardianship system” is with the mean and standard deviation of 33.25 and 26.949. The mean and standard deviation 33.25 and 23.114 was discovered with the statement “Government makes available income security”. Also 22.17 and 15.741 mean and standard deviation was discovered with the statement “Government always make provision of training and securing personnel for persons with disabilities” while 22.17 and 17.151 mean and standard deviation was with the statement “Government always review the system of facilities for persons with disabilities and promoting comprehensive use of facilities and services” while the statement “Government expand programs on health, medical care and welfare for persons care with mental disabilities” was discovered as the mean and standard deviation 22.17 and 22.850.

Table 6: Impact of Civil Society Organization on the Right of Person Living with Disabilities

Variables	Mean	Std. Dev	N	R	P	Remark
Civil society organization	15.5742	8.4266	133	.268	.000	Sig.
Right of PWD	16.6664	7.5635				

Table 6 above showed that there was a positive significant relationship between civil society organization and right of persons living with disabilities in Friends of Disabled Institution and Start Right Centre, Lagos State. ($r = .268$, $N = 133$, $p < .05$). The result rejected the null hypothesis while the alternative hypothesis was accepted which states that, there is a significant impact of civil society organization on right of persons living with disabilities in Friends of Disabled Institution and Start Right Centre, Lagos State. Therefore, the null hypothesis is rejected

Table 7: ANOVA

Model	Sum of Squares	DF	Mean Square	F	Sig.	Remark
Regression	434.532	4	14.7.453	135.437	.000	Sig.
Residual	338.377	127	1.391			
Total	752.815	131				

The significant of the composite contribution was tested at $p < .05$. The table shows that the analysis of variance (ANOVA) for the regression yield an F-ratio of 135.437 (tested at 0.05 levels). This implies there are contributions of the independent variables (civil society organization) on right of persons living with disabilities in Friends of Disabled Institution and Start Right Centre, Lagos State.

FINDINGS

According to the result from the hypothesis tested, it was ascertained that there is a positive significant relationship between the civil social organization and the right of persons living with disabilities in Friends of Disabled Institution and Start Right Center. It shows the fact that families of persons living with disabilities are part of the foundation of civil social organization and mostly essential agent that aid socialization towards people living with disabilities. It is in the civil social organization that person living with disabilities are taught to tilt of hypothesis, it can be said that there was a positive significant relationship between the civil society organization and right of persons living with disabilities in Friends of Disabled Institution and Start Right Centre, Lagos State. It is a known fact that the families of persons living with disabilities are the foundation of civil social organization and the most important agent of the PWD socialization. It is in the civil society organization those people living with disabilities are taught to deliberately avoid and refrain from such unacceptable behavior, to delay gratification and to respect the right

of each other. Conversely, civil society organization teaches persons living with disabilities aggressive, anti-social, and violent behaviors. Also, a person living with disabilities that are rejected by their parents, who grew up on street with considerable conflicts, or who are inadequately supervised are at greater risk of becoming delinquent.

Finally, the result of the hypothesis indicates that civil social organization assist the persons living with disabilities to know their rights in the society which many of them did not know, until they became enlightenment through the civil social organization awareness.

CONCLUSION

Civil society organization is an association established for persons living with disability, to assist them in exercising their rights in order to participate in life on an equal basis with others who are not classified as disabled. It was ascertained that there is a positive significant relationship between the civil social organization and the right of persons living with disabilities in Friends of Disabled Institution and Start Right Center. However, those living with disabilities that are rejected by their parents and the society at large, who eventually grow up on the street with considerable conflicts and, are inadequately taken care of are at greater risk of committing crimes. Based on the findings and conclusion of this study, the following recommendations are considered that:

1. Government should improve on the political will towards funding the civil social organization to see to the welfare and education of persons living with disabilities.
2. There should be a comprehensive census of disabled persons in the state; this will ensure assertion of their statistics and utilized it for an adequate provision for them in terms of social amenities and others.
3. The education system should make available an equal right standard to cater for both able and disabled in the society.
4. Establishment of programmes that will encourage the disabled in

the society should be a major priority. This will make them feel empowered and important

5. There should be enactment, enabling laws and legislation on the development and guiding the right of the persons living with disabilities.

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UPON SOME HONEST NATIONS' MISFORTUNES: GABRIEL MARQUEZ'S INNOCENT ERENDIRA AND BEN JELLOUN'S LEAVING TANGIER AS ALLEGORIES OF THE THIRD WORLD HISTORY

Ajibola Opeyemi

Abstract

*Fredric Jameson's assertion that that all Third World literary texts should necessarily be read as national allegories has over the decades generated no small dissensions and controversies. While many scholars have pointed out the inadequacies of the assertion, there is however paucity of research on the possible applications of Jameson's concept to engage literary texts from the so-called Third World, beyond abstract philosophising on Jameson's Orientalist stance. This study re-examines Jameson's assertion and demonstrates that while Jameson's claim is indeed boisterous and provocative, it is not without its merits. The methodology involves a critical analysis of two purposively selected narratives- Gabriel Marquez's *The Incredible and Sad Tale of Innocent Erendira and Her Heartless Grandmother* and Ben Jelloun's *Leaving Tangier*, examined using Fredric Jameson's concept of national allegory, in order to decipher the extent to which both narratives could be read as national allegories of Colombia and Morocco, respectively. This study reveals that both narratives extensively depict protagonists whose realities embody their nation's struggles with the complex history of imperialism. Erendira in Gabriel Marquez's *The Incredible and Sad Tale of Innocent Erendira and Her Heartless Grandmother* and Ben Tahar Jelloun's *Leaving Tangier* suffer greatly at the hands of their oppressors. Both narratives indeed project a political dimension, embedding within the private stories of protagonists - Erendira and Azel, the nations' struggles before and in the aftermath of imperialism. This study shows that when applied on literary texts, Jameson's conception of the national allegory and his assertions about the Third World narrative presenting the collective history, far from being reductive, affords fresh insight into the analysis of the texts, underscoring that Jameson's conception of Third World literary texts as national allegories is useful in drawing the multiple connections and similarities that exist among literary traditions across developing nations.*

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Key words: Fredric Jameson, National allegory, Third World Literature

Introduction

In Fredric Jameson's 1986 paper titled 'Third-World Literature in the Era of Multinational Capitalism', the author asserts that all Third World texts should necessarily be read as national allegories. This position has generated no small dissensions and controversies. Jameson's assertion that Third World texts are definitely 'invested with a properly libidinal dynamic' which 'necessarily project a political dimension in the form of national allegory' have been hotly debated, dissected and largely misread. The lines, arguably the most renowned in his critical career, read:

Third-world texts, even those which are seemingly private and invested with a properly libidinal dynamic-necessarily project a political dimension in the form of national allegory: the story of the private individual destiny is always an allegory of the embattled situation of the public third-world culture and society (69)

The most famous antagonist of Jameson's assertion cum theorisation, Aijaz Ahmad, along with such scholars as Michael Sprinker, Ira Bhaskar, Frederick Buell, RekhaPappu, Madhava Prasad and several others fault Jameson's assertion on many counts: that the binary opposition which Jameson constructs between a capitalist First World and a presumably pre-capitalist or non-capitalist third world is empirically ungrounded, his haste in totalising historical phenomena in terms of binary oppositions, that is nationalism and postmodernism is unavailing (Ahmad, 1987:8); that the classification of the First World culture as ineluctably postmodern and the relegation of its political valence to the unconscious, seems *prima facie* insupportable (Sprinker, 1993:6), and Jameson's formulation of allegory as a peculiarly Third World representational mode is extremely problematic, especially given the evidence of allegory in different cultures and histories (Bhaskar, 1998:53). Nevertheless, to completely discard Jameson's assertions would amount to throwing the baby out with the bathwater. Ian Buchanan in *National Allegory Today: A Return to Jameson* (2006) relates that the term "national allegory", although, one of Jameson's most luminous concepts, has been neither well understood nor well

liked. The reason for this, according to him is largely because the concept's essential point continues to be missed, since it is often “read from the perspective of content when, in reality, it is an essay about form” and therefore, most of the critiques of it are entirely misdirected (173).

ImreSzeman (2001) having explored Jameson's critical oeuvre, maintains that it is in the connection that Jameson makes between cultural revolution and 'subalternity' that the signi?cance of 'national allegory' as an important interpretive strategy for Third World literary texts begins to come into focus (809). To Katherine Hallemeier, Jameson promotes Third World literature to American readers, in as much as Americans, as 'masters of the world', occupy an 'epistemologically crippling' position that, promotes the illusions of 'placeless individuality' and 'structural idealism'. Thus, Jameson presents the First World readers, the opportunity of apprehending 'the experience of the collectivity itself, and an exposure to the 'collective totality' which is often though intolerable salutary (2014:242). To Geeta Kapur, Jameson's formulation about the national allegory as the pre-eminent paradigm for Third World literature remains valid in as much as the allegorical breaks up the paradigmatic nature of the cause and 'it questions the immanent condition of culture taken as some irrepressible truth offering' (1997:25). Neil Lazarus'Fredric Jameson on 'Third-World Literature': A Qualified Defence (2004), having dismantled many of the misappropriations of Jameson's concepts, issues a passionate plea to scholars to reread Jameson's theorizations on Third World literature as presenting national allegories, “as though for the first time”(60). Hence, this study presents a close examination of Gabriel Marquez's *The Incredible and Sad Tale of Innocent Erendira and Her Heartless Grandmother* and Ben Jelloun's *Leaving Tangier*, examined through Jameson's conception of Third World texts as imbued with what could be read as national allegories, presenting the story of the private individual destiny as an allegory of the embattled situation of the Third World state. The study is done with a view to deciphering the extent to which both narratives could be read as national allegories of Colombia and Morocco, respectively, and underscoring how Marquez and Jelloun employ fiction as a tool for writing back to the Centre.

The Third World history is one of colonization, imperialism and plunder; it is one of exploitation and oppression. Gabriel Marquez's *The Incredible and Sad Tale of Innocent Erendira and Her Heartless Grandmother* (1979) and Ben Jelloun's *Leaving Tangier* (2009) brilliantly capture the European colonial enterprise, its gory effects on Third World countries and the complicity of Third World governments in the retrogressive progress that Colombia and Morocco seem to be making. Gabriel Marquez's *The Incredible and Sad Tale of Innocent Erendira and Her Heartless Grandmother* presents Erendira's endless but futile struggles at attaining independence. Ben Jelloun's *Leaving Tangier* has often been read as a tale on migration, the story of two siblings, Azel and Kenza going to Spain; it is notable for its depiction of Moroccan's desperate attempts at fleeing the nation by legal and illegal means. However, as this study underscores, there is more to Azel and Miguel's story. Miguel, the rich gay Spaniard through whose influence Azel eventually migrates to Spain is the quintessential coloniser-cum-plunderer. Frantz Fanon's *The Wretched of the Earth* (1961) attests to the destructive activities of the First Worlds on the land and the people of the Third World, especially Africa; Marquez's *The Incredible and Sad Tale of Innocent Erendira and Her Heartless Grandmother* and Jelloun's *Leaving Tangier* allegorically recreate the plundering, degradation and dissolution that Frantz Fanon referred to.

A popular dictum asserts that until the lion learns to write, every story would glorify the hunter. Before writers from European colonies made attempts to (re)write their history, the colonial overlords had fashioned and conjured a history that emphasized the benevolence of the colonial masters. The 'White' version of colonial encounters projected the imperial masters as good people who left their comfort zones on a civilising mission. When the natives picked up the pen to write, the observation seemed different. Marquez's narrative underscores the heartlessness of the colonial 'missionaries' whose intrusion into Latin America, Africa and some parts of Asia enriched the First worlds at the expense of the Third Worlds. Kwame Nkrumah (1909-1972) a former president of Ghana asserted that imperialism knows no law beyond its own interests. Colonization served the interests of the overlords and made victims of the natives. Indira Gandhi (1917-1984), a past Indian prime minister maintained that the advanced countries of today 'reached their present

affluence through domination of other races and countries...their sheer ruthlessness, undisturbed by feelings of compassion or by abstract theories of freedom, equality or justice, gave them a head start'. By recounting the atrocious deeds of a heartless grandmother (The coloniser) against her innocent granddaughter (The colonised nations), and by recreating the plundering of Azel, a Moroccan by Miguel, a rich Spaniard, *The Incredible and Sad Tale of Innocent Erendira and Her Heartless Grandmother* and *Leaving Tangier* creatively present an alternative narrative to the depiction of the colonisers as the benevolent shapers of the Third World destiny.

The Incredible and Sad Tale of Innocent Erendira and Her Heartless Grandmother is a representation of the history of Colombia, which is representative of other Third World countries. The narrative presents the story of a 'private individual destiny' (Erendira and her grandmother), which is nonetheless 'an allegory of the embattled situation of the public third-world culture', civilization and history of Colombia and other erstwhile colonised polities. Thus, the wicked grandmother symbolises the European overlords; Erendira is the semiotic icon for Colombia and other Third World countries, and the history is that of colonization. *The Incredible and Sad Tale of Innocent Erendira and Her Heartless Grandmother* traces the origins of European imperialism. The narrative attempts to reveal "where the rain began to beat" the Colombians. It asserts that it was fate and not of their own workings that their land became involved in a relationship with the West; just as it was by some divine orchestrations that Erendira's grandmother becomes Erendira's only surviving relation. Erendira does not choose her grandmother; their relationship just came to be. In the same vein, Third World countries committed no crime, for which European colonization became the punishment. European incursion into Third World countries was as mystical as an individual's birth into a particular family, society and country.

The narrative right from the beginning, relates the type of relationship that exists between the Erendira and her grandmother. It relates that the relationship is one between a superior and an inferior, of a massive grandmother and a skinny fourteen-year-old girl; essentially, it is one of disequilibrium and inequity. Erendira's grandmother is described as huge being who looks like "a

handsome white whale”, while the granddaughter is captured as one who is “languid, soft-boned, and too meek for her age” (1). This relates that the relationship between Third World countries and their colonisers, right from the inception was one of injustice and disparity. The title of the narrative also foregrounds the nature of the parties involved in the history- the grandmother is a heartless and soulless woman while the Erendira is an innocent and naïve character. Furthermore, the narrative symbolises that the relationship that existed between European overlords and the colonies was one of massive exploitation on all fronts. Erendira keeps working while Grandmother enjoys the gains from Erendira's labour. This essentially typifies how European colonisers enslaved and exploited the colonies through various means- the Transatlantic Slave Trade, Colonialism and Neo-colonialism. It was not only during colonialism that Europeans exploited Third World countries; the exploitation is still on. Barbara Fister in an introduction to *Third World Women's Literatures*(1995) asserts that the term 'postcolonialism' is a problematic one because in her opinion, there is nothing 'post' about the colonization of the 'Third Worlds'.

The Incredible and Sad Tale of Innocent Erendira and Her Heartless Grandmother also comments on the different faces of colonization: mental, physical, social, spiritual. Erendira's grandmother, just like the colonial powers, fabricates some justifications for her exploitation of Erendira. Erendira's grandmother keeps telling Erendira that she owes her and that a lifetime would not be sufficient to pay her back. Erendira's grandmother says to her:

“My poor child”, she sighed. “Life won't be long enough for you to pay me back for this mishap... This girl caused me damages amounting to more than a million pesos...at the rate she'll need two hundred years to pay me back” (8).

Just as Erendira's grandmother makes her believe that she is indebted to her, colonies were made to believe that they owe the colonial masters, for their 'civilising' mission in the colonies. Chinua Achebe (1965) engages this lie in 'The Novelist as a Teacher' where he asserts although the African past, and by

extension, that of all Third World countries, was not 'one long night of savagery from which the first Europeans acting on God's behalf delivered them'. Erendira's grandmother's lies were essential in sustaining her hideous reign. Similarly, European overlords had to convince the natives of their superiority and the latter's inferiority. David Hapgood (1965:14) asserts that the belief that Africans were 'primitive savages' incapable of governing themselves was a necessary part of the mythology of imperialism. He further relates that the myth helped to excuse the excesses of the colonial rule since the operators of colonialism reasoned that the exploitation of Africans and their maltreatment mattered little when compared to the civilization that Europe had brought to them.

Like Erendira's grandmother, the colonisers deceived the people and lied to them that the white man has brought modernity to the salvages. Frantz Fanon's exposition in *The Wretched of the Earth* (1961) is apposite here:

As if to show the totalitarian character of colonial exploitation the settler paints the native as a sort of quintessence of evil. Native society is not simply described as a society lacking in values. It is not enough for the colonist to affirm that those values have disappeared from, or still better never existed in, the colonial world. The native is declared insensible to ethics; he represents not only the absence of values, but also the negation of values...He is the corrosive element, destroying all that comes near him; he is the deforming element, disfiguring all that has to do with beauty or morality; he is the depository of maleficent powers, the unconscious and irretrievable instrument of blind forces (41).

The imperialists make it seem like the 'Other' are indebted to the West for bringing them salvation and civilization. They present themselves as 'Saviours' who made sacrifices in order to better the lot of the barbaric 'Other'. Thus, the natives ought to be grateful and pay them back for their kindness and benevolence. In like manner, Erendira's grandmother ensures that Erendira begins to 'pay' her back the very night that their mansion is gutted by fire. She takes her to the village storekeeper, a widower, who defiles Erendira for two

hundred and fifty pesos in cash and some provisions. From the storekeeper, they move on to other men and when there was no other man to whom they could turn to, Erendira's grandmother 'put her on a truck to go where the smugglers were' (9). The story is one of exploitation and oppression. Oppression defines the relationship between innocent Erendira and her heartless grandmother.

The relationship between Erendira and her grandmother was a warped one. There is a relationship between an oppressor and a victim; between a parasite and the helpless host. The grandmother exercises her authority in a cruel manner. This is also true of the relationship between the colonial masters and the colonised people. Intruding Europeans made slaves out of the natives. They took over the land and made the people to serve them as if they were kings and queens, just like the grandmother who travels 'on a litter that had been improvised on top of the donkey and she was protected from the motionless sun by the half-spoked umbrella that Erendira held over her head' (15). A reference is also often made to Erendira's grandmother sitting on a throne; this typifies the royal grandeur of the lives some colonial lords lived in Third World countries. Hapgood (1965), commenting on the Europe's rule in Africa relates that the face of Europe-in-Africa was a somnolent, 'lordly European surrounded by servile Africans...the individual European puts on his feudal mask...He lived in ostentatious splendour; his wife, who used to do dishes in Manchester or Marseilles, had a dozen servants about whom she complained incessantly' (16).

The narrative also foregrounds the dubious nature of the coloniser- 'Oliver Twists' who is never satisfied. Erendira's grandmother makes her to pay for the trip out of the village by 'making love for twenty pesos a turn with the truck's loader' (10). Erendira's grandmother gives her no room to rest until she sees that she has reached a breaking point. She only allows her to rest so that the 'goose that lays the golden egg does not die'. She makes Erendira to work until the latter tells her that she is dying. Even after Erendira tells her that she is dying, the grandmother still wants her to 'service' the customers who are still on the queue. She tells her 'there are only ten customers left'. It is only when Erendira begins to weep that the grandmother concedes and asks those on the queue to come back the next day with a promise to give them the first space on the line. In

the same manner, colonial powers sacked African, Asian and Latin American countries to a breaking point. For instance, some African countries were named after the 'commodity' that could be sapped from them; Cote D'Ivoire was identified as Ivory Coast, Ghana as Gold Coast and Nigeria was labelled the Slave Coast. In Latin America, Cartagena was the 'Gold Coast' while Peru was the 'Mahogany Coast'. This lays emphasis on the imperial powers as archetypal opportunists.

The Incredible and Sad Tale of Innocent Erendira and Her Heartless Grandmother also shows the desperation and aggressiveness with which colonization was done. Like Erendira's grandmother who is willing to 'dominate' Erendira no matter the cost, the colonisers did all they could to sustain their hold on the colonies. Even when the local people revolted, they did not give up. The imperialists fought back with all their might. Algerian National Liberation Front (ANL), Mau Mau, Maji Maji are some names of guerrilla forces set up to wrestle for the people's assets and independence. These all fought but the 'masters' did not budge, rather reinforcements were sent from the Mother country. In the same manner, Erendira's grandmother is willing to rule her life no matter the cost. For instance, when Erendira is captured by the missionaries, she puts all she has on the line to get her back. She goes to the extent of paying a boy to 'marry' Erendira so that Erendira can leave the mission. She chains Erendira with a dog chain to a slat of the bed after Erendira's attempted escape.

It seems that the Third World countries' lot is an ill-fated one. Fatalism is a common feature in Third World texts. Erendira could have escaped several times if not that it seems that the hands of fate are turned against her. At the very beginning, a lover could have 'bought' her independence but the price is too great for the young man to pay. With the advent of the missionaries, it looks like there is hope on the horizon but that hope is soon dashed. Furthermore, Erendira's grandmother could have been prosecuted by the authorities but she is able to mysteriously get Senator Onesimo Sanchez 'to vouch for her morality in a letter written in his own hand and with it she was going about opening the most tightly barred doors in the desert' (34). When Ulysses comes on the scene, it seems that Erendira's liberator has finally come but it becomes evident that

Ulises, a smuggler is no saviour at all. At a point in time, she is able to run away with Ulises but they are recaptured by a team comprising of the grandmother, policemen, the commandant and Ulises' father. Although Ulises' final attempt leads to Erendira's independence but like the Third World nations, her independence is a dependent one.

The road to independence for many Third World countries was fraught with violence and carnage. Kwame Nkrumah (1909-1972) averred that never in the history of the world has an alien ruler granted self-rule to a people on a silver platter. Fanon Frantz (1961) also maintains that colonialism only loosens its hold when the knife is at its throat. Erendira's grandmother would not let her 'captive' go easily. The first 'saviour' who comes along to free Erendira from the grandmother's grasp is scared off when the grandmother asks him to pay her 'eight hundred seventy-one thousand eight hundred ninety-five pesos' which he obviously does not have. Even when Ulises comes on the scene, he does not easily overpower Erendira's grandmother. The narrative underscores the fact that Erendira 'saviours' are only interested in what they can gain from her. The narrator relates that the missionaries' intervention does not improve Erendira's condition in any significant way. The missionaries' incursion is metaphorically captured thus:

They were six Indian novices, strong and young, their rough cloth habits seeming to glow in the moonlight. Without making a sound they cloaked Erendira in a mosquito netting, picked her up without waking her, and carried her off wrapped like a large fragile fish caught in a lunar net (24).

At the mission, Erendira still remains a slave; only that she is a slave of a different sort. She has moved from being a sex slave to a house slave. For Erendira, she has only changed a mistress for a master. Ama Ata Aidoo (1969:32) in an introduction to Ayi Kwei Armah's *The Beautiful Ones are not yet Born* rightly asserts that 'there have never been people to save anybody but themselves, never in the past, never now, and there will never be any saviors if each will not save himself. No saviours. Only the hungry and the fed'. For Erendira and many Third World countries, the messiah is yet to be born. While

Europeans colonisers exploited the people's innocence and naivety; black leaders who paraded themselves as messiahs betrayed the people's trust. The new black leaders had learnt from the white imperialists and they soon became master crafts in the art of exploitation and victimization.

Ulises, a variant spelling of Ulysses, a character in Pindar, Euripides and Virgil's works who is often characterized as a cowardly and cunning politician, as against his earlier portraits as a Greek hero in the Trojan war (upon whom James Joyce's *Ulysses* was based) is not a man fit to save Erendira from her grandmother. The narrator describes Ulises a 'furtive angel'; this antithetical description underscores his selfish motives for rescuing Erendira. With Ulises comes hope, but that hope is an endangered hope, because Erendira can never really be 'free'. Therefore, her independence like that of many Third World countries is a dependent one. Ulises is captured as a dubious character; the narrator relates that he has 'an unreal aura around him'. These all foreground the fact that Ulises is not the expected messiah; he is an abductor, he is unfit to save.

Similar to what is obtainable in Marquez's narrative, Jelloun presents the relationship between Morocco and their erstwhile colonial masters as one that is fraught with disruptions. In the narrative, Hispano-Moroccan relations, for instance, present a master-slave relationship, fully exemplified in Miguel's relationship with Azel. In past civilizations Morocco had been strong enough to 'shelter' Spain. Lalami's *Hope and Other Dangerous Pursuits*, alludes to a past, where a visionary leader, Tariq Ibn Ziyad, lead his people to capture Spanish coasts. However, in the contemporary setting of *Leaving Tangier*, Morocco had become a subservient state, whose citizens desperately look up to Spain for salvation. While Spaniards easily come into Morocco, Moroccans in the narrative largely get into Spain through clandestine routes. It was in 1991 that Spain decided to put an end to Moroccans' privileged status of entering Spain without a visa; the implementation of the *Sistema Integrado de Vigilancia Exterior* (SIVE, Integrated System of External Vigilance), an effective surveillance apparatus belting Spanish coasts, came seven years after, in 1998 (Hakim Abderrezak, 2009). And so, like it is for Erendira, it is for Azel, such that Miguel comes of his own volition into Azel's space and he effectively objectifies Azel, even in his own land.

Leaving Tangiers skilfully underscores the intricate links between tourism and imperialism. The tourists come to Tangier for parties and girls. 'Most of the time, they took over suites in the luxury hotels of Tangier, sending out for food, alcohol, musicians, and girls.' (63). The practice continues since those in the authorities always 'turned a blind eye' (63). The narrator relates that in the game of exploitation and extortion, poverty yokes the employee and employer in an unequal relationship, where the foreigner wants 'everything, men and women from the common people, young ones, healthy, preferably from the countryside, who can't read or write, serving them all day, then servicing them at night' (36). The narrative underscores how expatriates and tourists profit from the dismal state of things in the country. For instance, the owners of the Dutch shrimp company where Malika works pay the pickers pittance; Zineb's husband and other fishermen accuse the Spaniards of 'pillaging the Moroccan coasts by fishing with illegal nets' (80). The tourists threaten the natives like second-class citizens in their own nation. Moroccan's objectification is especially pronounced along gender lines. Women's bodies then become the battlefield for European men's objectification, victimization and eroticism, as depicted in the text.

Fate plays a huge role in Azel's degradation. Like Erendira, by chance, Miguel witnesses Azel being beaten by Al Afia's thugs and he comes to his rescue. From the disguised philanthropist move, Miguel hunts Azel until he becomes his "mistress". Eventually, Miguel gets Azel his papers and he is able to leave Morocco for Spain but at a great price. Miguel and Azel's relationship is a parasitic one. Azel is the plant, and Miguel, the parasite. Miguel symbolises the coloniser and Azel, the colonised. Azel becomes a sex object in the hands of Miguel and nothing more. Miguel's predatory relationship with Azel will eventually lead to a chain of events that will culminate in Azel's death. Exploitation dominates the relationship between Miguel and Azel, just like it dominated the coloniser-colonised relationship during the colonial enterprise. Frantz Fanon's submission on the nature of the coloniser suitably describes Miguel:

The oppressor, in his own sphere, starts the process, a process of domination, of exploitation

and of pillage, and in the other sphere the coiled, plundered creature which is the native provides fodder for the process as best he can, the process which moves uninterruptedly from the banks of the colonial territory to the palaces and the docks of the mother country (1963:51)

Miguel is the quintessential coloniser; to Miguel, Azel belongs to him, body, soul and spirit, all because he brings him to Spain. He initiates the process of having Azel come under his tutelage, but when he addresses his guests, he tells them: 'My friends, I'm delighted to present my latest conquest to you: the body of an athlete sculpted in bronze, with a piquant soupçon of femininity... Azel is simply a most beautiful object, an object to tempt every eye...' (89). Thus, in Barcelona, Azel finally lives in the Spain of his dreams but he loses his very essence. Azel is twice colonised, enslaved and demoralised. On both sides of the Straits, Azel experiences pain, disillusionment and systematic abuses, his body, a viable site **for persistent psycho sexual abuses** (Idrissi Alami, 2013).

While Marquez mostly absolves the colonised of all blame, Jelloun underscores the colonised's complicity in his gory affairs. Azel, Samza and Lalla Zohra, Azel's mother are complicit in Azel's objectification at the hands of Miguel. Azel, his sister and Lalla Zohra, their mother had hoped that their family would only exploit Miguel's generosity at a little or no cost to their overall wellbeing. Even when the mother suspects Miguel's intentions, she is silenced and enticed by his wealth. The first time Azel returns from Miguel's place after spending two weeks, he comes back with more food than Lalla Zohra had seen in a season. Miguel's driver, Khaled, brings in huge baskets of provisions, all the fruits and vegetables of the season plus half a sheep and several large sea bream. Lalla Zohra at first convinces herself that Miguel must be interested in Kenza and not Azel. Later on when Kenza tells her that Azel, not herself, is the object of Miguel's affection, Lalla Zohra comforts herself with thoughts of her family's eventual liberation from poverty. To her, Miguel, whom she mistakes for an ambassador is a stroke of good fortune, appearing just when she thinks her labour over her only son had been a waste. Azel's father who worked in a cement factory had died before Azel could recognize him.

Lalla Zohra had to raise Azel and Kenza with little help, while she worked as a smuggler. All the while she slaved and smuggled goods from Ceuta to sell in Tangier in order to cater for her children, it was her dream that Azel would become a doctor or an important official, and then he would marry a girl from a good family. Her dreams which had been deferred must now be redefined. The dream must be edited to erase the part that featured a “girl from a good family”. To her, Miguel is the magic link to the fulfilment of her age-long dream.

Just as all that Erendira knows at the hands of her grandmother was pain and more pain, Azel's degradation only worsens with the passage of time. In Spain, Azel is disillusioned and he sees Miguel for who he is- an exploiter. To Azel's perceptive mind, the affair with Miguel was his last card at leaving Morocco and his final chance at accomplishing his goals. While Azel had a vague idea of what Miguel's favours would cost him, he simply goes ahead with the affair since he reasoned that it was the safest route out of Morocco. The narrator tells of how his days and nights were consumed with thoughts of leaving so much that he suffers from insomnia. Unfortunately, in Spain, with Azel, Kenza and Lalla Zohra, Miguel assumes the role of the Europeans that Chinua Achebe alluded to in the seminal essay 'The Novelist as a Teacher' (1975:45). Miguel is the quintessential European acting on the behalf of God, rescuing the El Arab's family from their long night of savagery, poverty and hopelessness. Miguel's “civilising” mission entails the domestication of Azel while he “helps” him:

Miguel had never considered the differences in their ages and cultures to be a problem. He saw Azel as a lost young man, destined to wind up among the dregs of Tangier in spite of his diplomas and intelligence. The boy was appealing and aggravating in equal measures, an incoherent collection of opposites with a distinct penchant for laziness, a readiness to coast along. (87)

From the day Azel steps into Spain, Miguel makes it clear that Azel belongs to him. Miguel as an imperialist that he is, subjugates Azel, mapping out his

boundaries and responsibilities. From the start, Miguel treats Azel not as the partner as but as an object, a tool to satisfy his sexual orgies. He is quick to point out who was in charge; the colonizing Self is quick to announce to the colonized Other that the nature of the relationship is that of a subordinate to a boss, an inferior to his superior. Fanon writing in *The Fact of Blackness* relates how the coloniser conditions the colonised to see himself as the inferior. Miguel's racist attitudes engender Azel's feelings of emptiness and inferiority, since "the feeling of inferiority of the colonized is the correlative to the European's feeling of superiority" (Fanon 1967:69). Additionally, since it was Miguel who brought Azel to Spain, he ensures that Azel exists only for him and does his bidding, just in the same way the colonial system as Nimet Karadağ (2015) relates both desired to have control over all aspects of the native's life, and developed strategies that caused disruption in the colonised's life.

Unlike the sparse representation of the impact of Erendira's traumatic experiences on her psyche, Jelloun presents how Azel's psyche fully bears the impact of Miguel's attitudes and actions. Over time, Azel falls apart psychologically, experiencing a crisis of being after a show organized by Miguel. At the event, Azel is paraded before about thirty people invited by Miguel. The theme for the party of shame is 'The Orient: Think Pink!'. Miguel dresses as a vizier of the Arabian Nights while he orders Azel to wear "a caftan, a wig that was almost red, a belt embroidered with gold, babouches, and a veil"(88). Miguel gets his guests drunk before inviting Azel to 'perform' before them. Before the show, a terrified, Azel rushes to 'his mirror but saw only his own face, so tired and drawn it was almost a mask (88). At Miguel's circus show, Azel is called all sorts by Miguel's guests. Some call him "a lovely statue", some "a perfect mélange – half woman, half man", others referred to him as the "The loveliest catamite of the Maghreb" (88). During the show, Miguel parades Azel as his conquest, to the abject and complete humiliation of the latter:

...Seizing Azel's hand, he addressed his guests. 'My friends, I'm delighted to present my latest conquest to you: the body of an athlete sculpted in bronze, with a piquant soupçon of femininity. Quite a stud! Educated, but familiar as well with

the underworld of Tangier, that city of bandits and traitors. Neither bandit nor traitor, of course, Azel is simply a most beautiful object, an object to tempt every eye. Just look at his magnificent skin! You may touch it. Get in line, but don't push, he's right here, he's not going anywhere. Run your hand along his hip, for example, and do restrain your impulses. He belongs to me, and I won't have any fighting over him!' Miguel was holding Azel firmly by the hand while the guests filed past him, one after the other, pretending to caress the young man (89)

To completely shatter Azel, Miguel orders him to dance like a whore. After the event, Azel does not remain the same again.

Just like Erendira's grandmother does to Erendira, in an ascending order, Miguel orders Azel to do one humiliating task after another. To cap it all up, Azel is locked out. He is forced to watch a group of musicians who arrive around two in the morning, hired by Miguel to copulate, not to sing. When Azel makes an attempt to flee upstairs, he finds the way barred a bouncer employed by Miguel. 'Sensing the trap Miguel had set for him, Azel tore off his wig, scrubbed his face, and went off to hide in a far corner of the kitchen, where he fell asleep like a forgotten child amid the crates of food and the empty bottles' (89). After the gory show, Azel's whole being is flooded with shame. Thereafter, an overwhelming sense of shame corrodes Azel's psyche. Azel suffers racial shame, sexual shame, and class shame. Azel's whole being thereafter embodies shame- defined by Sandra Bartky (1990:85) as 'the distressed apprehension of the self as inadequate or diminished'. At every juncture of Azel's objectification, shame is a constant companion. The three features of psychological oppression connected to self-injury: self-loathing and intra-self fragmentation, bodily objectification and shame over acting out one's agency, as identified by Alycia LaGuardia-LoBianco (2019) play out in Azel's case. Azel seeks to flee the stressors and sites of his traumatization by leaving Miguel, the morning after his dehumanization but he cannot, because 'he had nowhere to go' (90).

Azel's physical and psychological, just like Erendira's, triggers an identity

crisis as well as the alterations of consciousness. Judith Herman (1992) elucidates that the dialectics of trauma gives rise to complicated, sometimes uncanny alterations of consciousness. Azel tells Gabriel Lemerveilleux, a French doctor in Barcelona that his tribulations are psychological not bodily, 'it's not physical – it's my head that's screwed up, I feel lost, my self-confidence is completely gone, I'm done for, so ashamed...'(173). He exists like one who is floating through life. Trauma by its very nature transforms, almost always negatively. His sense of identity is wounded by his experiences. He writes that the version of himself in Spain is one that he is ashamed of: "I'm ashamed. I don't feel proud of myself. O dear country, if you could see what I've become!(70). He recounts that whenever "Miguel touches me I close my eyes, I leave, abandoning my body to him: I go off for a stroll, I pretend, I fake it, and then I awaken, get up, and can't face myself in the mirror, I'm so humiliated..." (70). Azel's sense of self-worth completely crumbles after he is forced by Miguel to have sex with "a gorgeous woman who was actually a guy" in the presence of his Brazilian friends. Miguel goes on to ask Azel to piss on the transvestite and satisfy him in every way possible. Afterwards, Azel becomes too devastated. He tells Kenza, "I'm dirt, worthless, no self-respect at all" (153). He longs to embrace death and thinks of throwing himself under the bus, to stop the pain in his being, "like needles playing with my heart, my liver, and gripping pains" (154). Expectedly, Azel spirals down till he reaches the abyss which death is. He becomes depressed, leaves Miguel's without his papers and in order to evade deportation, he becomes an informer for the Spanish police. Unlike Erendira who escapes her grandmother alive but with a wounded psyche, the police find Azel dead, "his throat cut, his head in a pool of blood. The Brothers had slaughtered him like a lamb sacrificed for Aïd el-Kebir" (210).

In conclusion, Azel and Erendira's fate can be likened to those of the shrimps and the shrimps shellers- devalued, exploited and consumed depicted in Jelloun's *Leaving Tangier*. The stories told in Gabriel Marquez's *The Incredible and Sad Tale of Innocent Erendira and Her Heartless Grandmother* and Ben Tahar Jelloun's *Leaving Tangier* are stories of individuals roped up with the stories of their nations. Their histories are those of their nations- sacked, plundered and wounded. The narratives exemplify the role the Europeans in the

state of affairs in the Third World state, in order rewrite the grand narratives, thereby underscoring afresh, the atrocity that underlined the imperial agenda. The wounded and disoriented Erendira, and the lifeless Azel are reminiscent of the socio-political and economic state of many Third World countries. Erendira at the culmination of the story is a wreck, one that might never be whole again. She is a cripple who would always depend on another, in the same way that Third World states are economically, politically, culturally, socially and educationally dependent on the developed nations. Hapgood (1965: 176) affirms that the end of colonial rule did not end foreign influence in Africa, it only changed some of its forms. Indeed, the scars of the wounds got from colonization yet bleed. Third World countries have been greatly wounded by colonization, and the activities of the rulers of the post-independent states, have not bettered the lot of many Third World nations. While Gabriel Marquez effectively employs magical realism to relate the story of naïve Erendira- Third World countries and her callous grandmother- all the erstwhile colonial masters, Jelloun employs realism. Realism affords Jelloun opportunity to vividly portray events and feelings in order to emphasize the atrocious deeds of the colonial enterprise and how the colonized subject is implicated in his oppression.

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IMPACT OF TAIWAN ON INDUSTRIAL DEVELOPMENT IN SOUTH EASTERN NIGERIA 1970-2015.

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Abstract

It is a truism that industrialization holds the key to the socio-economic progress of any society. The paper examines the processes that led to the gradual transformation of South Eastern Nigeria into industrial hub a decade after the Nigerian civil war (1967-1970). It critically examines Taiwan's contribution to industrial development in post-civil war eastern Nigeria. The study interrogates industrial partnership between Nigerian entrepreneurs and their industrial partners in Taiwan that resulted to transfer of Taiwan industrial technology to south-eastern Nigeria during the period under survey. It concludes that Nigeria's latent industrial potentials can only be realized, if emphasis is placed on technology transfer, industrial production, import substitution and less on exploration and exploitation of natural resources, which have obviously become a curse rather than a blessing to Nigeria.

Nduonofit O. Isana

Introduction

Successive governments in Nigeria since Independent have often expressed the imperative of diversifying the Nigerian economy away from dependence on oil revenue, but all to no avail. But a decade after the Nigerian civil war, some entrepreneurs from South Eastern Nigerian went beyond the song and dance of platitudes about diversification and industrialization to do the deed in reality by commencing industrialization on their own private initiative as astute business people.

Though South Eastern Nigerian towns of Nnewi, Aba, Onitsha, Ariaria were known commercial centers before the Nigerian civil war (1967-1970), they metamorphosed into major centers of international commerce and industrial hub shortly after the civil war.

The Nigerian civil war triggered a forced return to Nnewi, Aba, Onitsha and surrounding towns in the South East by indigenes of the towns who were previously trading in other regions and cities across Nigeria. The forced relocation of the affected south-east indigenous traders who established business ventures in towns and cities across Nigeria and made tremendous progress before the Nigerian civil war but lost all their investments in different part of the country during the civil war increased the tempo of commerce in the south east. The uncertainty that characterized the immediate post-civil war Nigeria, transformed Nnewi, Aba, Onitsha and surrounding towns into booming commercial centers of import and export trade with Taiwan and ultimately, the springboard of industrialization by private indigenous businessmen in collaboration with their Taiwanese partners. Indigenous traders in Onitsha, Aba and Ariaria intensified large scale importation of leather products for making shoes, clothes, stockings and suiting fabrics from Taiwan. Onitsha, Aba and Ariaria became major distribution centers for Taiwan products in the area. In the same vein, Nnewi traders became major importers and distributors of auto parts from Taiwan, such that many came from far and wide to purchase auto spare parts for onward distribution to other parts of the country. The town of Nnewi, initially reputed for the importation of auto parts from Japan in the 1950's and the 1960s became major importers of Taiwan made auto-parts from Taiwan. By the 70s and 80s, Taiwan displaced Japan as

the main foreign partner for South Eastern Nigerian businessmen, because Taiwan manufacturers, to be competitive against Japanese products, offered lower prices and more flexible credit arrangements. (Mbaegbu D. & Ekiabor, E, 2018., 49-62).

Imported industrial manufactured products from Taiwan flooded Nnewi, Onitsha, Aba, Ariaria markets. These towns became major distribution centers for Taiwan products in Nigeria, with huge patronage across the entire country.

On the other hand, Taiwan became a major importer of Nigerian crude oil, cocoa and sesame seed. In the 1970's when Nigeria experienced oil boom, Taiwan patronized Nigerian Brent crude and became one of major contributors to the huge revenue base of the federal government of Nigeria.

During the oil boom era, the government of General Yakubu Gowon commissioned a review committee of the Civil Service Standards and Compensation in 1974, chaired by Jerome Udoji. The commission popularly known as the Udoji Salary Review Commission recommended among other things increase in the wages of public servants, civil servants training, a unified and integrated administrative structure, elimination of waste and removal of inefficient departments and introduction of an efficient civil service on the basis of management by objective. The commission also recommended the establishment of an Ombudsman. The Gowon administration promptly implemented some of the recommendations by increasing the wages of public servants. The result was high purchasing power and increase in the rate of consumption of manufactured goods and services in Nigeria (Udoji, J. 1995).

The increase in the spending power resulted to change in consumption patterns and improved lifestyle. The Udoji salary increment sparked inflation in the country. In a country with low industrial production, imported goods were not enough to meet up with local demands.

Essentials such as motorcycles, television sets, record Changer (Vinyl) set, radio and tape records/ players, cameras, public address system, and other essential household appliances initially imported into the country mostly from Japan, Taiwan, China and Europe were grossly inadequate to meet the demands of the domestic economy.

Secondly, manufactured products from Japan, Western Europe and the United States of America were expensive and beyond the reach of most Nigerians. As more Nigerians acquire motor vehicles, motorcycles, bicycles and other automobiles in the 1970's demands for auto parts increased. Taiwanese manufacturers to be competitive against Europe and Japanese products, offered Nigerian importers lower prices and flexible credit arrangement. As a result of these incentives Taiwan made products penetrated deeper into the Nigerian market.

Nigeria's Economic Crisis of 1980s and the Migration from Trade to Industrialization

As a major crude oil producer, Nigeria benefitted immensely from the oil boom in the 1970s, occasioned by the Organization of Petroleum Exporting Countries (OPEC) oil price revolution of 1973. The Arab oil embargo that accompanied the Yom Kippur war or Arab-Isreali war of 1973, led to sharp increases in the prices of petroleum products. The Yom form Kippur war or October also known as the 1973 Arab-Isreali war, was fought from October 6 to 25, by a coalition of Arab states led by Egypt and Syria against Isreal.

American and western powers support for Isreal during the war had led Arab oil producers to embargo oil shipments to the United States and some Western European Countries, causing international increase in the price of crude oil. This resulted to tremendous increase revenue accruable to the federal government. From a few hundred million dollars before 1973, Nigeria's oil revenue rose dramatically after 1973 standing at N4.733 billion in 1975, N7,00 billion in 1977, and N9.855 billion in 1981 (Ogwu, UJ & Olukoshi, A. 2002). Although this revenue boom resulted in the dramatic increase in the tempo of economic activities in the country, it was hardly employed to redress the host of structural distortions that underlay the post-colonial pattern of development in the country.

Sadly, successive military regimes in Nigeria failed to judiciously utilize the surplus oil revenue of the 1970s to engender sustainable growth and development in the country. The sudden collapse in the early 1980s of crude oil prices in the international market resulted to sharp revenue decline for Nigeria.

The country could not meet up with her financial needs. This negative development in the international oil market triggered severe economic crisis in Nigeria. The Nigerian economy was characterized by protracted declining capacity utilization in the real sector and collapsed social infrastructures. The country experienced chronic budget deficit, acute unemployment, high import dependent profile, capital flight, high domestic and external debt, exit of foreign investments, collapse of agricultural sector and high poverty rate among Nigerian's.

The economic crisis which began during the administration of President Shehu Shagari (1979-1983) became intractable.

As demands for imported products from Taiwan increased in the late 1970s, the pattern of imports that had prevailed since the oil boom started could no longer be sustained. The end of Arab oil embargo and the resultant oil glut in the international market plummeted the foreign exchange earnings of Nigeria to a record low. Inflation accelerated rapidly. The real income of workers and peasants were undermined as the prices of basic commodities escalated beyond their reach. To worsen matters, most importers were unable to obtain foreign exchange to import enough goods to meet local demands. As foreign exchange scarcity hit the Nigerian economy, importation became increasingly expensive. This development prompted entrepreneurs from South East-Nigeria to innovate the idea of partnering with Taiwan industrialists to replicate Taiwan industrial model in the South Eastern towns of Onitsha, Nnewi, Aba and Ariaria. This partnership was meant to promote import substitution and backward integration in the industrial sector of the Nigerian economy. Under the arrangement, which began in 1976, Taiwan partners supplied Nigerian entrepreneurs with industrial machines, technicians for installations and training of Nigerians. Profits that accrued from the joint ventures were shared according to agreed terms. The partnership between Nigerian entrepreneurs and their Taiwan partners proved eminently successful. Taiwan assisted cottage industries sprang up in Onitsha, Nnewi, Aba, Ariaria and surrounding areas in the early 1980s.

Nigerian importers of Taiwan goods migrated into local industrial production of auto spare parts, electronics, household appliances, office equipments and

other essential products, motorcycle and electronic assembly plants with technological support from Taiwanese partners. As noted by Balasa Bela, indeed, in one region of Nigeria, where education has long been valued, local entrepreneurs have been importing and adapting used machinery from Taiwan in order to produce locally the products they formally imported from Taiwan companies (Balasa Bela, 1981). Some of the Taiwan aided industries included, Tatung Electronics, Cutix Plc and Adswitch Plc, founded by Engineer Ajulu Uzodike, which manufactured electric cables and allied products, Ugo-Obinaya ventures, Ngobros industries, Chief Cletus Ibeto (manufacturing products such as marble, batteries, brake pads and lining) International Feed Mills for animal feed, Chicason industries. Emmalex and Sons Ltd, Jetac, etc.

The growth of the industrial sector in South Eastern region of Nigeria in the 1980s was likely a fruition of efforts between Nigerian entrepreneur and their partners in Taiwans. This submission is premised on the fact that most cottage industrial that sprang up in Eastern Nigeria during the period originated from Taiwan. Just as Taiwan was able to expand her industrial production during the 1960's following Japan's technology curve and product cycle, often purchasing second-hand equipment and machinery from Japan, as well as adopting a technology policy that promoted diffusion and adaptation (Brautigam, D. 1994), Nigerian entrepreneurs in the late 1970s equally imitated Taiwan's model as a catalyst for industrial development in Nigeria.

Industrial machineries, technology and skilled labour engaged to jumpstart industrial production in Nigeria, especially in eastern Nigeria in the 1970s were sourced from Taiwan. Most of the industrialists had previously imported those products from Taiwan into the Nigerian market, but due to high demands and cost effectiveness, they imported used industrial machineries and factory equipments from Taiwan to kickstart the production of those items in Nigeria. Some engaged in partnerships with their Taiwanese counterparts. Skilled Taiwanese technicians with technical know-how in industrial sector, were brought into the country to adapt imported processes for local conditions. Some of the businesses in Nigeria were joint venture partnership between Taiwan industrialists and their Nigerian partners. The technicians from Taiwan assisted

in training Nigerians on the installation, application and operations of the Taiwan industrial machineries.

The Taiwanese also tutored Nigerians on how to assemble completely knockdown engine equipments, and general processes of manufacturing.

Gains of Nigerian-Taiwan Industrial Partnership

The partnership between Nigerian entrepreneurs and Taiwan partners launched the south east region of Nigeria into manufacturing and ultimately exporting, economy, with the resultant improvements in the general welfare and living standard of the people.

Industrial success in south-eastern Nigeria was achieved through strategic planning by citing particular industries in areas with comparative advantage, addressing and designating it as priority areas. Accordingly, Nnewi, earlier known for importation of auto parts, established auto parts manufacturing clusters. Aba reputed for clothing, shoes and fabrics focused on industrial production of shoes, suites and tailoring accessories such as needles and threads. Onitsha concentrated on the manufacturing of rubber and metallurgical products. These industrial ventures proved eminently successful.

Within a short period, factories, electronics and motorcycle assembly plants sprang up in Nnewi, Abatele, Onitsha and Aba and its environs. Products from the factories flooded

Nigerian markets and reduced importation of those items previously imported into the country. Apart from ensuring readily availability of cheap industrial products, the expansion of the Taiwan assisted cottage industries in eastern Nigeria assisted in no small measure in stabilizing the naira during the late 1970's and early 1980's.

Tatung electronic products were assembled in Nnewi, in present day Anambra and Orio in Pounds Roads, Aba. Nigerian entrepreneurs imported completely knocked down parts from

Taiwan and assembled them in Nigeria. As a result of this development, ownership of television and record changer sets in Nigeria increased

tremendously in the 1970s and flowed into the 1980s. For example, Emmalex International Company owned by the late Chief Emeka Obineche obtained import license from the federal government of Nigeria and partnered Tatung Electronics in Taiwan to assembled Tatung Black and white television in Nnewi Nigeria in 1977. Within a space of two years, the company assembled more than five thousand pieces of Tatung television. The products were highly patronized by Nigerians. The company also exported the product to neighbouring West African countries of Benin Republic, Togo and Ghana. Tatung black & white television product was highly patronized by Nigerians and even neighbouring countries due to its high quality and durability.

The cottage industries that came into existence in south eastern Nigeria reduced pressure on the foreign exchnage market. Availability of locally manufactured products promoted import substitution in the country. Industrial products previously imported into the country were now manufactured locally and equally exported to neighbouring countries to earn the much needed foreign exchange for Nigeria.

The transition from import to manufacturing and export economy in the south east created employment opportunities for thousands of Nigerians engaged in the chains of production, distribution, marketing and export of industrial products during the period of our study. The partnership with Taiwan resulted to incremental acquisition of technical skills in industrial technology by many indigenes of the area. The multiplier effect of this development in the manufacturing sector of the Nigerian economy was a sustained rise in labour productivity and consistent technical progress.

The industrial collaboration between entrepreneurs in Eastern Nigeria and their Taiwan partners played a key role in social change in south eastern Nigeria due to population movements urburnization and development of new towns around areas where industries were located. Industrialization is sometimes construed as a dominant element ina set of changes, such as urbanization and rationalization, which combine in a broader evolutionary transformation in what is clearly characterized as the processes of modernization (Berg 1979:6) Most features of modern society are traced to the influence of industrialization. The rapid transofmration of south eastern towns of Nnewi, Onitsha and Aba

into major urban centers in the south east with huge population was a product of the private sector driven industrial partnership between indigenes of the area and their Taiwan partners during the period of our study.

It is pertinent to note that, while the south east entrepreneurs made tremendous private effort in building industrial and technological capabilities of the region, lack of government support, poor infrastructural facilities, epileptic power supply and poor capital base hindered the private sector driven industrial collaboration between nationals of the two countries to a large extent.

The failure of successive governments to construct motorable roads to industrial site made it difficult to evacuate finished industrial products to the market. The poor state of road infrastructure in the south east made distribution of products difficult. Some of the road destroyed during the civil war were not reconstructed after the war. This development affected the revenue base of the affected industries. Some of the industrial firms who could not cope with the harsh operational environment folded up.

The poor state of power supply in the south east inflicted a terrible blow on the modest industrial experiment. In the absence of public power supply, most of the industrial cluster operated on private power generators. This development increased the cost of production and made some of the ventures less profitable. Some Taiwanese partners withdrew their investment.

Poor capital base and lack of public credit facilities to support industrial production also affected the south east industrial partnership also affected the south east industrial partnership with Taiwan. Industrial production requires huge capital investment. The inability of government to provide financial incentives to industrial tempo of the industrial experiment in the south east. Excessive taxation by government at all levels constituted a serious drawback to the industrial effort. Some industrialists who could not cope reverted to importations from Taiwan and China to stay afloat in business.

In the late 1980's, the military government of President Ibrahim Babangida came under heavy criticisms from western powers on accounts of human rights violations and refusal to implement democratic governance in the Nigerian polity. The United State America and its western allies withheld economic aid

and other palliatives earlier promised the regime. This development inflicted untold economic hardship on the populace. The government adopted Structural Adjustment Programme (SAP) to tackle the economic problems. The implementation of the SAP policy inflicted hardship on Nigerians.

As part of its survival strategy, the Babangida administration adopted the “Look East” foreign policy. Apart from its extensive engagement with the Peoples Republic of China (PRC), Nigeria also sought to cultivate extensive ties with Taiwan in trade and investment as well as developing co-operation in science and technology, environment issues and people to people exchanges. In a bid to widen the scope of the existing mutually beneficial trade relations, both countries signed a Memorandum Of Understanding (MOU) to setup trade missions in Lagos and Taipei respectively, in November 1990. The Trade Mission of the Republic of China (Taiwan) was established in Lagos, in April 1991. Nigeria equally set up a trade mission office in Taipei, Taiwan in November 1992.

The military take over of power in 1983 and Babangida's counter-coup of August 1985, compounded the crisis. The Western Powers suspended economic aid to Nigeria alleging poor human rights records and undemocratic practices. The adoption of the economic policy of Structural Adjustment Programme (SAP) by the Babangida administration to solve the myriad of economic problems that bedeviled the country inflicted more hardship on Nigerians. The exploration of solution to the protracted economic crisis led to the official adoption of economic diplomacy by the Nigerian Military Government of General Ibrahim Babangida, as the focal point of Nigeria's foreign policy. Nigeria's commitment to the pursuit of economic diplomacy was first officially and formally stated in June 1988 by Major-General Ike Nwachukwu in his first policy address as Nigeria's Foreign Minister. This paradigm shift was earlier opined by Gabriel Olusanya, the then Director General of Nigerian Institute of International in 1987, at a Conference of Economic Development and Foreign Affairs, who similarly stated the necessity for a more direct linkage to be established between Nigeria's domestic economic requirements and its foreign policy, with a view to ensuring that the latter served the needs of the former more systematically (Gabriel Olusanya, 1987). The

authors of the Nigeria's programme of economic diplomacy, during the Babangida's regime reasoned that, employing foreign policy for the purpose of achieving domestic economic well-being will not only entail the re-ordering of the country's priorities in the global arena but also the careful cultivation of the friendship and goodwill of the leading western countries. As stated by the then Foreign Affairs Minister, Major General Ike Nwachuckwu in an address to newly appointed Nigeria Ambassadors of the Ministry of External Affairs in 1991; The ball-game today in international relations is self-interest and economic development... in your utterances and in your behavioural pattern, please remember that Nigeria is a developing country. It needs support from the International Community and that support can only come when you can win the confidence of those whose support you seek (Ike Nwachukwu, 1988).

It was in furtherance of the new foreign policy of economic diplomacy adopted by the Ibrahim Babandiga's administration that necessitated the decision by Nigeria to officially engage with Taiwan for the first time, since attainment of independence from Britain in 1960. As the Babangida's government succinctly stated economic diplomacy is all about the promotion of export trade, investment, increased financial assistance from friendly countries to serve Nigeria's domestic economic needs. The establishment of partial bilateral ties with Taiwan removed obstacles to trade, visa procurement and opened doors of opportunities to Taiwan investors in the country.

Conclusion

The South East region of Nigeria became the most industrialized region in Nigeria in the post-civil war era and beyond. The success story of industrialization in the region owed much to the collaborative effort between Nigerian entrepreneurs and their Taiwan partners. The partnership led to the transfer of industrial technology from Taiwan to Nigeria and acquisition of industrial technology skills from Taiwan, industrial production and import substitution to a large extent. This unique partnership enabled entrepreneurs from the south east who were predominantly importers of manufactured products from Taiwan, Japan, Europe and America, to imitate Taiwan industrial know-how in south east Nigeria. by committing themselves to a gradual transition from trading to manufacturing. Conscious of the fact that

industrialization requires large investment of money in machinery factories and distribution networks, the south east industrialists imported fairly used industrial machineries from Taiwan at reduced cost, some by hired-purchase, to kick-start industrialization in south east Nigeria. The industrial partnership produced fruitful results. It is a truism that some companies that emerged from the partnership have grown to be quoted in the Nigerian Stock Exchange (NSC). The industrial partnership between Nigerian business men and their Taiwan partners engendered import substitution, created numerous employment opportunities and ultimately helped in stabilizing the Naira, during the oil glut and the attendant economic crisis of the 1980s. Nigeria made manufactured products from the south east, which were even exported to neighbouring countries like Benin, Togo, Thona, Cameroon, became a good source of foreign exchange for Nigeria.

The success story of industrial partnership between Nigerian industrialists and their Taiwan partners helped in stabilizing the Nigerian economy during the period. The entrepreneurial success of the south east peoples no doubt impacted positively on the Nigerian economy as their entrepreneurs activities yielded positive fruits for the Nigerian economy.

Industrialization remains the hallmark of national and global development in the 21st century. It is widely seen as the major means through which societies are transformed from poverty and backwardness to more advanced and sophisticated technology driven entities.

It is a known fact that since attainment of independence on October 1st 1960, Nigeria has found it exceedingly difficult to achieve economic growth through industrialization. The success story of industrial collaboration between Nigerian businessmen and their Taiwanese counterparts shows that just like Taiwan that imitated Japans industrial breakthrough to become an Asian tiger, Nigeria. In the quest to grow the industrial sector of the Nigerian economy, Nigeria should under-study industrial production in advanced industrialized developed countries of the world to engender skills and technology transfer, with the ultimately goal of import substitution, employment generation and foreign exchange earning for the country.

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NEXUS OF ETHNO-POLITICAL CONFLICT AND PROLIFERATION OF SMALL ARMS AND LIGHT WEAPONS IN NASARAWA STATE OF NIGERIA

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Abstract

Nasarawa State is one of the most ethnically diversified states in the Nigerian Federation. Thus, ethnic tensions over means of livelihoods have remained a socio-political cum economic challenge since its inception. The struggle over economic and the related political spaces by the various ethnic groups have brought about protracted and seemingly intractable ethno-political conflict in the state, lingering for many years, with backgrounds that even predate the creation of Nasarawa State. Small Arms and Light Weapons (SALW) have been useful tools of inter-group violence for the intended defeat of their opponents. The role of SALW in the conflict have sometimes made it seem to be responsible for the conflicts. This study, therefore, undertook to highlight the link between the conflict and the circulation of SALW in the state, using purely qualitative methods which involved the use of secondary sources. It was discovered that SALW and their proliferation are not the causes of the conflicts experienced in Nasarawa State; that while access to arable land, the associated political positions, and any other related economic resource are the main causes of the conflict, SALW and their proliferation simply aid the persistence of the conflict. It was concluded that while there is need to proactively control the causes of the conflict, the circulation of SALW should be highly curtailed in the area through the collaboration of all stakeholders in the state and Nigeria at large. It was recommended that the national Government should work with its relevant security agencies to strategically mop up the SALW that are already in circulation in the state and its environs as much as possible, while collaborating with all stakeholders to proactively reduce or even eliminating the causes of tension between and among the ethnic groups in the state.

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Keywords: Conflict, Ethnic Conflict, Ethno-political Conflict, Proliferation, Small Arms and Light Weapons.

Introduction

Nigeria is one of the most culturally and ethno-linguistically diverse countries in the world with over 250 heterogeneous ethnic groups (Salawu and Hassan, 2011), that constitute its population of nearly 200 million people (Worldometers, 2021), which are located in the 36 states and Federal Capital Territory of the country. These administrative divisions are further divided into 774 local government areas meant to take governance and development to the grassroots. In addition to these administrative divides is the socio-political differentiation of the population of the country by religion, a factor that has created even greater separation between and among the different cultural and ethno-linguistic groups within the country. While the religious preference in the northern part is Islam, the southern part of Nigeria is predominantly Christians, even though other minor religions, including traditional religions, co-exist with them (Chuma-Okoro, 2011; Aniche, 2002). These two major religions combine with the mode of administration of the country and the resultant adverse situations like abject poverty, ineffective security systems, lopsided distribution of national resources, and feelings of envy and anger to cause or sometimes contribute to the occurrence of endemic conflicts in almost all parts of Nigeria (Fwatshak, 2016; Osaghae, 2011; Aniche, 2002).

Those who feel marginalised, frustrated, and excluded in the management of the country's political and economic affairs have often mobilized, with Small Arms and Light Weapons (SALW), against those they perceive as their oppressors (Akpah, 2017; Okafor, Okeke & Aniche, 2012). This has often brought about widespread feeling of insecurity, resulting from the failure of the policing structure and other security organizations meant to maintain law and orders. Beyond the feelings of insecurity is the resultant cycle of violence, which constantly threatens the security of lives and property in Nigeria. Since 1999, over 10,000 persons have lost their lives and property to ethno-political clashes involving the use of SALW within Nigeria (John, Mohammed, Pinto & Nkanta, 2007; Nte, 2011). The proliferation of SALW even worsens the situation by ensuring constant availability of tools of violence in ethno-political conflicts and organized crimes, thereby endangering human security, prolonging and exacerbating conflicts, impeding aid to civilian populations, and slowing down economic

development(Abiodun, Ayo-Adeyekun, Onafowora, Nwannenaya, 2018).The said proliferation has been aided by the spate of globalization, international network of foreign terrorist groups, organized trans-national crimes, and porous national frontiers(Bowsher, Patel, Boyle, Sullivan, 2018; Adesina. 2014; Louise, 1995).Nasarawa State is among the states of Nigeria that have been mostly affected by ethno-political conflict aided by widespread circulation of SALW. Unfortunately, there is paucity of literature on the effect of the proliferation of SALW on ethno-political conflicts in Nasarawa State. Therefore, the current study is set to investigate the impacts of the proliferation of SALW on ethno-political conflicts in the state, hoping to meaningfully contribute to the general body of knowledge on the phenomenon. Thus, this paper highlights the links between the experienced violent conflict and the availability of SALW in the state.

Theoretical Framework

The theoretical underpinning of this paper is anchored on the assumptions of the Intractable Conflicts Theory, especially because, in tandem with the implication of the term “intractable conflict”, the ethno-political conflicts and the consequent crisis of development in Nasarawa State of Nigeria have defied every attempt towards their resolution. The assumptions of the theory, according to its major proponent, Northrup (1989), include that intractable conflicts defy resolution, even with the application of the best techniques of conflict resolution; that intractable conflicts are stubborn, protracted, destructive, resolution resistant, intransigent, grid locked, identity based, need based and complex in nature; that even though intractable conflicts are usually harmful, the associated parties are often unable to extricate themselves from the unfavourable conditions, whether by self-help or with external assistance; and that the cost of getting out of such conflicts is always greater than what it takes to cope with it. These assumptions find relevance in explaining the nature of ethno-political conflicts in Nigeria, including Nasarawa State. This is in the sense that, in Nigeria's experience, the contending ethnic groups are naturally impelled, by the usual indivisibility of their core interests, to perceive the successful and total defeat of their opponents in inter-group conflicts as fundamentally necessary for the achievement of their survival-related goals. The contestable claims and emphases on primacy of the divergent ethnic values, by each or any of the opposing ethnic groups, by their ethno-political leaders, aggravates the conflict by shielding, rather than revealing some basic components of the conflict, which could lead to its resolution. In fact, in most

cases, such deceptive claims are merely used to disguise the economic interests, which are the real causes of the conflict.

This paper contends that the hidden economic interests become political sequel to the struggle to gain or retain access to the accruable benefits of winning the contest. It is on this basis that the ethno-political conflicts in Nigeria and elsewhere become intractable. The consciousness of the contending groups about the economic undertones of their claims often help to preserve and escalate the conflicts. Any attempt to successfully resolve them must, therefore, follow the discovery of the hidden agenda, especially for facilitating negotiations for possible management of the conflicts. Thus, attempt to resolve any intractable conflict must involve some sort of psychological re-orientation of the ethno-political elites and their subjects.

Conceptual Framework

Conflict, Ethnic Conflict, and Ethno-political Conflict

The concept of conflict, as applicable to this paper, is in line with Akpuh and Mavalla's (2021) perception drawn from Cooper (2003) and Swanstrom and Weissmann (2005). Thus, conflict, in relation to people and their desires, is the clash or disagreement and/or the overlapping of people's opposing interests. Such disagreement(s) can be by coincidence or design and can be over intangible (e.g. ideas), tangible (e.g. attitudes), or both interests. Sometimes, conflict can be non-violent, but at other times, it can be aggressive or violent. According to Swanstrom and Weissmann (2005), conflict may become violent when it leads to competition between people and/or groups. Akpuh and Mavalla (2021) and Cooper (2003) suggested that conflict is a necessary and inevitable component of human society, generated by people's pursuit of their insatiable interests, serving for both positive and negative development, it becomes violent as a result of the attempt, by an opponent, to forcefully impose their will on others, especially when the target victim is unwilling to accept the imposition. As suggested by Akpuh and Mavalla (2021), the use of force or compulsion becomes inevitable because it is only when an existing *status quo* is altered that a desired interest can be achieved or made to successfully override the others to any possible extent.

Conflict becomes describable as ethnic conflict or its variants like inter-ethnic, intra-ethnic, ethno-political, or ethno-religious conflict, when people or groups from the same or different ethnic groups contend over their overlapping

interests in the society. In the words of Reuter (n.d.), ethnic conflict is "...a form of conflict in which the objectives of at least one party are defined in ethnic terms, and the conflict, its antecedents, and possible solutions are perceived along ethnic lines. The conflict is usually not about ethnic differences themselves but over political, economic, social, cultural, or territorial matters" (para. 1). Gleaning from Osaghae's (1995) explanation of the concept of ethnicity, ethnic conflict implies any conflict that arises from the "...employment or mobilisation of ethnic identity and difference [*by a party*] to gain advantage..." (p. 11, *emphasis is ours*) over its counterpart(s) by promoting its interests over all others using the ethnic medium. Furthermore, in Akpuh (2021), ethnic conflict is perceived as any conflict that involves:

...two or more groups of people who claim to be of the same ethnic group (sub-ethnic group) or people who are ethnically different from each other in terms of their differing backgrounds, cultures, and interests...In this type of conflict, at least one group defines its ambitions along certain selfish ethnic sentiments and interests... (p. 64-5).

It is important to state that ethnic conflicts are not often caused by ethnic differences. Instead, they often caused cultural, political, social, and territorial matters, which have economic significance to the associated parties. Also, they occur in polities that consist of multi-cultural and multi-ethnically "...societies like Nigeria, Ghana, and Cameroon" (Akpuh, 2021, p. 65). Ethno-political conflict is a sub-type of ethnic conflict in which there is contention and competition over access to scarce resources within the society. In this case, such matters as what consists of equitable allocation of national resources to the differing ethnic units in a multi-ethnic society, when and how the resources should accrue to them, and who allocates the resources, become issues of conflict between and among ethnic groups.

Small Arms and Light Weapons

Small arms and light weapons (SALW) is a nomenclature used to refer to portable weapons and their ammunitions. From a more detailed perspective, the United Nations General Assembly (2006) defined SALW as any man-made portable lethal weapon that have the capacity to expel a shot, bullet or projectile by the action of an explosive, or a weapon that can be converted to function as such. This definition, however, precludes antique small arms and light weapons and their replica. In addition, the Economic Community of West

African States (ECOWAS) Convention on Small Arms and Light Weapons, Their Ammunition and other Materials (2006) defined SALW as weapons that are designed for personal use. The weapons listed to be in this category include firearms and other destructive weapons like assorted bombs, rockets and rocket launchers, missiles and missile systems, mines, different kinds of pistols, rifles and carbines, machine guns, assault rifles, and light machine guns. These weapons are usually designed for personal or small team use. Regarding the nature of SALW, which makes them fit for violent conflict and assorted crimes by individuals or groups, they are relatively cheap, abundantly available, very portable, durable, and extremely easy to operate. These features often couple with their known utilitarian value to make them recyclable from one conflict area to another, thereby exacerbating the occurrence of violent conflict and contributing to humanitarian crisis.

Proliferation of Small Arms and Light Weapons in Nigeria

Proliferation of SALW is synonymous with weapons proliferation. It implies the harmful, illegal, increase in the circulation of portable weapons in a place (Akpuh, 2017; Hazen and Horner, 2007). It is the sudden increase in the number of arms and ammunitions above the legitimate national security needs of a place or country; a situation of ineffective state control of the production, transfer and acquisition of SALW to the point of their circulation being greater than the level of need of the society. Thus, the overwhelming circulation of these portable weapons is usually masterminded and clandestinely executed by some unscrupulous individuals and groups within and outside the place of circulation. Such acts are often a function of selfish economic or political gains. This kind of circulation is usually meant for private individuals (not the government or its personnel and agencies) as the end users (Aver, Nnorom, Ilim, 2014).

Through this process of illegal circulation of weapons, about 650 million SALW were already in circulation around the globe as at 2005 (Milmo and Holt, 2006), with an estimated eight million new guns and 14 million units of ammunition being introduced into the system on annual basis. In West Africa, over seven to 10 million illegal small arms and light weapons have been in circulation, while about three million of the portable weapons have infiltrated the Nigerian territory (Akpuh, 2017; Hazen & Horner, 2007). In Nigeria, SALW are illegally introduced for circulation through the numerous and porous seaports and land borders (Imobighe, 2003). They are also illegally

produced in many places in the country (e.g. Abala, Awka, Calabar, Kaduna, different Niger Delta villages, etc.). These weapons have helped to exacerbate violent conflicts in the country for several years (Akpuh, 2017). For instance, Ibeanu (1999) observed that as at 1999, SALW had increased the lethality, degree of intensity, casualties from violent conflict in Nigeria. It also exacerbated the extent of livelihood destruction and underdevelopment in the country. The portable weapon that cause this menace of teeming insecurity are illegally introduced into Nigeria through outright purchases from international and national arms dealers, sales and rentals by serving and retired security personnel, sales by returning peacekeepers, sales of recycled weapons from decommissioning exercises, oil-for-arms exchanges in the Delta region, and purchase of locally produced craft weapons. Illegal weapons are also obtained through thefts from dealers, armouries and residences, seizures from clashes with other armed groups (Akpuh, 2017; Hazen& Horner, 2007).

The extent of circulation of SALW in Nasarawa State is mindboggling because of its contribution to the escalation of ethno-political conflicts in the state. This is worsened by the inability of the state security apparatuses to ensure adequate protection of lives and property within the state and Nigeria in general. This is why violent crime, lawlessness, and insecurity have been on the increase over the years. Accordingly, the multi-ethnic composition of Nasarawa State has paved way for mutual suspicion, fear, and animosity, rather than cooperation and collaboration for mutual development.

Materials and Methods

The approach of the issues discussed in this paper is purely qualitative. It consists of a desk research analytical method, which incorporated the use of secondary sources of information, structured survey, and interpretive analysis of historical facts relating to proliferation of SALW and its consequences of rising violence and insecurity in the pursuit of ethno-political interest in Nasarawa State of Nigeria.

Brief Description of Nasarawa State

The place called Nasarawa State was one of the native authorities under Benue Province, which was one of the 24 provinces of colonial Nigeria, with its provincial headquarters in Makurdi (Markar, 2004). Nasarawa State is one of the 36 states of the Nigerian Federation. It was created on October 1, 1996 by General Sani Abacha's administration; carved out of Plateau State; shares

common boundaries with Plateau State to the North and Kaduna State to the East, Benue State to the South and Federal Capital Territory (FCT), Abuja, to the West. The state currently has 13 Local Government Areas, which comprise of 35 ethnic groups, including Afo, Agatu, Akye, Eggon, Fulani, Gede, Gwandara, Gwari, Hausa, Idoma, Igala, Igbira, Jukun, Kantana, Kanuri, Koro (Migili), Mada, Nupe, Rindre, Tiv, and Yeskwa (Markar, 2004).

The Nature of Ethno-political Conflicts in Nasarawa State

The Tiv and most other ethnic groups in Nasarawa State are largely farmers, while the Fulani are mostly cattle herdsman. From the earliest times, the farmer ethnic groups and the cattle herders have often competed for arable parcels of land in the area. While the farmers seek fertile lands for crop production, the herders seek the same for grazing their livestock. The two groups, in their competition for arable land perceive each other as threat to their success in seeking to secure their livelihoods. So, while the Tiv accuse the Fulani of deliberately driving their cows into their farms to destroy their crops and farmlands, the Fulani, on the other hand, claim that the Tiv occupy the lands where they should graze their cattle and of ambushing their cows and killing them without provocation. This has created several minor and major clashes, which have been mostly violent and destructive, between the groups (Gyong & Ogbadoyi, 2013). Many times, the contending groups evoke the influence of religion to garner supports from their peers, thereby making the ethno-political struggles, which are purely based on competition for scarce means of livelihoods, to have religious colouration. For instance, the Fulani attack on the Eggon people was purely political, but was deliberately made to appear to have religious undertone. In fact, there were allegations that Fulani herdsman were hired by the Governor of Nasarawa State, Tanko Al-Makura, to lodge a seemingly religious attack on the Eggon people in 2013, even though the motive of the attack was mainly political (Onyeacholem, 2013).

Linking Ethno-Political Conflicts and the Proliferation of Small Arms and Light Weapons in Nasarawa State

The ethnic conflict in Nasarawa State is obviously caused by the competition over “who gets the scarce means of livelihoods (i.e. fertile arable land), when, and how”. This economic cum political dimension is what makes it adequately describable as ethno-political conflict. Therefore, SALW cannot be said to be the cause of the conflict, especially since the struggles between and among the ethnic groups are not over weapons. Nevertheless, the massive availability and

access to these portable weapons have been identified as a major contributor to the intensification of the conflicts. This is because, the weapons serve as effective means of confronting their opponents with threats and actual application of violence in the process of seeking to undo one another for the protection of their selfish interests. Moreover, the supplies sometimes come from the governments of neighbouring states for political reasons. When the weapons are so supplied, matters that could have been peacefully negotiated and resolved become escalated into violent armed conflicts, which may even become protracted and intractable. They mostly become intractable because of revenge. Motivated by the availability of the effective means of violence (i.e. SALW), the chain of attacks and counter-attacks have remained virtually endless. While the proliferation of SALW persists in Nasarawa State, the level of criminal acts have remained high. According to Ibrahim (2003), ethnic groups in Nasarawa State take to arms for fear of the other actors. They acquire arms because others do, creating tension-filled cycle of escalating arms. Proliferation of small arms and light weapons generates a climate of fear and culture of ethno-political violence in Nasarawa State that can remain perpetually unabated.

Concluding Remarks

In conclusion, proliferation of SALW is not the cause of the ethno-political conflicts experienced in Nasarawa State. Rather, the persistence of the conflict, the pressing need to win or defeat the opponent in the conflict, especially for protection of selfish interests (which is the indivisible component of the conflicts), and the obvious inevitability of the use of superior violence for intimidating and disarming opponents are the factors that promote the proliferation of SALW in the state. So, while contention and competition over access to arable land and political offices cause the ethno-political conflicts, the need for victory over the rivals and their interests couple with the utilitarian value of overwhelming violence in the process of achieving the needed victory, to promote the quest for SALW and their associated ammunitions as the necessary tools for achieving the needful violence in the struggles. The small size and lightweight construction of the weapons and their ammunition usually couple with the relatively low cost of their acquisition and their simplistic operation designs to make them preferable weapons in ethno-political conflicts in Nasarawa State and beyond. As long as the causes of the conflict persist in the face of teeming availability of SALW, there will always be the problem of ensuing retaliation of attacks, making the conflict remain

protracted and intractable, defying resolution attempts. Therefore, decisive action needs to be taken by the national government of Nigeria and the policy makers in tackling the root causes of the ethno-political conflict in Nasarawa State, alongside effective limitation of the circulation of SALW in the state and its neighbourhoods.

The following recommendations were, therefore, made for managing the ethno-political conflict in Nasarawa State. First, Nigerian Government, at all levels, should intensify efforts towards effective limitation of illegal circulation of SALW in Nasarawa State and the country at large. Secondly, in achieving the foregoing, government at all levels should endeavour to equip, appropriately, the security agencies for the expected task of limiting the circulation and effects of SALW on the ethno-political conflict in Nasarawa State. Third, the national Government should work with its relevant security agencies to strategically mop up the SALW that are already in circulation in the state and its environs as much as they can. Finally, the Government should collaborate with all stakeholders in the ethno-political conflict in the state to work proactively towards reducing or even eliminating the causes of tension between and among the ethnic groups in the state, especially as regards the allocation of land and water resources for farming and livestock production. Where violent conflicts have already occurred and/or are in progress, the stakeholders should promptly respond to them from neutral grounds, which can encourage the development of trust and cooperation in the conflict resolution process.

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HOW TO HANDLE VARIOUS WRITTEN SOURCES AS A HISTORIAN IN RECONSTRUCTION A PAST EVENT

Attahiru Y. Alkali

Abstract

This research work sets out to study how to handle various written sources as a historian in reconstruction a past event. Source enable historical to construct the past. "facts" about the past but rather no acquire insights into the ideas and realities that shaped the past of lives of men and women to earlier societies. Sources depends not so much on the sources alive, through depend on which historical subjects them. Written documents are key to the writing of history, despite their diverse forms. Written records of contemporary issues give first hand information which is naturally more accurate and reliable. This helped historians to know the exact dates for events.

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Introduction

Historical sources are strategic fundamentals in historical reconstruction. They are the basic elements which directly or indirectly reflect historical process and providing an opportunity for studying the past.¹ The use of sources enables the historian to reconstruct the past systematically through the collection, collation, verification, thorough interrogation and analysis of evidences in order to establish historical facts.² It is a statement of fact that any information gathered to reconstruct the past human activities must be derived from the evidence available, and the evidence has to emanate from a source. As such, “historical sources” are as imperative to a historian as crude oil to a petroleum geologist which has to pass through a lot of processes to be refined. Significantly, E.H. Carr corroborates that, facts of history never come to us pure since they do not and cannot exist in a pure form.³ Consequently, the level of genuineness of sources depends not so much on the sources alone, but also on the process and application to which the historian subjects them. The ability of the historian to harmonise, synthesize and articulate the materials for historical use determines the relevance or otherwise of the sources. When sources are well explained and subjected to various corroborations, they can be valuable for historical writing.⁴ Thus, written documents are considered as significant sources of history that are expressed in letters of the alphabet, or in pictorial form that provides information.⁵ Hence, This paper

seeks to identify the various forms of written sources, and how they can be utilised by a historian to reconstruct the past.

Types of Sources of History

For the purpose of clarification, it is vital to briefly look at the types of historical sources in order to have a clear view of where written documents fall into. Sources of history are categorised into primary, secondary and tertiary. Primary sources are essentially the accounts of events 'created by witnesses or recorders who experienced the events or conditions being documented. While secondary sources can be simply explained as the works about the thought of other persons or works based on data gathered by someone else that has not directly witnessed the event.⁶ Though it is very difficult to distinguish between

secondary and tertiary sources and the difference is somehow relative. However, tertiary sources can merely be seen as index or textual consolidation of primary and secondary sources. E.g. Dictionary, encyclopedia, etc.⁷

Written Sources of History

From the concepts clarified above, it can be evidently said that written documents can be primary, secondary and tertiary sources.⁸ Also written documents are universally accepted to be significant to historical writing, and, Leopold Von Ranke (1795-1886) further noted that "no document, no history", emphasising that the historian should report merely what the document revealed. As such, Ranke and his associates held that documents are a sine-qua-non for historical writing.⁹ Ranke's position has generated a lot of arguments, but it is out of the scope of this paper to outrightly contend that assertion. Conversely, it is pertinent to note that written documents are significant in historical writing, but they cannot be sufficiently relied on by a historian to reconstruct the past without consulting other sources of history, such as oral, archaeology, botany, linguistics etc.

Furthermore, the salient question here is what is a written document? Written documents can simply be seen as data collected from varied sources and recorded and preserved in diverse ways and places. These documents can be political, religious, social and economic records. Written documents include private records that are either handwritten or printed and are in the form of personal diaries, letters,¹⁰ memoirs, notebooks, papers, author- biographies, traveller's accounts, court documents, memoranda, official and government documents, journals and periodicals, reports of inquiries, newspapers, magazines, and pamphlets.¹¹ Other forms of written documents include imaginative literature such as plays, poetry and novels, travellers and missionary notebooks and ethnographic data.¹² Though sometimes neglected, written documents are also found as inscriptions on stones, metals, pottery and other solid materials.¹³ It should be noted that all written documents if they are to be used for historical reconstruction, they are in their raw form until a historian refine or process them.

Limitations of Written Documents

No matter how momentous written documents are, they have limitations just as other sources. One of the complications associated with written documents is distortion. Some of the documents have the possibility of not being authentic. There exist tendencies where they are deliberately written by the author for the sole purpose of gaining prestige or some material rewards.¹⁴ Some are meant to create a good impression about self or the organisation the author belongs to. In many cases, authors of private documents may be restricted by the norms and rules of their organisation or society and hence forced to present a rather distorted picture of events.¹⁵ Sometimes authors wrote only on issues that seem very significant or interest them or the ones they can remember. As historian A.M. Schlesinger observed that "the generic title for all memoirs should be things I remember and things I think I remember".¹⁶ Also, some written documents are inscribed in an unfamiliar or unpopular language that requires the researcher to employ the services of a translator. The researcher has to be at the mercy of whatever given to him as information by the translator either true or false.¹⁷

Handling of "Letters" and "Newspapers" as Written sources for the Reconstruction of a Past Event (The January and July 1966 military Coup-de-tat)

Historical sources are the backbone of historical research, and while sources can exist without research, historical research cannot occur without sources at least to some extent.

However, it should be kept in mind that written sources are many and varied as seen above, and the historian's mind should not be limited to a single document as a source and he/she should not be afraid to probe as well as reach out to more and more pieces of evidences which can help to bring about more whole interpretations of the coup. In view of that, "letters" and "newspapers" which are forms of written documents will be considered side by side in this paper.

With the numerous problems that can be encountered by a historian using letters and newspapers as written sources, it is very clear that the process of selecting and collating the right documents, interrogating or probing,

extracting and analyzing the historical sources is a tedious and hectic one. Just as Evans observes that "the language of historical documents is never transparent, and historians have long been aware that they cannot simply gaze through to the historical reality behind."¹⁸ Nevertheless, despite the difficulty, the historian has to reconstruct the past using the sources available to him. Against this backdrop, the following are ways and means in which the historian can simply carry out his work on the selected written documents in enquiring about and event like the two-military coup-de-tat.

In utilising letters and newspapers as written sources of history, there are things that a historian has to do to ensure that the documents are useful. Since historical research is importantly about continuous asking of questions such as why? When? Where? How? and who? and finding their pertinent answers, the researcher must, first of all, make sure he/she selects the relevant documents and subject them to critical questions or interrogation, and must ensure that answers are provided in the course of the use of the documents. The

authorship of the selected written documents should be critically examined, and the date on the documents should be established. The dates have to be verified with other sources.¹⁹ The following critical questions though not exhaustive are vital to ensure that both letters and newspapers are well interrogated and authenticated for use. Because both the January and July 1966 military coup-de-tat in Nigeria have contrasting perspectives, the historian needs to look at who is the author and what is his affiliation with the subject of the document and the event? What did the author mean by a particular or some statements? Was its real meaning of the statement as distinct from its literal meaning? Was the statement made in good faith by the author? For instance, was the author influenced by sympathy and antipathy to tell an untruthful account? Did vanity influence him/her? Was he/she influenced by public opinion? Was the author a poor observer because of mental defect or abnormality? Was the author badly situated or better placed to observe? Was he negligent or indifferent? With these few and more questions, the researcher will be able to eliminate parts of the documents or records related to the author that are questionable, and accept the relevant and credible ones.

After questioning the authorship, the content of the documents themselves need to be evaluated by enquiring and finding answers to the following basic and not exhaustive striking questions. First, what type of document is it? Is it, for example, a personal letter to a family member or an official letter, a newspaper article or report, or a government publication? Second, when and where was the document written? What necessitated the writing of the document? Was it in response to a particular or general event related to the coup-de-tat? Historians working on such documents generally have to examine them carefully, to find the answers to these questions. Though some of the sources are often accompanied by captions or introductory headnotes that describe their basic features. Once the answers to the basic questions have been established, then the need to determine why the author wrote the document, the rational and for what reader or readers.

Also, the following are imperative in ascertaining a document's value, meaning, and significance. For example, a writer might say one thing in a private letter to a spouse or friend and something very different about the same topic in an official letter or to a newspaper editor. The researcher will need to inquire and consider the circumstances that inspired the creation of the two documents through the correspondences, and other sources of history.

After that, the need to have a good sense of the document's perspective and purpose most especially newspaper records, by asking about the information it contains and think about what is believable, what might not be, and why? Consider what the document tells about the person who wrote it and the group receiving it, at the same time the culture and society they inhabited. Consequently, the researcher will have to use the knowledge of historical context to make inferences about the evidence. The imagination of how readers might have understood the document when it was written is also significant. Most importantly, at the end of this, the work cannot be complete until the evidence gathered are substantiated with other historical sources before all deductions are made. This -is due to the weaknesses of written documents and the researcher's inability to sometimes get the answer to some of the questions. Thus, bringing in other sources is very vital. Ultimately, the historian needs to further remove every affiliation and sentiment in the process of historical

writing. In other words, the documents should be cross-examined and used objectively.

Conclusion

Sources are very pertinent in historical reconstruction. Every source after identification has to be interrogated and probed to bring out the evidence from it. As such, written documents are key to the writing of history, despite their diverse forms. Written documents such as letters and newspapers exist with their unique problems deliberately and unconsciously created by the authors and the handlers. With the ample of problems, a researcher needs to question and scrutinize first the author, and the rationale that made him/her to write, and ideas in the content of the documents should similarly be interrogated and analyzed by finding answers to several relevant guiding questions. The information gathered should be corroborated with other sources of history to bring out the historical facts in them. Against this background, it is very essential to observe that no source can be completely relied on in the course of a historical research.

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