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NEO-CONSERVATISM AND POLITICAL RADICALISM – WHICH WAY FOR AFRICA? A CRITIQUE OF GEORGE AYITTEY'S PHILOSOPHY FOR AFRICA'S DEVELOPMENT

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ABSTRACT

This paper seeks to analyze the political cum economic philosophy of George Ayittey, with a focus to expose how he (Ayittey) answers the question of less development in postcolonial Africa. Though Ayittey is an economist by training and profession, but inherent in his proposals for African development is a whole web of philosophical speculations that need to be interrogated within the ambit of philosophy. The paper carries out a textual review and analysis of Ayittey's key works and situates him within the internalist traditions, as regards the actors and factors that are responsible for African development quagmire. Since, Ayittey is an internalist he sees internal forces like bad leadership, dysfunctional political and economic institutions and the chaotic conditions of Africa as the primary causes of Africa's underdevelopment. Therefore, he proposes critical institutional reforms that must be in line with indigenous African institutions. This is what Ayittey sees as the gateway to enabled Africa's development which to an extent, is a form of neo-conservatism. This paper agrees with Ayittey that Africa needs good leaders and inclusive institutions as the conditions that can enable justice, peace, and prosperity. However, the paper disagrees with Ayittey on the means to achieve these ideals. Ayittey sees negotiated reforms of political and economic institutions as the means to achieve development, which to some extent have its own limitation because reforms of political and economic institutions are game of power. The ruler can never accept reform if he perceives that the envisioned era will put him in a disadvantaged position. What we will see is transformation of one style of 'rulership' to another. Therefore, going forward, Africa is left with two choices: either to subscribe to neoconservative ideology as trumpeted by Ayittey or adopt the ideology of political radicalism.

Keywords: *Ayittey, Philosophy, development, Africa, reform*

INTRODUCTION

This paper seeks to analyze the political cum economic philosophy of George Ayittey, with a focus to expose how he (Ayittey) answer the question of less development in postcolonial Africa. Though, Ayittey is an economist by training and profession, but inherent in his proposals for African development is a whole web of philosophical speculations that need to be interrogated within the ambit of philosophy. Fundamentally, Ayittey does not see any difference between the economic sphere and the political sphere because both are intrinsically connected. For him “Political instability engenders economic instability” (Ayittey, 1989, p.196) and the problem of Africa development is the presence of political instability that was exacerbated by bad leadership. Nonetheless, the central claim of this paper is that Ayittey is right in shifting the blame of African postcolonial woes from western colonialism and imperialism to bad leadership in postcolonial Africa, however, his solution to the problem is paradoxical. This claim holds true because of the same leadership and structures which Ayittey sees as the problem is the same he sees as the gateway through which the emergence of indigenous institutions can be erected; which he believes holds the key to unlocked African development. This thinking is not only utopic but pretentious. The paper will demonstrate this claim in the course of the discourse. It is pertinent at this introductory section of this paper, to know who George Ayittey is and the motif behind his political philosophy for Africa.

George Ayittey (born 13 October 1945) is a Ghanaian economist, author, and president of Free Africa Foundation in Washington DC. He is a former professor at American University and an associate scholar at the Foreign Policy Research Institute. He has championed the argument that "Africa is poor because she is not free", that the primary cause of African poverty is less a result of the oppression and mismanagement by colonial powers, but rather a result of modern oppressive native autocrats and socialist central planning policies. He also goes beyond criticism of the status quo to advocate for specific ways to address the abuses of the past and present; specifically, he calls for democratic government, debt reexamination, modernized infrastructure, free-market economics, and free trade to promote development. Ayittey holds a B.Sc. in Economics from the University of Ghana, Legon, an M.A. from the University of Western Ontario in Canada, and a Ph.D. from the University of Manitoba. He has taught at Wayne State College and Bloomsburg University of Pennsylvania. He held a National Fellowship at the Hoover Institution in 1988–89 and then joined The Heritage Foundation as a Bradley Resident Scholar. He founded The Free Africa Foundation in 1993, to serve as a catalyst for reform in Africa. In 2008, Dr. Ayittey was listed by Foreign Policy Institute as one of the "Top 100 Public Intellectuals" who "are shaping the tenor of our time". He lives in Lorton, Virginia.

Politically, the motive behind Ayittey political philosophy is to free Africa from oppressive despotism that has characterized the political landscape of almost all African countries after independence. According to Ayittey (2002), he belongs to that generation of Africans that are fed up with the colonialism/imperialism claptrap that has been promoted by postcolonial African leaders and some intellectuals, and the abysmal leadership failure which has consequently leave the continent in abject poverty, decayed institutions, dislocated state structures, misgovernance, wars, systemic corruption, declining investments, and flagrant violation of human rights. More so, he sees himself as an 'internalist' when it comes to who to blame for the conundrum of less development in Africa. This paper will explore the debate between the externalist and the internalist in order to determine who is to blame for African developmental woes. This is imperative because where we laid the blame will determine the kind of solutions we will construct and the institutional arrangement that can be adapted to enable Africa's development.

Having given this cursory look at the life and the political motivation of Ayittey, this paper shall be divided into four parts. Part one will discuss African postcolonial predicaments, while, part two explores the debate between the Internalists and the Externalists on who ruined Africa. Part three will discuss Ayittey's proposals and part four attempts a critique of Ayittey's proposals.

DEVELOPMENT AND THE AFRICAN PREDICAMENT

From available statistical data and life-experiences, there is no doubt that Africa is a backward continent that lags behind when compared to others. This owes to the fact that the continent houses almost all-natural and human resources that can power industrialization but her people are poor, hopeless and helpless. Population wise, Africa is the world's second-largest and second most-populous continent. At about 30.3 million km² including adjacent islands, it covers 6% of Earth's total surface area and 20% of its land area. With 1.2 billion people as of 2016, it accounts for about 16% of the world's human population. Beneath the soil of Africa, are numerous natural resources ranging from gold, diamond, copper, uranium, crude oil, tin, lead, etc. which are the essential ingredients in various manufacturing processes. Amidst these natural and human endowments, the continent still remains the poverty capital of the world. However, according to Sen (2000) to know how people are faring in terms of development, we need to access their level of poverty, unemployment, and inequality. We will use these factors to examine the developmental predicament of Africa.

According to the World Bank, the International Poverty Line which refers to those who have less than 1.25 US dollars a day to live, and thus live on the very edge of existence. It was estimated that about 433 million African lives below this international poverty line which represents about 1 in every four Africans. This is also coupled with a low level of human development index and a continuous fall in real household income over the years. The implication of this is that more than a quarter of the hungry in the world lives in the African continent. One-fifth of people living in Africa are considered malnourished. This gives the continent the highest rate of malnourished people worldwide. More than 30 percent of African children suffer from growth disorders due to chronic malnutrition and low calories intake. This growth disorders is the prime disease that causes physical and mental underdevelopment in children.

Sub-Saharan Africa is the region with the highest infant mortality. On average, one in 11 children dies before his/her fifth birthday. Three of the four countries with the highest infant mortality worldwide are on the African continent: Ethiopia, Nigeria, and Kenya. In addition to complications at birth and malnutrition, there are diseases such as pneumonia, diarrhea diseases, and malaria, Ebola, HIV/AIDS which has led to the early death of many children. In sub-Saharan Africa, 59 million children between the ages of 5 and 17 work instead of playing and going to school. They fight poverty for their families. In Africa, every fifth child is cheated out of childhood and forced into child labor. 25 million Africans are infected with the HIV virus, including approximately 2.9 million children. Many have lost one or even both parents and live as AIDS orphans on the street.

Furthermore, the high rate of youth unemployment is another factor that reveals the developmental predicament of Africa. Youths account for 60% of all of Africa's jobless, according to the World Bank. In North Africa, the youth unemployment rate is 25% but it is even greater in Botswana, the Republic of Congo, Senegal, and South Africa, among others. With 200 million people aged between 15 and 24, Africa has the largest population of young people in the world. In most African countries, youth unemployment “occurs at a rate more than

twice that for adults,” notes the African Development Bank (AFDB). Consequently, these mass army of unemployed youth are ready recruits for violent and extremists organizations who are posing serious security threat to some African States. No doubt, unemployment is a prime cause of poverty and the recipe for sociopolitical disaster if not addressed.

More so, another evidence of marginal development in Africa is the wide gap in income and social inequality that characterizes the socioeconomic landscape of Africa. It is a truism that Africa is the second most inequitable region of the world after Latin America (Adejumbo, 2014). The situation is so sympathetic to the extent that, while the rich are getting richer, the poor are wallowing in need, and the backlash of this trend may threaten the very existence of some of the countries that made up Africa. About 4 percent of Africans hold about 80 percent of the total wealth in the continent. This is abysmal and not sustainable.

Nevertheless, apart from the indices of poverty, unemployment and inequality both economic and social, Africa also experiences high rate of violent conflicts, maladministration, official corruption, and decaying infrastructure. These are signs which are written largely in the faces of the people, which is an indication that all is not well. The pertinent question to ask is why is Africa the way she is? What are the factors causing these retrogressions in Africa? In an attempt to answer these questions, two schools of thought have emerged in contemporary discourse on African development conundrum: these are the Internalists and the Externalists. We will explore their positions in the next section.

THE RUINED OF AFRICA, WHO IS TO BLAME?

Externalists ascribe Africa's woes to factors beyond Africa's control: Western colonialism and imperialism, the pernicious effects of the slave trade, racist conspiracy plots, exploitation by avaricious multinational corporations, an unjust international economic system, inadequate flows of foreign aid, and deteriorating terms of trade. Whereas, Internalists lay the blame largely on the shoulders of the local systems of governance: excessive state intervention and associated corruption of institutions at all levels, from the police and judiciary to the highest branches of government.

According to Mazrui (1986), the primary causes of African development conundra are western colonialism and imperialism which harmed indigenous technological development and caused the infrastructure such as roads, railways, and utilities to collapse. More so, "the political decay is partly a consequence of colonial institutions without cultural roots in Africa" (Mazrui 1986, p.199). Therefore, according to this externalist view, self-congratulatory western assertions of contributing to Africa's modernization are hollow: "The West has contributed far less to Africa than Africa has contributed to the industrial civilization of the West" (Mazrui 1986, p.166). In Mazrui's version of events, decay in law enforcement and mismanagement of funds was all the fault of Western colonialism (Mazrui, 1986), which signal "the slow death of an alien civilization" (Mazrui, 1986, p.206) and Africa's rebellion "against westernization masquerading as modernity" (Mazrui, 1986, p.201). Western institutions are doomed "to grind to a standstill in Africa" or decay.

Many African leaders rigidly adhered to this externalist position. In fact, since independence in the sixties, African leaders, with few exceptions, attributed almost every African malaise to the operation or conspiracy of external agents. President Mobutu even blamed corruption on European colonialism. Asked who introduced corruption into Zaire, he retorted: "European businessmen were the ones who said, "I sell you this thing for \$1,000, but \$200 will be for your (Swiss bank) account" (New Africa 1988,p.25). The key point we need to

note about the externalist argument is that colonialism, imperialism, and neocolonialism are the essentials forces that ruined Africa, and are still crippling the developmental drive of Africans in the globalized world.

On the other hand, the internalist position is that bad leadership, centralize planning, poor and weak institutional arrangement that creates incentives and opportunities for a few at the expense of the majority is what ruined Africa, not colonialism, or neocolonialism. The basis of this argument is that independence gave African leaders the opportunity to redirect the developmental trajectory of their various countries but they rather wasted it through corruption, and wrong socialist policy choices (Ayittey, 2005).

Consequently, due to the abysmal leadership failure, it triggers such internal forces like misguided leadership, misgovernance, systemic corruption, capital flight, economic mismanagement, declining investment, collapsed infrastructure, decayed institutions, senseless civil wars, political tyranny, flagrant violations of human rights, and military vandalism, among others which played out in the ruined of Africa. Internalists maintain that, while external factors have played a role, the internal factors have been more decisive in determining the current state of Africa. In this regard, the Nigerian novelist, Achebe (1985) avers:

The trouble with Nigeria is simply and squarely a failure of leadership. There is nothing basically wrong with the Nigerian character. There is nothing wrong with the Nigerian land or climate or water or air or anything else. The Nigerian problem is the unwillingness or inability of its leaders to rise to the responsibility, to the challenge of personal example which are the hallmarks of true leadership. We have lost the twentieth century; are we bent on seeing that our children also lose the twenty-first? God forbid! (p.3)

The implication of the above point is that leadership failure is the prime factor that ruined Africa. It is on this note, Ayittey (2002) opines thus:

The post-colonial leadership, with few exceptions established defective political and economic systems in which enormous power was concentrated in the hands of the state and, ultimately, one individual. The political systems were one-man dictatorships and the economic systems of dirigisme -- heavy state participation or direction of economic activity. The rationale for the adoption of these systems are well-known: the need for national unity, ideological aversion to capitalism, and the need to protect the newly-independent African nation against foreign exploitation (p.5).

The summary of the Internalist argument is that the misuse of African independence by post-colonial African leaders and the institutional arrangement they put in place is what is responsible for African developmental predicament. This position is what is moving current call for democratization, the building of inclusive institutions and partnership with foreign interests to lift Africa from this quagmire.

AYITTEY'S PROPOSAL FOR AFRICAN DEVELOPMENT

Since Ayittey is an internalist, his proposal is around imperatives such as institution-building, good governance and the enabling structures that can make it possible. Ayittey is of the opinion that independence has armed Africans with 'positive freedom' to determine their

development. Positive freedom armed the individual or the collective with the imperative of self-determination, which is to say that it is a 'freedom to be', as different from 'freedom from' (negative freedom) (Berlin, 1969). Philosophically, it is pertinent to ask the following questions: What are the necessary forces that trigger development and modernity? Are those forces substantial to a being (individual or collective)? Can those forces be unlocked through external interventions or internal struggle? These questions will be our guide in analyzing Ayittey's proposal. Nonetheless, we shall access Ayittey's proposal from the three themes that underpinned his works. These themes include Africa betrayed, Africa in chaos and Africa unchained.

Africa Betrayed

For Ayittey, the betrayal of Africa started immediately after independence. Before independence Africans were promised the good life, in terms of justice, peace and prosperity which will give Africans the platform to develop their society in their own image. But, after independence the situation was different. According to Ayittey (2005), the dream of justice, peace and prosperity never materialised in Africa after 60 years of independence, rather, the vast majority of Africans are under an oppressive government, poverty, mass unemployment, decaying infrastructure, and unjustifiable inequality. However, what actually changed was the skin colour of the oppressors: from white skin colonialists to black skin oppressors.

Further, Ayittey (2005) alludes to the fact that African leaders after independence instead of reforming the institutions of colonialism along the line of democracy and pluralism, denounced both as “Western invention” and “imperialist dogma.” In all but four countries, a one-party state rule was imposed, concentrating power in the hands of one individual. You don't have to be a rocket scientist to know that any political system with such concentration of power will degenerate into tyranny. The Soviet Union gave us a perfect example of it.

More so, on the economic front African Leaders had a deep distrust of capitalism and free enterprise. The assumption that necessitates this, is that African leaders equate capitalism with colonialism and imperialism. To them, freedom from colonial rule meant freedom from capitalism, free enterprise, and foreign investment, which was viewed as “foreign exploitation.” To them, Soviet-style socialism with the state determining the economic destiny of the people seemed the most adequate and fair way to protect their hard-won sovereignty and to move Africa toward economic prosperity.

From the above reasons, African leaders started implementing policies that are in line with socialism or what they branded African Socialism. Some of these strands of thought was reflected in such nationalist ideologies like *Ujaama* articulated by Julius Nyerere, *Negritude* by Leopold Sedar Senghor, *Philosophical Consciencism* of Kwame Nkrumah etc (Effiong, 2016). These and many more form the socialist ideology in Africa immediately after independence. Ayittey (2005) sees these policies and their underlining philosophy as being responsible for African woes after independence.

Thus, the aftermath of this socialist thinking and policies led to the appropriation of unoccupied land by the government. Many foreign companies were nationalized, and numerous state-owned enterprises were established. Roadblocks and passbook systems were employed to control the movement of Africans. Marketing boards and export regulations were tightened to swindle cash crop producers. Price controls were imposed on farmers and merchants to make food cheap for the urban elites. Bewildering arrays of restrictions were imposed on imports, capital transfers, industry, wages, trade unions, prices, rents, interest rates and the like.

Consequently, economic progress suffered, as it always does whenever the state intervenes. Poor planning and coordination resulted in dislocation of industries, low morale, lack of discipline and accountability, nepotism, disincentive to produce and chronic shortages of goods and services. Black markets naturally emerged; bribery and corruption thrived, lining the pockets of the elites and making them even more powerful. Therefore, to salvage this situation Aids was conceived by western countries to 'help' Africans. Some of these aids came with some conditionalities and their implementation was misguided and by extension, their impact was not felt in Africa. African leaders betrayed us. Back in the 1960s they promised: “Only socialism will save Africa!” But in reality their “Swiss-bank socialism” destroyed Africa, allowing them to rape and plunder state treasuries for private accounts in Swiss and other foreign banks (Ayittey 2005). Ayittey (2005) avers that if these leaders, who are always in the habit of begging the West to help Africa (begging belittles the dignity of the fine African people) would only return half the loot they have hoarded, it would put Africa in much better financial shape.

Africa in Chaos

According to Ayittey (2002), African governments alone imposed the alien ideology of socialism on their countries, consolidating an enormous economic and political power in the hands of the state. Subsequently, the State became dislocated from the people and erected roadblocks to the people. According to Ayittey (2002), the state structure creates a situation whereby the power of government is vested in one man called the President who appropriates state resources at will without any form of checks or control. The problem of this arrangement is that it tends towards political corruption that enabled the President to distribute the largess of the state to his tribesmen and cronies in his party.

By implication, this arrangement excludes the majority of the population from the political process and the incentive it created, as such it is a breeding ground for backlash. The government is populated by rent-seekers (who are not interested in the production of wealth but in the distribution of rents from natural resources), looters, political profiteers and gangsters who have hijacked all the institutions of the state and peopled it with their collaborators so that, they can perpetuate themselves in power. This state of affairs has created what Ayittey (2002) called the vampire state that is sucking Africa dry.

More so, those exploited by the vampire state are forced to remove themselves from the formal economy, either by leaving altogether or by turning to smuggling and economic sabotage, the underground economy and the black market. This deprives the state of tax revenue and foreign exchange. Over time, the formal economy progressively shrinks and the state finds it increasingly difficult to raise revenue as taxes are massively evaded, leading the ruling vampire elite to resort to printing money in order to inflate the economy.

In addition, those excluded from the spoils of political power eventually rise up in a rebel insurgency or secede (Biafra in 1967). And it takes only a small band of determined ragtag malcontents to plunge the country into mayhem. Back in 1981, Yoweri Museveni, the current President of Uganda, started out with only 27 men in a guerrilla campaign against Milton Obote. Charles Taylor, former President of Liberia, set out with 150 rebels to top the government; the late Mohamed Farah Aidid of Somalia began with 200 rebels; Paul Kagame of Rwanda set out with less than 250. And no African government in the post-colonial era has been able to crush a rebel insurgency. In Nigeria, the vampire state has created the monsters called Boko Haram, banditry, secession agitation, and militancy that are bent to reduce the state to nothingness.

Thus, the abuse of state power by the ruling elites, explains why Africa is in the grip of a never-ending cycle of wanton chaos, horrific carnage, senseless civil wars and collapsing economies: the struggle for power, its monopolization by one individual or group, and the subsequent refusal to relinquish or share it. The adamant refusal of African despots and the ruling vampire elites to relinquish or share political power is what triggers an insurgency. In fact, the destruction of an African country, regardless of the professed ideology of its government, always begins with some dispute over the electoral process. Unwilling to relinquish or share political power, the ruling vampire elite block, sabotage or manipulate the electoral process to keep themselves in power. The blockage of the democratic process or the refusal to hold elections plunged Angola, Chad, Ethiopia, Mozambique, Somalia, and Sudan into civil war. The manipulation of the electoral process by hardliners destroyed Rwanda (1993), and Sierra Leone (1992). The subversion of the electoral process in Liberia (1985) eventually set off a civil war in 1989 and instigated civil strife in Cameroon (1991), Congo (1992), Togo (1992), Kenya (1992), and Ivory Coast (2000). Finally, the annulment of electoral results by the military started Algeria's civil war (1992) and plunged Nigeria into political turmoil (1993). As the latest instance of such shenanigans, was witnessed in the crisis in Zimbabwe during the era of Robert Mugabe.

Therefore, no meaningful development can take place in this chaotic situation in Africa (Ayittey, 1992). The environment is hostile to meaningful investments which can lead the next phase of African industrialization and socio-economic growth that will put the continent in the right footing for economic and political development (Moyo, 2018).
Africa Unchained

Obviously, as an Internalist Ayittey (2005b) proposes that Africa's vampire state must be reformed. Power needs to be taken out of the hands of the elites and given to the people, where it belongs. This entails both political and economic reform: democratization, market liberalization, decentralization or diffusion of power, and the adoption of power-sharing arrangements. The politics of exclusion must be replaced by the politics of inclusion. The senseless civil wars in Africa must end. In addition, state institutions must be reformed so that transparency, accountability, and professionalism prevails. These reforms, in turn, will help establish in Africa an environment conducive to investment and economic activity.

Investment -- both domestic and foreign -- is the way out of Africa's economic miasma; it is the key to economic growth and poverty reduction. But Africa's environment of chaos, famine, diseases, civil wars, coups, dictatorships, social disorder, corruption and collapsed infrastructure repels foreign investments. Africa has remained so unattractive to foreign investors that, over the decades, official development assistance (or foreign aid) has replaced private capital as the primary source of development funding.

To turn Africa around, the abominable political and economic systems established by its postcolonial leaders must be dismantled and replaced by systems based on a market economy and the politics of inclusion. These alternative systems are not new to Africa. In fact, pre-colonial Africa was characterized by free enterprise, free markets, and free trade (Ayittey, 2006). Moreover, the traditional African system of governance is of participatory democracy, as evidenced by the fabled village meeting. The importance of returning to and building upon Africa's own institutions has been subsumed in the new mantra "African Renaissance." But in spite of the rhetoric, the commitment to reform is trenchantly lacking. The ruling elite is simply not interested in real reform because they are unwilling to give up power. They undertake only the minimal cosmetic reforms needed to keep World Bank loans and Western aid dollars flowing.

However, reforming current African political and economic institutions is a laudable venture but it will come with some resistance. This resistance is enabled through some drivers, which are egomania and the cult of personality, political entrepreneurship, fear, and a combination of self-interest and intellectual opposition amongst the elite (Ayittey, 2002). First, egomaniacal African despots have built a cult of personality around themselves with an air of invincibility and infallibility. Their nation's fortunes and destiny are very much tied up with their personalities. Accepting reform of any kind is an admission of failure or fallibility. Even if they accept reform, they do so reluctantly, trying everything possible to sabotage it to prove that the plan advocated by Western donors would not work.

More so, state controls allow African leaders to extract resources to build personal fortunes and to dispense patronage to their political supporters. Occupying the presidency is a lucrative business. Abacha, Eyadema, Mobutu, Moi, and the other kleptocrats amassed legendary personal fortunes. According to John Bearman, (a London-based oil industry analyst), Abacha, the late head of state of Nigeria, increasingly monopolized the oil trade himself. And he submitted that “There's no deal that does not go through the presidential villa” (The Washington Post, 9 June 1998, A19). Their business empires would collapse if economic reform stripped them of state controls. Furthermore, economic liberalization may also undermine their ability to maintain their political support base. Likewise, the sycophants and supporters who benefit from the President's largesse are reluctant to give up their politically-derived wealth. Typically, these people are drawn from the leaders' own tribes, lending a dangerous ethnicity element to the reform issue, creating inter-tribal rivalry: one tribe, fearing that it may lose its dominant position in government, opposes multiparty democracy, while the other excluded tribes resort to violence to dislodge the ruling tribe from power (Ayittey, 2002). In addition, many of Africa's heads of state have their hands so steeped in blood and their pockets so full of booty that they are afraid that all their past horrible misdeeds will be exposed if they stepped down. So they cling to power at all costs, regardless of the consequences. High government officials, intellectuals, lecturers, teachers, editors, and civil servants oppose reform for both intellectual and self-interested reasons. There have been numerous strikes against the proposed sell-off of state enterprises as unions fear the loss of jobs or reduced benefits. Student activists, academics and others have condemned both the theory and practice of privatization. This class benefits immensely from government subsidies and controls. They may have access to free government housing and medical care and government loans for the purchase of cars, refrigerators and even their own funerals. They too would resist any cutbacks of such government largesse (Ayittey, 2002).

Therefore, to address this question of resistance to holistic Africa's development, Ayittey (2005b), proposes the following: a democratic change of incompetent leaders and replacing them with visionary and result-oriented leaders; after this has been done, the next step is to take a radical approach in repairing dysfunctional systems and rebuilding of the state and its institutions; thereafter, is to clean up the African chaotic environment by ending all civil wars, insurgencies, banditry, capital flight, corruption and repair of infrastructure and restoration of social services like quality education and healthcare. Finally, he proposes that each African country can adopt their own development strategy that is contextually relevant to their situation and environment. Ayittey (2005b), maintains that a radical return to traditional African institutional arrangement with its values holds the key to unlocking the laden drive for self-liberation and development of Africa. The rationale behind this claim is that Africans had their own indigenous ways of doing things, which is informed by their unique humanism that is

rooted in their worldview. Ayittey (2006) opines thus “while it is true that the colonialists reordered African society to suit their purposes with brutal force, it is inaccurate to assert that Africa lost its cultural identity totally” (p.12). From the foregone, it is obvious that there is something that is intrinsically Africa that endures even in the face of colonialism and imperialism. Hence, it is germane to note that development cannot be disconnected from the idea of cultural identity. A people's culture embody the narratives that they can use to reconstruct their identity for self-ordering and self-assertion that will give them the leverage in creating a space among other people in the human community.

More so, even Fanon (2008) understands the imperative of cultural identity as the springboard for self-liberation that is necessary for self-ordering for sociopolitical and economic development. Hence, he opines that for a colonized people to make headway there is a need for them to reclaim their cultural originality, to this end lied their emancipation from the oppressive values, structures, institutions and systems of an alien culture in their motherland. If this holds true, it then means that development must be rooted in a people cultural originality that is always in the process of self-becoming. Cultural originality is not only a static whole that essentially define a people, rather, it is also a subject for continuous interrogation and self-criticism. If this aspect of continuous self-criticism is not included, culture will be static and rigid, which will make it attracts its own inner contradictions. Therefore, Ayittey is right in situating the reform of Africa as a return to African indigenous institutions, which invariably implies that power must go back to the people (Ayittey, 2006).

Nevertheless, Ayittey's proposal for Africa's development is a brand of neoconservative that prided democracy, free market capitalism and traditional values as the way which society must follow, in order to ensure peace, progress and prosperity for all. As ideology it sees the human person as a free individual substance that must be allow to exercise it freedom in the context of society. Neoconservatives are gradualist when it comes to social change and they disdain for any form of radicalist proposals or policies. Neoconservatives believe that through democratic means social and political reforms can be effected. Ayittey is a believer of neoconservative ideology and he is sees it as the gateway for ensuring Africa's development.

CRITIQUE OF AYITTEY'S PROPOSAL FOR AFRICAN DEVELOPMENT

This section will take a critical look at Ayittey Proposal for Africa's Development, it will interrogate Ayittey's proposal from the point of view of its philosophy. This implies that we will be looking at the assumptions and the proposal that emerge out from it.

Fundamentally, as an Internalist Ayittey sees internal forces like bad leadership, faulty state structures, weak institutions, and socialist policies as the causes of Africa's developmental quagmire. Though he acknowledges the role played by western colonialism in the reorder and reshaping of Africa but the prime culprits are postcolonial African Leaders who lack the skills-set to govern a state in the process of transition. The collective failure of the majority of the leaders in Africa is what created the socio-economic and political situation that made life difficult for Africans after independence. This negated the promised dreams of a new Africa after independence, and the consequence is the sense of betrayal that formed the collective consciousness of Africans. This betrayal resorted to 'self-help projects' which led to the backlash that left the continent in the chaotic situation of civil wars, insurgency, banditry, secession agitation, that have brought untold hardship on the majority of Africans. Therefore, the ways to unchain Africa from this quagmire is to reform the current political and economic

institutions from exclusive and extractive ones to a more inclusive and democratized ones. This implies that Africans must adopt democracy, free-market economy, open society and the participation of indigenous structures in the blueprint for the formulation of development strategies that are contextually relevant to each African country. In as much as this proposal are laudable, there is still a need to look at the means and the ends of these reforms.

Ayittey is right for accepting the fact that combined forces of colonialism and bad leadership across Africa is to be blamed for truncating Africa's development. This is because Africans had their own indigenous ways of doing things before colonialism; and after independence from colonial rule Postcolonial African leaders deliberately refuse to return to the basics of their indigenous ways. Rather, they use state power to loot and plunder the resources of their people and in the end created a vampire state that is motivated to extract wealth from the people and not to create wealth. Hence, a society that cannot create new wealth is doomed to poverty and underdevelopment. This is why Africa is the poverty capital of the world, because of its political and economic institutions. To corroborate the above point, Acemoglu and Robinson (2013), opines that nations are poor because of their extractive institutional arrangement which creates incentives and rewards for a few who are highly connected to the government, and nations are rich because they create an inclusive institutional arrangement that creates incentives and reward for the majority. If this submission is true then the problem is the institutions that have been created in Africa. The question that needs an urgent answer is: how can these institutions and the values that underpinned them be negated?

Ayittey (2006) maintains that through democracy competent leaders will emerge who will reform the current institutions to be more inclusive. This idea is good but the problem is that it is utopic. As it stands now, only 12 out of the 54 African countries practice minimal democracy but their society still lacks the fundamentals upon which democracy can thrive. These fundamentals include a progressive educational system that can lift the mass majority of Africans from poverty to the middle class and a middle class that understand the issues that democracy throw at them, upon which they can make choices in the political process. Since this fundamentals are not present, it may lead to a situation whereby plutocrats will hijack the process and determined the outcome of the democratic process. Ayittey did not recognize this fact as such his proposal for democratic reform as the means for negating the current institutional arrangement is weak. More so, Ayittey(2006) sees indigenous institutions as being credible sources to draw the narratives upon which we can rebuild current African institutions. This idea resonates with the need to apply African solutions to African problems, but the problem with it is that, equating Africa with everything that is traditional, is to some extent misleading. This is because even in Ayittey (2006) categorization of Africa society, there are modern Africans who run the modern sectors of African economy. These are people who have assimilated the values, worldviews, and ideologies of western society as such they cannot easily subscribe to blind traditionalism or blind return to traditional ways of doing thing. This way of looking at traditions as the only end for the replacement of current African institutions is essentialist in nature but in the actual sense, society is dynamic.

Furthermore, the validation of free-market capitalism and severance of government control from the economy, as the sure way for the revitalization of African economic, as proposed by Ayittey look good on face value. However, what Ayittey fails to notice is that since the era of the Structural Adjustment Programme (SAP), African countries have reformed their economies towards the line of free-market capitalism with strong government regulations. Although, the government still plays a role in the economy but is mostly private sector-led.

Nonetheless, free-market economic even though Ayittey sees it as being indigenous to Africa, have its own internal contradictions. While I agreed with Ayittey that free-market capitalism is indigenous to Africa, I disagree with him on the total severance of government control. Government control is needed in the form of regulations, and planned interventions in the form of welfare schemes, and bail-out to help businesses when they run into problem, so as to maintain social equilibrium. The west is practicing this form of regulated-productive capitalism.

In summary, Ayittey is right in calling for leadership and structural changes but the means (such as sociopolitical reforms) through which this can happen is utopic and paradoxical. Ayittey (2006) is of the view that it is African political leadership and its structures that is the problem and not the African people. In a similar vein, he avers that the primary and ultimate responsibility of developing Africa and freeing its people rests in African Leaders and government, not western donors. The question that needs an answer is: how can the leadership and the institutions so created by African political rulers, which are the problem be the solution? Could it be that Ayittey means reformed leadership? Even, the way Ayittey proposed his reform is weak because rulers who are feeding fat from a system will not likely change it to their disadvantage. Hence, just as Fanon (2008) submits that the world is not human and appeals to reason or respect for human dignity can never alter reality. Therefore, if we want a different reality, a different society, a different world, we have to change the one we currently have. And the way to effect this fundamental changes is through a revolution that is inspired by higher ideals of humanism. The nature and the shape which this revolution can take are predicated on the social values of each African country and the posture of the hegemonies in such society. Hence, I disagree with Ayittey that the fundamental changes he is calling for can never happen through negotiated reforms by current African rulers but through the total obliteration of the current status quo and the sociopolitical equilibrium it has created.

It needs to be clear to Africans in this century that what we are dealing with are gang of national bourgeois called rulers created by the colonial powers before leaving Africa, to act as mediators between foreign interests and African resources. These rulers have evolved to become oppressors that are hostile to any form of reform that will uplift the peasants' majority to a level that their powers may be undermined. Hence, negotiated reforms which are expected to be implemented by these rulers, can never work out that systemic changes that is needed to drive sociopolitical and economic development. Rather what we will continue to see are cosmetic changes or political events that cannot alter the current order. Therefore, there is need for a revolution of the people. This revolution is a total negation of the status quo that no longer favoured the peasant African majority; a status quo that has created a class of oppressive elite that are ripping-off the productive output of the peasant majority and the state.

The above alternative is inspired by political radicalism as a philosophy of liberation. Political radicalism is a liberation ideology. As an ideology it sees systemic and institutional transformation as the means to lift the majority from their disadvantage position to a position of advantage. It sees the total negation of the current social order as means to erect a new social order that uplift the people and displace their oppressors. It employed revolutionary strategies, mass disobedience, violent revolt and demonstration to actualize sociopolitical changes. Although, Ayittey (2011) do not accept the above means of effecting reforms that can trigger the events that will lead to Africa's development. However, what Ayittey failed to notice from history is that development is a byproduct of a people liberation from mental, religious, political and economic serfdom. Africans are in oppressive situation. In an oppressive situation

the first rule is to displace the oppressors. Though Ayittey (2011) proposed non-violent means of displacing oppressors but he failed to understand the historical antecedent that led to state formation in Africa. African States are product of force and oppression perpetuated by the colonialists and to maintain them the various government must use force.

Therefore, going forward Africa is open to two choices in order to effect the changes that can promote the ideals of peace, progress and prosperity. One is represented by the brand of neoconservatism being advocated by George Ayittey and political radicalism. Political radicalism is beyond Ayittey but it is fast, swift and more expedient but neoconservatism is slow and gradual.

CONCLUSION

This paper explores the developmental quagmire of Africa and the debate between the Externalists and Internalists on who caused such quagmire. The paper examines Ayittey's position and situates him under the internalist traditions as regard to actors that are responsible for African development quagmire. Since, Ayittey is an internalist he sees internal forces like bad leadership, dysfunctional political and economic institutions and the chaotic conditions of Africa as the primary causes of Africa underdevelopment. Therefore, he proposes critical institutional reforms that must be in line with indigenous African institutions. This is what Ayittey sees as the gateway to enabled African development. While, this paper agrees with Ayittey that Africa needs good leaders and inclusive institutions as the conditions that can enable justice, peace, and prosperity. However, the paper differs with Ayittey on the means to achieve these ideals. Ayittey sees negotiated reforms of political and economic institutions as the means to achieve development which is also a weak means. Therefore, going forward Africa is open to two choices whether to tilt towards neoconservative ideology or political radicalism.

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ETHNIC QUESTION IN NIGERIA AND THE BANE OF NATIONAL DEVELOPMENT: A NEED FOR RESTRUCTURING THE MENTALITY OF NIGERIANS

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Abstract

Since independence, Nigeria has been contained with the problem of ethnic question. The ethnic question has penetrated deeply into the fabrics of the Nigerian nation distracting the country from development. This has largely been associated with conflict, crisis, war, clashes and other forms of violence killings. This paper uses identity construction theory developed by Tajfel and Turner in 1979 and cognitive restructuring theory developed by David A. Clark in 1987 as the theoretical framework for the study. The theory adequately explains the phenomenon given adequate explanations to the bane of Nigeria development. The paper discovered that, since the return to democracy in 1999 Nigeria has witnessed a series of conflict relating to the ethnic question. This created division and fear among Nigerians resulting to ethnic cleansing. The trend influenced negatively on development of the country as every state of the nation is affected with this ethnic question as such banning development. The ethnic question is supported by the so-called federal character principle or quota system. Ironically, the federal character principle emerged as to promote ethnic questions resulting in the bane of development. The paper recommends that the National Assembly make laws that will de-emphasize the issue of ethnic questions in Nigeria. The paper concludes that, Nigerian should abolish ethnic questions and focus on strategies that will enhance development in the country. They should imbibe the culture of good moral values in order to ensure national unity. No country, with the problem of ethnic questions, will attract development in contemporary times.

Keywords: Ethnic, Question, Bane, National, Development, Restructuring and Mentality

Introduction

There has been widespread phenomena of ethnic question all over the world. The growing phenomenon has become a constant feature in African countries. It has constituted a social problem with adverse effects on societal development in recent times. The situation is apparently in developing countries where there is high prejudice about ethnic acrimonies. In Africa for instance Rwanda genocide is a clearly example of ethnic question which led to the conflict between Hutu and Tutsi in Rwanda, where thousands of Rwandans were killed (Waldron, 2012).

In Nigeria, ethnic question is not something unique to the 21st century. Historical evidence suggests its existence from time immemorial. The amalgamation of 1914, under the leadership of Sir Fredrick Lord Lugard was done, in the spirit to bring the country under oneness and for the administrative convenience of the colonial masters to govern the country smoothly. Olufayo (2014) maintains that unfortunately this situation marked the starting point of ethnic question in Nigeria. The amalgamation of the northern and southern protectorates was

done in the “wisdom” of the colonial masters to promote national unity and integration but it rather brought about ethnic question. The ethnic question played a significant role in Nigeria especially in political arena during the colonial and post-colonial times. Adefemi (2003); Okpanachi (2010) maintains that during the colonial period, the administrators allowed the emergence and aggravation of us versus them syndrome, where Muslims were pitted against Christians, Northerners against the Southerners, Hausa-Fulani, Yoruba and Igbo against each other among others. For instance Osaghae and Suberu (2005) assert that the remote cause of the Nigerian civil war of 1967- 1970 was attributed to violent exchanges of ethnic question between Igbo traders and Hausa/Fulani traders in Northern Nigeria. Anonymous (2017) affirms that the Nigeria-Biafra War broke out in 1967, as a result of ethnic question the war which lasted for 30 bloody months of waste and destruction of life and property.

In modern days, ethnic differences became a prominent factor in instituting and executing socio-economic strategies and applications that will enhance development. This became an important factor in the stimulation of ethnic awareness efficiently of divide and rule that promote underdevelopment (Fearon & Laitin 2003; Okpanachi 2010). In fact the ethnic question has assumed a new dimension in contemporary Nigeria, especially from 1999 which has become worrisome. Different cases of ethnic questions are emanating from each section of the country on a daily basis. Statistics from media quarters indicate that there is an upsurge of ethnic questions in Nigeria (Anonymous, 2017). No day passes without a report of the incidences of ethnic problem in one part of the country or the other. This rising wave of the ethnic in Nigeria has led to many conflicts. Bello (2013) asserts that ethnic questions have robbed Nigerians of the spirits of nationalism of the late 1950s to early 1960s in exchange for parochialism. Today, the growth of internet freedom offers free publications provocative about ethnic questions banning development of the country in one way or the other. The promoters of ethnic questions therefore publish content that will not appear in conventional media. One of the factors fueling ethnic question in Nigeria in general have been the emergence of increasingly militant groups. For instance militia groups like the Oodua People's Congress (OPC), a pro-Yoruba organisation, Ijaw youth groups in the Niger Delta Movement for Emancipation of Niger Delta (MEND). Others are Middle Belt Consultative Forum (MBCF), the Arewa People's Congress (APC), formed to protect the interests of the Hausa and Fulani in the north, Boko Haram, Bakkasi Boys; Movement for Actualization of Sovereign State of Biafra (MASSOB); Indigenous People of Biafra (IPOB), and Ombatse group among others. This breeding ethnic militia group's help in fueling ethnic questions, which in turn end in violence. Anonymous (2017) maintains that these are selfish that have pervaded the political, economic and social climate of Nigeria since the mid-1960s which lead to the military coup of 1966 this brought about the bane of development in the country.

The detrimental effects of this ethnic question are very dangerous. On one hand, ethnic questions constitute an unfailing signal for large-scale violence, which is the bane of national development. The bane that led to Nigeria failure to develop despite the plethora of resources it possessed amongst others. On the other hand, the ethnic question penetrated deeply into the fabrics of the Nigerian nation, which have distracted many people, especially the youth who claim to be leaders of tomorrow, from pondering developmental skills. Youths are today gathered as tools for instigating one form of violence or another (Bello 2013). After Nigeria's independence in 1960, Nigeria emerged as one of the major powers in the African continent, which dominated the political, economic and social scene in Africa. In fact, quantifying her roles in the founding of the Organization of African Unity (AU) in 1963 and with it

subsequently, fighting against the white rule in African continent cannot be quantified as one expected the country to advance more than what it is today. With its role in the formation of the Economic Community of West African States (ECOWAS) in 1975, to foster trade relations and cooperation amongst the countries the Western part of Africa made Nigeria to have become the biggest country in Africa in terms of development if not for ethnic question (Bello, 2013). Nigeria has all the qualities it takes both in human and material resources that other African countries but yet they developed more than Nigeria. Today, due to ethnic questions Nigeria has lost many valuables that would have contributed to its development. Nigeria harbours more than 250 ethnic groups that do not automatically qualify the country to divide along the ethnic line (Bello, 2013). Nigerians tend to define themselves in terms of ethnic affinities as opposed to other identities have led to it bane of development (Osaghae & Suberu 2005). A study conducted by Lewis and Bratton in Nigeria in (2000) show that half of Nigerians (48.2%) associate themselves with an ethnic identity, while 28.4% associate themselves with respect to class and 21% identify themselves with a religious group. This means that over 66% of Nigerians view themselves as members of an elemental ethnic or religious group. This ethnic question has constituted a threat to the development of Nigeria.

Based on the foregoing this paper was conceived to examine the ethnic question in Nigeria and the bane of national development with a view for restructuring the mentality of Nigerians. To achieve the set goal the paper is divided into different segments, the first is the introduction which is ongoing, second section delineate conceptualization of terms, the third segment discusses the theoretical framework. The fourth section analyses the ethnic question in Nigeria and the bane of national development: a need for restructuring the mentality of Nigerians, the fifth part dwelt on recommendation and sixth segment dwells on conclusions.

The Method of the Study

The paper adopts content analysis for its methodology and rely on existing studies and relevant literature. The paper focuses on secondary sources of data for the purpose of data collection in discussing ethnic questions in Nigeria and the bane of national development: a need for restructuring the mentality of Nigerians. Mainly the sources of the information are textbooks, pamphlets, journal articles, new papers, magazines and other online materials, which focus on the subject of this study. The paper focused on analytical and interpretive approach and discussions were carried out thematically.

Conceptualization of Terms

In a write up of this nature, there are certain concepts that need a conceptualization for easy understanding of the work.

Ethnic Question

Bath (1969), defines ethnic question as a group of people perceiving themselves as sharing common features which distinguish them from other people. There must be a general acceptance that these groups of people are different from others. The characteristic may include, culture, language, religion, dietary condition, habitat etc. This group must see themselves as having a kind of cultural background, which is genuinely superior to those of others, and judging others based on the standard of judgment in one's own group (Levine & Campbell, 1978). Wolff (2006) observes that ethnicity on its own does not cause conflict as several factors are always at play in each conflict situation, arguing that identity is a fact of human existence, and that it is what people make of it or to what use they deploy it that makes

the difference between ethnic cohesion, harmony or conflict. In this work ethnic is defined as a community of people who share cultural and linguistic characteristics including history, tradition, myth, and origin. Ethnic conflicts are therefore often caused by an attempt to secure more power or access more resources.

National Development

National development refers to the overall development or a collective social, economic, political and religious advancement of a nation. The goal of national development is achieve through development planning, which refers as the country's collection of strategies set out by the government. It implies improvement in material well-being of all citizens, not the most powerful and rich alone, in a sustainable way such that today's consumption does not imperil the future, it also demands that poverty and inequality of access to the good things of life be removed or drastically reduced. It seeks to improve personal physical security of livelihoods and expansion of life chances.

Restructuring

Restructuring means different things to different people. To some restructuring simply, means change. To others restructuring means return an old arrangement. That is return to the kind of federal, which the forefathers evolved in the 1950s. Even though there must be more states than the three regions, they used to have in the 1950s. Restructuring means devolution of powers, resource-control, regionalism, and self-determination (Aziken, Ndujihe, Akinrefon & Kumolu 2017). According to Gboro and Akintoye (2017) restructuring means each state should have the constitutional power to manage its unique problems and concerns, to develop its own resources for its people, to manage its own security, and to make its own kind of contributions to the well-being of the whole country. Restructuring simply means calling for the restoration of federalism- the foundational constitution structure to which all Nigerians subscribed as encapsulated in the independence constitution of 1960 (Osuntokun 2017). Restructuring as applied to this paper simply means devolve more powers and resources from the federal government and de-emphasis federal allocations as the source of sustenance of states in Nigeria.

Theoretical Framework

This section addresses the theoretical frameworks of the study.

Identity Construction Theory

Henri Tajfel & John Turner developed identity Construction Theory in 1979. The theory was originally developed to understand the psychological basis of ethnic discrimination. Identity construction is the individual's self-concept derived from perceived membership of social groups. Identity construction refers to a group of people with a common socio/cultural identity such as language, common worldview, religion and common cultural traits (Boaten, 2000). It is an individual-based perception of what defines the “us” associated with any internalized group membership. Identity construction represents categories of people characterized by cultural criteria symbols including language, value systems and normative behaviour, and whose members are anchored in a particular part of the new state territory (Otite, 1990). Goffman (1968:130) maintains thus:

The concept of identity allowed us to consider stigmatization. The concept of personal identity allowed us to consider the role of information control in stigma management. The idea of ego identity allows us to consider what the individual may feel about stigma.

This can be distinguished from the notion of personal identity, which refers to self-knowledge that derives from the individual's unique attributes. Social identity encompasses the social, cultural, psychological and economic distinctions put in place by social actors to distinguish between the 'self' and the 'other'. The 'self' and 'other' could be an individual or individuals, a group or groups, and a community or communities, country and countries (Gandu 2004). By personal identity, I have in mind... positive marks or identity pegs, and the unique combination of life history items that come to be attached to the individual with the help of these pegs for his identity (Goffman, 1968:74). Again, Gandu (2004) states that while conceptualization of social identity in terms of the 'self' verse the 'other' implies a self-knowledge of the 'self' or 'we' as opposed to 'other' or 'others', it also infers an expectation that the 'other' or 'others' would accept, and perceive the 'self' or the 'we' as specified and defined by 'self' or 'we'. Identity construction theory deals with ethnic question that is, how people come to see themselves as members of one group/category (the in-group) in comparison with another (the out group), and the consequences of this categorization, such as ethnocentrism (Turner, Hogg, Oakes, Reicher & Wetherell 1987). Manning (1992) asserts that the picture that emerges is these performances are both realized and idealized as our all-to human selves are transformed into socialized beings capable of expressive control.

Identity construction therefore implies a social constructed and accorded priority by a group or group of actors over others sources of meaning (Gandu 2004). Sources of meaning are constructed by social actors through symbolic identification and processes of socialization and industrialization for the purpose of rationalization of their actors or in actions (Giddens, 1991; Castells 1997). Identity construction means being with a certain group, being like others in the group, and seeing things from the group's perspective. Having a particular role identity means acting to fulfill the expectations of the role, coordinating and negotiating interaction with role partners, and manipulating the environment to control the resources for which the role has responsibility. Calhoun (1994) observes that there is “no people without names, any languages or cultures in which some manner of distinctions between 'self and other, we and they are not made'. He insisted that knowledge of the “self as distinct from the 'other' is always a construction no matter how much it feels like a discovery” because, it “is never altogether separate from claims to be known in specific ways by others”. The process of constructing identities therefore encompasses self-construction, re-construction, and individual re-orientation. To that extent, social identity has a stronger source of meaning and influence on the individual member than social role. Goffman (1969: 30) affirms thus:

Each provides the individual with a position, which has its own particular securities and defences, so there will be a tendency for those who have travelled close to one of these poles to complete the voyage.

Osaghae and Suberu (2005:8) note that:

Although these identities have grown in significance in the recent past, which obviously has to do with the aggravation of the “National Question,” they have deep historical roots in pre-colonial pattern of ethnic question and the discriminatory practice of group inequalities entrenched by both the colonial regime and continued by post-independence administrations. These have cumulatively provoked various forms of self-determination agitation by different groups, which fuels the bane of development experiencing today.

From the identity construction theory, one will deduce that, because of existence of the different identities, the potentials and the likelihood of underdevelopment is possible to occur. Due to this fact, the phenomenon of identity construction in Nigeria has become multidimensional and multifaceted to the extent that ethnic question has become a recurring decimal in Nigeria generally. According to the theory, this situation hinders development significantly. The people needed to be given positions of authority that will take responsibility for development willingly are being denied the opportunity as a result of ethnic question. Almost every ethnic group in Nigeria wants to get its share of national cake without minding how the cake is baked. This situation has rather increased the issue of ethnic questions in Nigeria as such promotes other ethnic questions. According to the theory, the nature of identity construction in Nigeria abridges the basic rights of other ethnic groups, especially trying to suppress their interest based on ethnic. However, the activities of these ethnic groups aimed at maintaining the resistance leads to increased escalation of conflict in Nigeria consequently leading to destruction of lives and property especially when the ethnic groups attempt to fight back (Human Rights Watch 2004).

Critics of Identity Construction maintain that the theory focuses so much on the behaviour of the individual actor and only draws connections to ethnic groups from that standpoint. This hardly accounts for strong emotions inherently attached to social identities (De- Yos 1993). Moreover, excessive instrumentalization of identity by individuals, is said to be an indication of “inner maladjustments and undermine strong emotional ties” (Ebeanu and Onu 2001). In addition, identity constructionist theory is centred on how and when social identity should be regarded as either “self-defined” or “other defined”. Solution to this problem is complex because, social exclusion suffered by the group that impose their identity and oppress others, could in the process invent and develop self-consciousness of differences with the others (Gandu 2004). In the same vein, dominant groups that impose their identity and oppress others, could in the process invent and develop self-consciousness of differences with the others. All these processes could lead to the construction of new forms of identities. This explains why identity labels or curtains such as settlers and natives, son of the soil, indigenes and non-indigenes has characterised most ethnic groups in the case of Nigeria (Gandu 2004). Critics are of the opinion that identity construction is only out to overly positive views about the ethnic group in the society.

The strength of the theory lies in its recognition that the ethnic question increases violent crime, which in turn leads to underdevelopment of human society in general. It hinders the effective utilization of human capital for national development. Based on the foregoing assumptions, the theory has been adopted as a theoretical guide for the study.

Cognitive Restructuring Theory

David A. Clark developed the cognitive restructuring theory in 1987. The term cognitive restructuring has been used to describe the schematic change mechanism. Cognitive restructuring is a technique that has been successfully used to help people change the way they think. It refers to a structured, collaborative therapeutic approach in which distressed individuals are taught how to identify, evaluate, and modify the faulty thoughts, evaluations, and beliefs that are considered responsible for their psychological disturbance (Burns & Beck, 1978; Dobson & Dozois, 2010; Hollon & Dimidjian, 2009). This theory helps in structured, goal-directed, and collaborative intervention strategies that focus on the exploration, evaluation, and substitution of the maladaptive thoughts in individuals. It makes people to appraise and believe that psychological disturbance will be over soonest. When used for stress management the goal is to replace stress-producing thoughts (cognitive distortions) with more balanced thoughts that do not produce stress. Beck (1967) noted that maladaptive schemas are inflexible, closed, impermeable, and relatively concrete systems. Most often, they are rooted in negative, or even adverse, early childhood experiences and subsequently reinforced by strengthened congruent life events in adolescence and adulthood. With repeated activation and reconfirmation, the maladaptive schemas attain a higher degree of interrelatedness so they gain greater capability of dominating the information processing system (Segal, 1988). For instance, depression, negative self-referent schemas of loss, failure, rejection, and hopelessness predominate. As a result, the cognitive apparatus of the person with clinical depression is oriented toward processing schema-congruent negative self-referent information.

Beck, Rush, Shaw and Emery (1979) posit that, traditionally, a change in belief ratings is considered a measure of the client's shift from maladaptive schematic processing to more normal, adaptive schema activation. Thus, the depressed demonstrates a reversal in depressotypic schema-congruent processing bias. Beck (1967) noted that maladaptive schemas are inflexible, closed, impermeable, and relatively concrete systems. Dozois and Dobson (2001) found that a clinically depressed group had more interconnectedness for negative self-referent adjectives and less interconnectedness for positive adjectives than nonpsychiatric controls. Although the anxious and depressed groups differed primarily in their organization of positive, rather than negative, schemas. Dozois (2007) asserts that clinically depressed individuals may exhibit more interrelatedness of negative interpersonal but not achievement schemas that endures even with remission of the depressive state. The very structure of psychopathological schemas and their inherent prepotent nature makes schematic change especially difficult to achieve.

After identifying the key disorder-relevant schemas, the cognitive behavioral therapist utilizes a series of cognitive interventions to reduce the activation threshold, accessibility, and availability of the maladaptive schemas. Over time and with repeated effortful evaluation, the processing priority and interconnectedness of the maladaptive schemas are weakened and schema-congruent processing becomes less automatic. In addition, the process involves learning to substitute more normal, adaptive schemas about the self, world, and future. Lowering the activation threshold and strengthening the accessibility and acceptance of competing adaptive schemas that counter disorder-related beliefs are critical objectives. Elevate normal adaptive schematic processing through evidence-based thinking so it comes to predominate the information processing system. It is through this process that most people's mentality achieves the enduring symptomatic change and remission of the psychopathological state. This adaptive pattern is necessary for the success of restructuring the

mentality of Nigerians. Based on the following that this theory that hence the need for restructuring the mentality of Nigerians

The Quest for Ethnic Question in Nigeria

Since independence, the leading politicians, and the military leaders have gradually destroyed the structure of the country laid down by the founding fathers (Awolowo, Ahmadu Belo and Azikiwe) and replaced with a structure in which the federal government is the controller of virtually all power and all resources (Gboro & Akintoye 2017). This marks the beginning of ethnic question as the state's has power to develop all resources but lack absolute control over the resources. The underscores the state depending on federal allocations of funds to exist. The federal government is over-burdened, controls too much money, despite the egregiously inefficient, corrupt, which set the essentiality for the destruction of the country. The states were made impotent, unable to develop their resources, to fight poverty in their domainshence the state in ability to contribute to progress and prosperity of Nigeria (Gboro & Akintoye 2017).

The cumulative effect of all these is that Nigeria and Nigerians have become a horribly state of poor development nationally because most public facilities are not working or have perished in the cause of time. Therefore pushing most Nigerian youths remained unemployed and hopeless to be roaming about in search of jobs, which the state would have offered if allowed to generate resources on its own. The search for jobs set a room for people to scramble for elective and political positions at the national levels this fierce struggle created room for the introduction of certificate of origin in the country. A ploy that was used in denying people jobs opportunities simply because they did not originate from certain quarters in Nigeria. This factor degenerated into ethnic questions, which often ended in hostility cum destruction of private and public properties.

The continuing violent clashes that have ensued as a result of ethnic question have usually been manipulated and thus taken as typical ethnic/tribal question conflict. These have invariably constituted the real or potential factors to threaten human and other lives along with the destruction of properties in societies that hindered the national development in Nigeria. Ethnic question have therefore proved very cheap for solidarity and mobilization of forces towards the lingering quest of the ethnic groups, which have, thus constituted the dominant method of manipulation, and political force in Nigeria (Fukui & Markakis, 1994; Molvaer, 1991). The political elites mostly use this ethnic question conflict to access and control over the realm of the state and its vital resources for their personal advantage. Thus, elite competition for access and control of the state's vital resources have ultimately been extended to introduce the ethnic question to them manipulate the masses in disguise for their selfish interest at the detriment of national development. Ideally, it is members of the elite that encourage the issue of ethnic question in order to gain the resource of the state redistribution among themselves. Mobilizing the masses to fight themselves over the issue of ethnic question that hindered national development that would have been for the interest of all and sundry.

Implications of Ethnic Question on National Development in Nigeria

Ethnic question cleavages are critical in African continent the issue is characterized by underdevelopment, political instability, conflict, insurgencies and human development challenges (Miguel, 2004; Collier, 2009). Thus, ethnic questions remain a driving force of underdevelopment in African continent today. It has continuously weakened nation building, undermined development, which continually underscores human wellbeing, and degrade

human condition in most African States (Andebrhan, 2010). This contributed to the continued existence of violent conflict, which negatively affected vulnerable groups, of the society, especially the elderly, women and children (Food 4 Africa, 2009).

Over the years, the ethnic question has given a rise to serious conflicts between those who regard themselves as indigenes and those perceived as settlers in so many states of Nigeria. It has resulted in the struggles, which often takes the form of material expressions such as the control over resources, access to land and decision-making, political representation among others in Nigeria (Mustapha 1997; Maier 2000; Alubo 2003; Blench, 2004). It remains a potent instrument of material advancement for the dominant ethnic groups at the centre of domination, which entrench the culture of corruption and underdevelopment. The manifestations of this ethnic question is deeply seated in grievances, which assume in all regions of Nigeria (Alubo, 2006).

Ethnic question is one of the major constraints that hindered national development inexactitude in the constitutional provision on citizenship in Nigeria. Dunmoye (2012) maintains that controversies over citizenship rights in Nigeria have become major sources of disagreement and political conflicts. The distinction between natives and settlers is often associated with a pattern of exclusion. Those who regarded themselves as indigenes exclude those they considered visitors from enjoying certain rights and privileges of the nation's cake. This contestation takes the form of protest, which often ends in conflicts. For instance, this underscores series of violent conflict witnessed in case of Hausa, Fulani and the Kataf Zangon Kataf ethnic groups in Kaduna State, Ijaw/Urhobo and Tsekiris of Warri in Delta State. Others conflicts are Hausa, Fulani and Yoruba in Oyo and Lagos States respectively, Jukun, Chamba, Kuteb and Tiv in Taraba State, Ife and Umodakeke in Osun State, Tiv, Jukun and herdsman in Benue State (Isa 2001; Angya 2006; Utsaha, Ugbah & Ugbah 2007; Abubakar 2015; Agbese, Ahmadu-Suka & Shehu 2017). There are also unsettling cases of ethnic in Plateau state where the Beroms, Anaguta, Afizere versus the Hausa and Fulanis (Dunmoye 2012).

In most of these communities, the dichotomy and pathology brought about mistrust between those who regard themselves as indigenes and settlers. This dichotomy often degenerates into conflicts especially when resources such as land, fishponds, gold, silver, bronze and other scarce mineral resources are involved. In peculiar circumstances where the settlers and numerically more than the natives political representation and appointments become contentions. This fuels to create a persistent circle of conflict across the country with grave consequences for any form of national development. Thousands of Nigerians have been killed, properties and businesses worth billions of naira destroyed and other millions displaced from their homes some crossed over to neighbouring countries because Nigerian is no longer safe as a result of ethnic question conflict (Idoko 2018). It had influenced negatively on national development in Nigeria to the extent that access to most public services such as schooling and employment are only based on an individual whose ethnic group originate from the area is considered indigenes (Norwegian Refugee Council/Global IDP Project 2003). People born where they live but their ethnic group do not originate from that particular area will always be considered settlers, who are not eligible for admission, employment elective, or appointment position in the area no matter how highly qualified they are. The distinction is the most important root cause of underdevelopment in Nigeria. A factor, which often brings about ethnic conflict that pose a great concern to all spheres of human endeavour. It brings about conflict, which creates daunting challenges to national development. These conflicts over stretch the government and prevent them from focusing on developmental issues.

Appreciating the effect of ethnic question in the society, the United Nations International Children's Emergency Fund (UNICEF 2011) reported that the uncontrolled trade in small arms and light weapons is a matter of life and death to people around the world. Given room for the influx of small arms and light weapons proliferation in the country. Vast quantities of arms and weapons have flooded Nigeria, which are rampantly used by non-state actors to defend their ethnic group in case of any conflict against their ethnic group in Nigeria (Dunmoye 2012). The widespread availability of small arms to non-state actors poses a threat of unprecedented national development to the country. The deployment of security agencies to curtail the escalating violent ethnic conflict is another way that hinders national development, as money spent on the security would have been to another developmental project such as construction of roads, hospitals, schools among others to ameliorate the suffering of the masses.

Undoubtedly, the violent ethnic conflict has caused a crisis resulting in raising some social and humanitarian challenges, which invariably strain further the economy of the nation. The vulnerable people in the society suffer the most. These include the sick, the aged, children and pregnant women (Akpan 2011). Some communities are forced to take refuge in forests and swamps with serious health consequences. The menace causes loss of jobs as most companies, for fear of losing their staff, have either shut down or relocated to other parts of Nigeria and even other countries. Nightlife, which used to employ at least half of the citizens employed in the daytime, has completely collapsed because of fear of unknown (Akpan 2011).

The ethnic question generally crippled the educational system in Nigeria especially where it is so rampant. Due to the violence occasioned by ethnic questions, many parents are unwilling to enroll their daughters or are withdrawing those already in school. Echoing in this regard, Aver, Nnorom and Targba (2013) postulate that educational activities often bring to a halt during ethnic conflicts consequently school calendar extended. This adversely influences the duration a student would spend in school, attracting more expenditure on the parents, more worrisome is exposing students to social vices like drugs addiction, alcohol, armed robbery as well as prostitution among other vices. Abubakar (2013) asserts that ethnic conflict has crippled the Nigerian educational system and social activities in so many states of Nigeria. Thousands of students and teachers across the country have abandoned their schools due to increasing attacks (Abubaka, 2013). Over 10 million children are out of school in Nigeria (Duru, 2014). Alokori (2014) also maintains that Nigeria has 10.5 million out of school children the highest in the world. Followed by Pakistan adding that about 60% of these children are girls and most of them live in Northern Nigeria. The report added that in almost one out of every three primary aged children is out of school, and roughly one out of four junior secondary age children is out of school. Many schools have been closed down for security reasons and where schools in the affected are still functioning, children and teachers are often afraid to attend. There is a lot of fear among students, teachers and parents. Ethnic questions have helped in propagating the ongoing cycle of violence in the country. The acts affect negatively on the children living in such societies as they grow up to take the same root. This ethnic conflict also threatened the attendant social dislocation whereby thousands of citizens internally displaced constituting a setback on educational development of children. Children are easily taught how to handle these weapons, which are lethal but light and easy to use once exposed to them. Ethnic questions have led to the monumental loss of human resources, retarding social development efforts to the people in Nigeria. It has taken a very dangerous dimension because even the aged, women and minors are not spared and above all social and economic activities are often paralyzed which often hinder development efforts. Recognizing as one of the fundamental problems threatening

national development in Nigeria. Nigeria has over two hundred and fifty ethnic groups, while Hausa, Fulani, Yorubas and Ibos are regarded as the dominant ones. The others are regarded as minority ethnic groups. According to United Nations, minority ethnic groups are regarded thus:

Numerically inferior to the rest of the population of a state, in a non-dominant position, whose members possess ethnic, religious or linguistic characteristics, differing from those of the rest of the population, and show if only implicitly, a sense of solidarity directed towards preserving their culture, traditions, religion and language (UN: cited in Dunmoye 2012:24).

These minority ethnic groups always feel marginalized in the social, economic and political process of the nation as such resorting to violent conflict in addressing their marginalization and imbalance, which often brings about underdevelopment. This violence continues to damage the environment, social and economic fabric of the society that would enhance national development. The ability of the state to control, the lingering ethnic question have left people with no option but to defend themselves. This is predominantly, done by clinching to ethnicity jingoism as justification in joining militia groups through the hacking of the fragile political setting (Abbass 2018). With the support of hate-speeches and financing by the political elites, the militia groups challenge and destabilize the state, pounce and attack weak communities in rural areas or engage in all sorts of violent killings.

A need for restructuring the Mentality of Nigerians

In the light of the ethnic question in Nigeria, concern seems to have emerged as a force to propelling Nigerians to change their mentality. This issue of ethnic questions constantly beats the waves of the provocative standoff of conflict in Nigeria. Therefore, there is need to introduce a sound project that will propel and compel Nigerians to have a change of mentality in order to curtail any form of ethnic manipulation to prevent the unnecessary strife. In this regard, it would require shifting and sifting from how long people have stayed in a particular area in order to guarantee their indigeneship as provided by the Constitution of the Federal Republic of Nigeria.

There is the need for the political leaders to shun greed and avoid getting to power or position. The religious leaders should educate their followers on the effect of ethnic question in order to avert the detrimental effect of the menace in order to enhance national development. The use of certificate of origin should be abolished provided an individual is a Nigeria Citizen. Any organization that emphasizes the use of certificate of state origin should be prosecuted for violating the symbol, of national unity among Nigerians. Most of these people regarded as settlers in contemporary society migrated from numerous places in the precolonial and early colonial times to settle in those areas regarding them as settlers' amount to injustice.

Restructuring means that all these must be changed. It means that must return to the kind of federal arrangement, which the forefathers evolved in the 1950s. However, the problem is not the name of restructuring that matters but what matters most is, the change of mentality of Nigeria toward accepting people that legally settled in a given geographical terrain for considerable time. Nigeria can restructure from hair to toad but if we cannot change our mentality, it will not work.

The 2014 National Conference heard all these arguments, especially of the various peoples of the North-central (Middle Belt) where religious and inter-ethnic conflicts have always been rampant to have small states of their own. Given these states without change of mentality it will not work.

There is a need for the Ministry of Information and the National Orientation Agency (NOA) to carry out a campaign aimed at restructuring the mentality of Nigerians to abolish ethnic question in order to enhance national development.

The leadership of National Youth Service Corp (NYSC) should also restructure the programme back to olden days where graduates were posted to states unknown to them, rather than allowing them to choose for themselves these days. It helps in restructuring the mentality of people about other ethnic groups.

Conclusion

Restructuring will not provide all the answers to the developmental challenges; it is only the change mindset will generate new ideas and initiatives that will enable the country to develop. The issue of ethnic questions have made life very unsafe all over Nigeria. In various regions of Nigeria, and for various reasons, Nigerian youths are demanding the breaking up of Nigeria because of the insecurity of lives and property occasion by ethnic bigotry.

The word restructuring as envisaged means that Nigerians are agreed on the unity in diversity; but restructuring will strengthen national unity. The only solution is change of mindset towards one another. The paper concludes that, Nigerian should abolish ethnic questions and focus on strategies that will enhance national development in the country. They should imbibe the culture of good moral values in order to ensure national unity. No country, with the problem of ethnic questions, will attract national development in contemporary times.

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DYNAMICS OF CONFLICT RESOLUTION IN NIGERIA'S PRIVATE SECTOR

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Abstract

It is an established social fact that conflict is part and parcel of our existence. Humans always strive to find solution to problems arising in the world of work as it is not excluded from conflict. The need for this has intensified because the evolving new economic order associated with technological-driven production process and sporadic environmental dictates have asserted unprecedented pressure on factor-related inputs and relationships existing in the workplace. The specific objectives the study was set out to achieve were to; study how labour relations in Nigeria have been impacted by the internal and external factors including globalization; explain how industrial relations actors have responded to conflicts engendered by change; investigate the machineries of conflict resolution in the sector have fared given the pressures exerted on and by the product and labour markets; suggest the way forward in dealing with the challenges. The study achieved its objectives through secondary sources of data were used to gather information and they include research papers, newspapers, and magazines. The study concludes based on the findings that as a result of the new economic realities associated with technology-driven production process and sporadic environmental dictates, unprecedented pressures have been asserted on factor-related inputs and relationships existing in the workplace in general. The study therefore recommends a strategic shift in the approaches of conventional conflict resolution mechanisms in the Private sector towards a more needs and consensus-based methods in order to promote socially sensitive, integrative and inclusive labour relations regime.

Keywords: Conflict, Resolution, Dynamics, Private, Workplace

INTRODUCTION

Finding solutions to the problems arising in the world of work is a major pre-occupation of industrial relations, peace and development practitioners – trade unions, management, academia, government, non-government and community-based organizations. The need for this has intensified because the evolving new economic order associated with technological-driven production process and sporadic environmental dictates have asserted unprecedented pressure on factor-related inputs and relationships existing in the workplace. Existing bipartite and tripartite relationships in industry have experienced high level of disequilibria and accentuation of conflicts.

We are all witnesses to tremendous changes in different spheres of life. Sooner or later, every major part of life changes. Relationships, technology, economy government and governance issues, service delivery, population, culture, societies etc are all affected by and are also instruments of change. The change process involves the steps you take to achieve or adjust to change. Change or reform provides an opportunity for nations, organizations and individuals to grow. Values, attitudes, beliefs, assumptions, knowledge, motivations, interests, concerns, issues, abilities and behaviours are challenged and shaped.

It is an established social fact that conflict is part and parcel of our existence. Conflict is endemic in social relations in the family, social groups, employment situations and society at large. Conflict to Okolocha (2008) is a “situation of a struggle between opposing principles, persons or forces. It is the state of lack of agreement, incompatibility, a clash of feelings or interests. Okon (1996) posited that “just as animals respond aggressively to fear, pain or infringement of their space, so does human behaviour stem from such crude stimuli and passion of the mind such as insecurity, greed, selfishness, anger or even stupidity”. Crisis occurs when conflicts are not properly resolved leading to aggravation and exacerbation of the tensions between the parties.

Conflict resolution is multifaceted in that it refers to a process, a result, and an identified field of academic study as well as an activity in which persons and communities engage everyday without using the term. Although conflicts and disputes are normally seen from negative point of view, the importance in social change in general cannot be over-emphasized. They constitute essential creative element for changing societies and achieving the goals and aspirations of individuals and groups.

According to Best (2009) conflict management is the process of reducing the negative and destructive capacity of conflict through a number of measures and by working with and through the parties involved in that conflict. The term conflict management is perhaps an admission of the reality that conflict is inevitable, but that not all conflicts can always be resolved; therefore, what practitioners can do is to manage and regulate them. It has been observed that conflicts could be transformed through unintended consequences of actions taken by parties internal or external to the conflict, yet deliberate attempts at transformation may also be made (United Peace Africa Programme, 2005).

However, conflict transformation entails the coming into being of new situations involving conflict issues, perceptions, relationships and communication patterns. It depicts the evolution of new situations involving conflict issues, perceptions, relationships and communication patterns (Jeong, 2000).

It essentially connotes change engendered by social conflict and third-party interventions which affect structures that generate conflict through deprivation, exclusion and other forms of injustice. It also seeks to appreciate the place of culture and values of the parties to the extent to which they help or hinder the process (Best, 2009).

METHODOLOGY

This aspect of research work will be concerned with the qualitative method research. It also took the descriptive form of research for its data gathering. In the data collection, secondary sources of data were used. Data retrieval techniques from scholarly literature such as textbooks, journal, articles, magazines, newspapers and internet sources were used. This was helpful not only in filling information gaps but also enhance the validity of the study.

LABOUR RELATIONS AND ORGANIZED PRIVATE SECTOR IN NIGERIA

The aspects of labour relations in Nigeria are mainly two and these include: one, the establishment and protection of the right to organize. Two, encouragement of the principles and practice of collective bargaining. Even, where these two are present, there will still be some disagreements between the parties in any work situation. It is an established social fact that conflict is part and parcel of our existence. Conflict is endemic in social relations in the family, social groups, employment situations and society at large.

Industrial relations/conflicts take place within the context of an ever changing and complex environment. The behaviours, attitudes, interests and values of industrial relations partners are influenced by the dynamics of the Environment. Also, industrial conflict and change that it brings along are important factors in shaping the social, economic, technological, political/legal environment.

The Organized Private Sector is seen in this study as including manufacturing or non-manufacturing industries, foreign or indigenous, unionized or un-unionized with staff strength of at-least fifty workers presents an interesting case study in the study of the dynamics of conflict resolution especially when proper cognizance is taken of the efforts of the National Joint industrial Council of the Industry in resolving the multifarious challenges of the industry including in dealing with problems of energy, low capacity utilization, sourcing for foreign exchange, raw materials and spare parts as well as in tackling the challenges of smuggling and trade liberalization.

Aremu (2001) points out within the context of the general climate of deregulation and removal of rigidities in the labour market, the burden of labour to persuade recalcitrant employers assumed a special dimension. He stresses that disputes arising from work in industry include unjust treatment by management, excessive workload, unfair termination, victimization, management highhandedness and sheer despotism. Others include poor medical facilities, poor canteen services and computation of overtime. Also, disputes arising from collective agreements that is, rights disputes include arbitrary termination and retrenchment that characterized the enterprises in eighties when economic crisis resulted in reduced earnings contrary to provisions of collective agreements.

Factors Exacerbating Industrial Conflicts in Nigeria's Organized Private Sector

The key factors driving industrial conflicts in Nigeria are mainly Global economic and financial meltdown; Public sector reform programmers; Deregulation and decentralization of the decision making process; Privatization, commercialization of government-owned companies; Un-favourable attitude towards social solidarity; lack of sufficient delivery of democratic dividends and inclusion of labour and civil society in decision making at all levels of government and lack of workers' participation at the enterprise level (Ojiji, 2006).

However, the place of effective disputes resolution mechanism can never be over-emphasized in the development of this country especially given the direct and indirect costs of various forms of conflicts at different levels and sectors of the economy. The link between industrial relations climate and development potentials of a country are well recognized and articulated. The two principal laws for the resolution of Industrial Conflicts in Nigeria that is, the Trade Disputes Act Cap 432 Laws of the Federation of Nigeria 1990, and Trade Disputes Essential Services Act 2004 provide a step by step, sometimes, cumbersome, quasi – legal procedures for the attainment of industrial peace and harmony. Importantly, section 3 of the Trade Disputes Act 1990 provides for the use of collective bargaining and internal machinery known to the parties first.

Legal and Institutional Framework of Industrial Conflict Resolution in Nigeria

The system of conflict resolution in the public and private sectors of the Nigerian economy is fairly well developed although the outcome in terms of satisfactory resolution of industrial conflict leaves much to be desired. The Trade Disputes Act No. 7 of 1976 now Cap 432 law of the Federation 1990 and the Trade Disputes Essential Services Act 2004 and

amendments specify two mechanisms of industrial conflict resolution in Nigeria, that is, (a) the internal or private machinery that is the use of grievance procedure, joint consultation and collective bargaining and (b) the external or statutory machinery which revolves around mediation, conciliation, arbitration, industrial court and board of inquiry.

Machineries of Industrial Conflict Resolution

Public policy in Nigeria as early as 1955 supported the use of the private machinery. At an International Labour Conference in 1955, Sir Abubakar Tafawa Balewa, the Prime Minister at the time expressed the Government's position thus, Government re – affirmed its confidence in the effectiveness of voluntary negotiations and collective bargaining for the determination of wages. The long-term interest of government, employers and trade unions alike would seem to rest on the process of consultation and discussion which is the foundation of democracy in industry.

Nigeria is a signatory to various conventions of the International Labour Organisation, particularly, the ones on the Freedom of Association and Protection of the Right to organize No. 87 of 1948 and the right to organize and collective bargaining (No. 98 of 1949). It is instructive to note that these Conventions revolve around collective bargaining and are aimed at raising the status of labour and working environment world- wide.

Importantly, section 3 of the Trade Disputes Act 1990 provides for the use of collective bargaining and internal machinery known to the parties first. Section 3 (2) of the Act provides that if failure results from the efforts in section 3 then within seven (7) days thereof, they shall appoint a mediator who shall preside over the dispute to resolve it. However, if this fails, recourse is made to section 4 of the Act which provides for the intervention of the Honourable Minister who exercise powers provided in the section which include the use of Conciliator, Arbitration and Industrial Court.

Labour Relations, Globalization and the Dynamics of Conflict Resolution in the Organized Private Sector.

The critical dimensions of globalization including internationalization of ownership, trade liberalization, deregulation of national economies, removal of legal barriers that protected local industries have given rise to unbridled competition, transfer of operations abroad not just for cheaper labour, but to tap a vast new supply of skilled labour around the world, technological innovations as in robotics, genetics and cybernetics in information technology has forced firms to become more competitive (Rifkin, 2004)

Also important is that the changing nature of work has propelled factory jobs to yield more to high tech and knowledge intensity in traditionally labour intensive manufacturing industries like the textile and garments, the shift from brawn to brain has led to shift from manufacturing to service jobs i.e. from primary to secondary jobs leading to a decline in employment in the former and increase in the later with damaging effects on plant operations, trade and investment in the sector (Rifkin, 2004).

The rampaging effects of globalization have been felt especially in industry by many local and firms in Nigeria because of two major factors. One, the inability of local firms to compete with cheap manufacturing products mainly from Asia and to a lesser extent, industrial countries as a result of poor technology and high cost of production as what they produced were of high price, low quality and marketability.

Second, the poor governance and policy regime arising from failure of regulatory regime, finance, trade and investment policy failure, high level of smuggling of relatively cheap products from Asia (some produced through child and slave labour), high energy cost,

policy inconsistency arising from failure to consult with relevant stakeholders by the government and generally oppressive labour regimes at the enterprise level of industries in spite of the resistance of the unions especially in the textile industry.

To underscore the impact of lack of consultation of stakeholders by the government and effect on the fortunes of the industry, Aremu (2005) submits that under the Abacha military regime, without any prior notice to all the stakeholders in the industry for adjustment, Nigeria joined the World Trade Organization (WTO). One of the requirements for WTO membership was the lifting of the ban on importation of textile products, which had encouraged domestic production in the past decades.

As a result of the new economic realities associated with technological-driven production process and sporadic environmental dictates unprecedented pressure have been asserted on factor-related inputs and relationships existing in the workplace in general. Existing bipartite and tripartite relationships in industry have experienced high level of disequilibria and accentuation of conflicts. The study of the nature, complexity, frequency and dimensions of workplace conflicts in recent times and their effects on man-hours, man-days, productivity and national output losses has become paramount.

This is well captured by Olanrewaju (2008) indeed, besides the socio-economic crises Nigeria has undergone since the beginning of the eighties, the rampaging effects of globalization on the economies of African nations and Nigeria in particular has made tripartite cooperation and consultation an imperative. Consequently, a review of the nation's industrial relations, conflict resolution mechanisms and strategic policy thrusts has been suggested. (Otobo, 2002; Ejiofor, 2009; Olanrewaju 2009).

Fashoyin (2012) asserts that in both the public and private sectors, however, of the goal of the machinery in achieving and sustaining labour peace in the economy is clear and cannot be overstated. The two laws seek to assure the smooth functioning of the labour market such that the two sides organize themselves in a manner that their day-to-day conduct of labour relations is in accord not only with the national laws, particularly in the event of a breakdown of relations and consequent disputes.

He stresses that, the laws presuppose that, while disputes and disagreements cannot be ruled out, they can be prevented from degenerating into strikes or other forms of industrial action, which if they happen, are bound to have adverse effects on the economy and, ultimately the wellbeing and convenience of the general public. Olanrewaju (2008) observed that most of the mechanisms and institutional arrangements put in place for conflict resolution in Nigeria have failed to deliver the desired result due to the inadequacies that are inherent in them.

He stressed that the gaps were indications of the fact that the right platform for resolving critical and complex labour management relations conflicts has not been found. This should not be a surprise, as world social and economic order has produced new realities that these legislations and conflict resolution mechanisms did not seem to envision.

Furthermore, there is the problem of low capacity of respective parties to collective bargaining especially in respect of the right attitudes, behaviours and perceptions. Also, hostility, mistrusts and the persistent culture of adversarial relations built over many years of antagonism are hardly conducive to effective resolution of industrial conflicts. Unequal power and asymmetric relations among the parties and the dominant position of the state and its agencies are some of the factors responsible for the poor conflict resolution system necessitating further theoretical and policy interventions.

There is the persistent problem of lack of comprehensive and systematic policy studies in the areas of industrial conflict resolution and consensus building as well as over-generalization arising from insufficient empirical data in the present era of national (sectoral)

and global economic and social crises. Thus, the improvement of the capacity of government and other stakeholders for good industrial relations policy formulation at national, industrial and enterprise levels with focus on achieving social justice and industrial peace has become a vital concern. Table 1 below shows the disputes and strikes in Nigeria (1980-1997) in the public and private sectors of the Economy.

Table 1: Disputes and Strikes in Nigeria: Historical Data (1980-1997)

Year	Trade Dispute	Work Stoppages	Workers Involved	Man – days lost
1980	355	265	221088	2350998
1981	258	234	323700	2218223
1982	341	253	2874721	9652400
1983	184	131	629177	404822
1984	100	49	42046	301809
1985	77	40	19907	118693
1986	87	53	1577165	461345
1987	65	38	57097	142506
1988	156	124	55620	230613
1989	144	80	157342	579968
1990	174	102	254540	1339105
1991	204	117	460471	2257382
1992	221	124	238324	966611
1993	160	90	880224	6192167
1994	199	110	1541146	234307748
1995	46	26	193944	2269037
1996	114	101	1246119	165901430
1997	97	89	1128575	141762722

Source: Fajana, S. (2000: 236).

The data were as derived by Fajana (2000) from the records available at the Federal Ministry of Labour and Productivity. The apparent facts from the table is the progressive increase in the number of workers involved and the man-days lost. However, the data were not disaggregated along industrial lines thereby putting limits on its relevance for comparisons across different industries or sectors. The records of industrial disputes in the public and private sectors of the economy in contemporary time is provided in Table 2.

Table 2.: Industrial Disputes Statistics Summary of Industrial Disputes 1999 – April, 2007

Year/Month	No. of Disputes	No. of Disputes resulting in Strike	No. of Disputes Resolved	Duration of Disputes (Day 1)	No. of Workers involved	Total Man – Hour Loss
1	2	3	4	5	6	7
1999	42	27	39	570.5	173,858	3,158,087
2000	49	43	43	674	344,722	6,287,733
2001	24	12	22	321.62	34,567	718,950
2002	50	14	42	405	48,577	892,722
2003	34	10	31	93	39,680	452,906
2004	36	25	34	357	146,869	737,493
2005	20	11	21	111	29,152	760,553
2006	30	9	21	166	5,642	74,077
2007	2	2	2	31	875	12,950
Total	297	154	255	2,729.12	823,942	13,095,471

Source: Federal Ministry of Labour and Productivity, Abuja (2007:9)

Table.2 captures the trends in industrial conflicts in the period 1999 to 2007. The Table clearly show a progressive decline in the number of disputes reported to the Ministry of Labour and Productivity which could be an indication of increasing lack of confidence of stakeholders in the system. However, not apparent from the Table is the fact that the period witnessed an increase in industrial disputes over issues such as unionization and failure to provide benefits to workers especially in the Textile industry. Many of the disputes were settled through the Industrial Arbitration Panel, National Industrial Court and a few, through the regular courts (Bello, 2012- Interview).

Assessment of Industrial Conflict Resolution in Nigeria's Private Sector

An assessment of the system of industrial conflict resolution reveals the following problems amongst others:

- (i) There is limited capacity of parties to collective bargaining especially in respect of the right attitudes, behaviours and perceptions.
- (ii) Hostility, mistrusts and persistent culture of adversarial relations built over many years of antagonism. Unequal power and asymmetric relations among the parties. Dominant position of the State and its agencies.
- (iii) Failure to honour agreed terms and conditions.
- (iv) Too much recourse to power -based conflict resolution methods including strikes and easy resort to third – party interventions.
- (v) Pervasive problem of lack of credible and up – to – date data and withholding of critical information.

- (vi) Poor recognition and appreciation of the positive correlation between good industrial relations policies and development especially in respect of the attraction and retention of foreign direct investment.
- (vii) Unfavourable social, economic, technological and political conditions accentuated by pressures of financial and economic crises and globalization.

The failures of the systems of industrial conflict resolution were captured by Olanrewaju (2009) when he observed that one major feature of industrial relations in Nigeria is prolonged crisis both at organizational and national levels. Unfortunately, most of the mechanisms and institutional arrangements put in place for conflict resolution have failed to deliver the desired result due to the in – adequacies that are inherent in these institutions. He stressed that the gaps were indications of the fact that the right platform for resolving critical and complex labour management relations conflicts has not been found. This should not be a surprise, as world social and economic order has produced new realities that these legislations and conflict resolution mechanisms did not seem to envision.

THE WAY FORWARD IN THE RESOLUTION OF INDUSTRIAL CONFLICTS IN THE PRIVATE SECTOR.

Effective conflict resolution revolving around consensus building has been proposed as an inclusive and all-embracing process for handling emerging industrial relations challenges of today's environment in Nigeria, Ejiofor (2009) stresses however cautions that cooperative industrial relations practice i.e., consensus approach does not preclude disagreements/conflicts. It however places a moral obligation on the parties to internalize disposition to continually seek for agreements that are mutually rewarding and avoid being ruined by conflicts.

The need for the development of effective mechanisms of conflict resolution that accommodates stakeholders' interests, concerns and confidence through international best practices has received fresh impetus of recent as foreign investors and multi-national corporations are now interested in putting their investments in countries with relative industrial peace and harmony. Internationally, the industrial relations factor has been integrated into the political risk equation where countries around the globe are ranked along an index of political risk (Olanrewaju, 2009; Lasisi, 2009).

However, Industrial relations, conflict resolution and development processes (inclusion or exclusion) tend to reflect dominant culture, power and core values of the society/organisation concerned (Olanrewaju, 2009). Social dialogue and consensus building have been promoted by International Labour Organisation and critical industrial relations and development stakeholders as solutions to worsening employment relations and conditions as an all-embracing mechanism for dealing with complex challenges of building economic competitiveness, social equity and good (corporate) governance.

While free trade has contributed to global prosperity in the last fifty years, especially in the developed and the newly industrializing economies of the East; in Nigeria, a combination of factors including lack of enabling environment for industrial development encapsulated in high energy cost, low incentive regime for manufacturers, high level of smuggling energized by corrupt law enforcement officials, inconsistent policy regime on finance, trade and investment, low level of entrepreneurial development, poor corporate governance, adversarial labour-management relations, leadership and governance failures have accentuated the negative effects of globalization on the economy and worsened industrial performance, conflict and adjustment.

The National Labour Advisory Council inspite of its problems under the Military Administration contributed its quota to the process of the review of labour laws and policies as well as in resolving broad issues of employment and industrial relations. The resuscitation of the National Labour Advisory Board under the present administration has been described as a step in the right direction. Also, gladdening under the present democratic dispensation is the role of the National Public Service Negotiating Councils 1, 2 and 3, the National Council on Establishment and the contributions being made to finding solutions to employment and industrial relations challenges in the public service in general. A major weakness however is the poor funding and relatively weak capacity of these bodies. It has been advocated that they should be duly funded and strengthened (Onaeko, 2009).

In addition, it has been suggested that for Nigeria to effectively address the social, economic industrial and technological challenges of today and the future, an all-embracing body covering the tripartite partners, Professional groups, critical and relevant ministries and parastatals in the form of a National Social and Economic Council as obtainable in South – Africa and some Western Developed Countries is highly recommended (Olanrewaju 2008). This is to be supported by credible, vibrant and purposeful negotiations and consultations at state, industrial, sectoral and enterprise levels.

The Costs involved in the proper institutionalization of consensus – building and social dialogue are important factors to be considered given the present crisis/conflict proneness of different sectors of our economy and society including education, health, social service, essential and security services etc as well as attendant costs in productivity and man – hour losses; poor service delivery, governance challenges, general concerns of the citizenry and (potential) investors.

The role of critical stakeholders in the promotion of consensus building and industrial peace cannot be over stressed in the context of the challenges posed by the changes in the internal and external operating environment. In this regard, the contributions of the under-listed critical stakeholders including Nigeria Textile manufacturers Association (NTMA); Textile and Garment Employers Association; the Textile and Garment Senior Staff Association; the National Union of Textile, Garment and Tailoring Workers of Nigeria; Standard organization of Nigeria (SON) and officials of the Federal Ministry of Industry.

The need for a broader categorization of actors beyond the tripartite has also been recognized and well-articulated. Thus, the central focus of the study was to examine in empirical terms the contributions of actors in the promotion of a more cooperative and harmonious industrial relations regime in the textile industry using the instrumentality of consensus building as a conflict resolution mechanism.

CONCLUSION

The attainment of consensus industrial peace in Nigeria, especially in the private sector of the economy has become paramount given the complexity, frequency and dimensions of workplace conflicts in recent times and their effects on man-hours, man-days, productivity and national output losses. Besides the socio-economic crises Nigeria has undergone since the beginning of the eighties, the rampaging effects of globalization on the economies of African nations and Nigeria in particular has made tripartite cooperation and consultation an imperative.

Also, the importance of government providing access to the locus of power and access to major power institutions in the society. The ability of the government to do this is affected by the character of the state, power parity or otherwise and organizational strength of the actors.

One of the key instruments of effective labour practice in a representative pluralist democracy is the concept of interest mediation which stressed the importance of effective representation of workers in a multicultural/religious/plural society.

This requires that Labour and industrial Relations Actors must develop the right capacity for effective discussions and negotiations to ensure that the interests of workers are not jeopardized. However, the experience with Pluralist democracy in Nigeria has left workers with poor income (nominal and real), high level of job losses, infrastructural decay, energy crises, corruption and general erosion of values and ethics. All these ills have made the calls for consensus building and open discussion of issues more strident.

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Socio-Cultural Factors and Corruption Phenomenon in Kwara State

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Abstract

Most studies on corruption primarily focus on economic factors like unemployment, poverty, economic inequality, neglecting the relevance of socio-cultural factors like social norms, religion and cultural values in shaping or determining corruption in the country. This study explores sociocultural factors and their roles in the perpetual incidence of corruption using Kwara state as the case of examination. 1,175 questionnaires were administered. The analysis of data and test of hypotheses were carried out using the descriptive method as well as inferential statistics of the t-test. It was discovered that there are significant differences between religion, social norms, cultural values and corrupt behaviour in Kwara state. It can be concluded that the roles of cultural factors (religion, social norms and cultural values) cannot be neglected while addressing the perpetual cases of corruption in Nigeria. It is therefore recommended that plans to strengthen the cultural values, social norms, lifestyles and religious institutions towards effective reduction of corruption in the society should be taken seriously.

Keywords: Corruption, Cultural, Norms, Religion, Social, Values

Introduction

Corruption is not a peculiar phenomenon to any people, race, culture or country. This is particularly so since no single country can claim to be free from corruption in some form. Nigeria is one such nation where it is agreed that corruption is a major problem on the one hand but not too many people are keen tackling the problem on the other hand. The country today faces a serious crisis in its economic, social and political development due largely to problems that can easily be traced to pandemic corruption (Aluko, 2009). One unique distinction between humans and animals is the possession of culture by the former. As it is, the existence of culture among human groups makes human being one of the most superlative beings created by nature (Abodunrin, 2007). Technically, culture represents all of human behaviours and attitudes that are learned (directly or indirectly, overtly or covertly) through the process of social interaction and which are inherited by generations. Adams, (2018) describes culture mainly as social heritage. Generally, culture is so much attached to human life that human- animal is often classified as cultural being. Culture is a very important phenomenon in human life because it determines how individual acts, thinks and behave in any social settings. Because cultural elements determine human behaviour, social scientists have always found it difficult if not impossible to study, understand or predict the behavioural pattern of people in any human society around the globe without studying their culture (Ekei, 2001). The question is how culturally relevant is the discussion of corruption in Nigeria?

Culture is significant because it shape the values, motives, and beliefs of individuals. Corruption is fundamental in almost all societies the world over but its interpretation and perpetration vary across countries. This is because the cultural interpretations and meanings

attributed to a specific action or gesture are not universalistic; rather, they are determined by the environment in which it takes place. Example abounds in the case of whether receiving a gift is a bribe or expression of a kind gesture or whether using public funds to address problems that are culturally originated (for instance, burial or naming ceremonies). Henslin, (2017) defined culture as the collective programming of the mind that distinguishes people included in one category from another; this may include an ethnic group, religious group, family group, etc. In this scene, culture includes systems of values; and values are among the building block of culture (Adler,1997).Culture can also be viewed as a collection of mental knowledge developed by a group of people exposed to a similar context.

Culture as a concept is not only relevant to the immediate topic of this research works but also, more importantly a concept that is very crucial in any social discourse. According to Henslin (2007), culture is conceivably the most significant and influential idea intwentieth-century social thought. Human life is so attached to a culture that the history of humans will be incomplete without the reckoning of cultural development in human history (Marvin, 1995). In this regard, Henslin (2007) describes the human being as essentially a cultural being. This is so because our culture defines our life from the cradle to the grave –it determines the kind of language we speak, the type of food we eat, the type of cloth we put on, the type of house we live and even the type of work we do. In fact, the influence of culture in human life is numerous that it influences all of our actions, attitudes and behavior.

There is no way we can ignore how some Nigerian cultural values have been affected. The traditional cultural standards supporting honesty, sincerity, selflessness are seriously fading away. For instance, many households in Nigeria socialize their children on corruption and neglect societal norms and values. Highly upheld values of the family such as integrity and honesty, respect for the rules and regulations have all gone with the wind in the instance that it is even the parents that teach their children to be 'smart', to 'wake up' and not be left behind. Moreover, religiosity as a cultural phenomenon also has an effect on corruption. There are cases or stories of people embezzling money from their offices and donating it to the churches in the name of prosperity. Many Nigerians in search of quick miracles and in a bid to put an end to a life of misery and dejection quickly fall into this “kind of preaching” to do anything being proffered by these 'clerics' to free themselves of the poverty. Yusuf, (2003) argued that the culture value system, polygamous households, extended family system, lacking of effective control of taxing systems, poor reward system, the lukewarm attitude of officers enforcing the laws, poverty and income inequalities are some of the reasons for corruption. Traditionally, and in most customs in Nigeria, individuals are accorded respect and recognition not based on integrity, honesty, academic excellence and high moral values but the financial strength or material affluence and acquisitions. Also on another dimension, culture can foster corruption and this is evident in the socio- cultural beliefs of most societies constituting Nigeria. For instance, the creed about partaking in family responsibilities and contributing (mostly financially) to community events has forced some people to engage in corrupt practices to meet those goals.

This study will boycott or take another dimension (cultural factors) into looking at corruption in Nigeria. There are a good number of articles and empirical contexts addressing issues regarding the perpetual incidence of corruption in Nigeria but it should be expressed that most of these articles primarily focused on economic factors, neglecting the roles of cultural factors such as religion, cultural values and social norms in determining or influencing corruption in the country, hence, the need for this study.

Literature Review

Religion and corruption in Nigeria

Religion according to Yusuf (2003), is a unified system of values and practices linked to sacred things. It is a world-wide fact because it exists everywhere; from the simple most isolated to the most compound and urbane; religious beliefs and practices exist in all known human society. Religion is one of the basic social institutions and has been a subject of sociological discourse almost from the start of the discipline. The founding fathers of Sociology since Auguste Comte, Karl Max and Max Weber all have studied the influence of religion on human behaviour. Max Weber (1864-1920) is the first to see the influence of religious beliefs and practices on the economic development of a society. According to Robertson (1987), religion is significant because it promotes social solidarity and reinforces social norms and values. Religion makes people share common beliefs and thus a common value system. According to Lawrence (2013), most of the cultural beliefs in many societies develop due to religion. It provides the philosophical foundation for beliefs and values. There are two primary reasons for a study of religions in the world economy. One is that religion is a major element of the cultural environment. The second reason is that religion is a driving force of culture, an inner determination of many of the external manifestation of culture (Lawrence, 2013).

In essence, many mosques and churches have introduced the doctrine known as the “Prosperity Gospel” in Nigeria. According to Abogunrin (2007), the summary of “Prosperity Gospel” is as follows: If you come to Jesus or Allah, he will save you, give you all you want, including good health, make you rich and successful, and free you from poverty and disease. The chief product of what is offered is the “New You”, instead of the “New life” in Jesus Christ or Allah. Since poverty is seen as evil in the churches and mosques in Nigeria, everybody is struggling to be free from it at all costs. Biblical and Quranic passages are being interpreted to meet the needs and expectations of the followers. In this case, many people are drifting away from the mainstream African independent churches. The way many churches and mosques raised money for “God's work” in Nigeria is questionable. Abogunrin said “You can go to a church with a car and good shoes, but return home barefooted, and with nothing after donating all the money a person has on himself, he is encouraged to sow seed by parting with his car, shoes, bags and pieces of jewellery. There are cases or stories of people embezzling money from their offices and donating it to the churches in the name of prosperity. Many Nigerians in search of quick miracles and in a bid to put an end to a life of misery and dejection quickly fall into this “kind of preaching” to do anything being proffered by these 'clerics' to free themselves of the poverty. Suffice here to say that many have fallen into these due to the economic conditions that Nigerians find themselves. Those in the churches and mosques who don't have a wish to have and those who already have to wish to have more.

Furthermore, Pastors and Imams have ascended to elite positions in society; cases of misconduct and financial management have become a reoccurring decimal in religious circle. They ride in posh cars and own massive mansions both home and abroad while members of their congregation wallow in poverty. Regardless of the mighty cathedrals and imposing mansions, members of the congregation whose money was used to erect the imposing structures still have below the poverty bracket while pastors and imams boast to multi-million dollars empire. Forbes includes; Chris Oyakhilome of Christ Embassy in the net worth of \$30million-\$50million; T.B Joshua of Synagogue of all Nation in the net worth of \$10million - \$15million; Mathew Ashimolowo of Kingsway International Christian Centre(KICC) in the net worth of \$6million - \$10million and Chris Okotie of House of God church in the net worth of

\$3million - \$10million (Brockner 2010). Within the Muslim fold, the super-rich Islamic clerics are Sheikh Ahamad Abubakar Gumi in the net worth of \$6million-\$ 10million and Sheikh Grazali Akewudola in a net worth of \$2million - \$8million (Forbes, 2011).

Cultural Value and Corruption in Nigeria

The erosion of our cultural values in the mind of the citizenry in general and our political office holders in particular, has made corruption thrive over the years in Nigeria. Values are the importance that is attached to a particular behaviour which thus signifies how right or wrong an action maybe. In Nigeria, our core values include honesty, integrity, accountability, uprightness, hard work, truthfulness, communalism, brotherhood among others. Thus, it is expected of every individual members of the society to embrace and appreciate their cultural values to assist us as a nation. Unfortunately, these core values have been assuaged in the mind of the political office holders. Rather than upholding honesty, they devise ways of manipulating figures in such a way that it will enhance the perpetuation of the fraudulent activities they intend to carry out. Day by day, there tends to be political propaganda, telling lies to the citizens in terms of promises made which are yet to be fulfilled. Such lies have replaced truthfulness (Nduka, 2006). Furthermore, they are not concerned about what benefits entirely people will gain, rather they are concerned with what their kinsmen and other community members stand to benefit. Thus, ethnicity and tribalism mentality has replaced integrity, honesty and accountability which the broader populace entrust in them to drive the affairs of the society to which they both belong. Furthermore, several other areas of African culture also tend to inspire and lend socio-structural support to corruption (Nduka, 2006). In the first place, in many African cultures, extended family assistance and high level of community spirit encourage those who are economically better placed to act as their brothers' keepers through financial and other support to relatives and community members. Thus, the average person's financial and other forms of resources must be seen to assist the uplifting of others in his immediate community and even beyond. This often determines the position given to any individual and in particular the level of political support due to a person.

The above situation, combines with a tendency towards ethnic allegiances and parochialism, to encourage the average African to condone unethical acquisition of wealth by friends and relatives. A prominent community member or one aspiring to prominence is expected not only to give gifts to well-wishers, but also to finance economic projects for the less privileged, constantly give financial support for the sustenance of the needy in his community and donate to public projects. Personal relationships with friends and relatives also extend to providing them with jobs and contracts. The wider an individual's largess extends, the wider the scope of the prestige that society allocates to that person.

All these often result in an inbuilt system for the looting of government coffers or bending the rules of probity in government business transactions. Quite often the practice of bending the rules for unqualified employment candidates at the expense of those more qualified not only helps to enthrone patronage but also causes inefficiency (Ladipo, 2013). These incompetent and often unmotivated workers tend to have little or no respect for the hierarchy of authority operational in their work place, as their main focus of loyalty is on their benefactor. The above situation may constitute and facilitate tentacles of nepotism and dichotomy, which are often blamed for individual and public greed, disrespect for rules and regulations and consequent mismanagement in the public sector. Thus, personalized ties have tended to be incompatible with efficiency in these contexts. Additionally, Gift giving is a formal valued aspect of African tradition. The gift may serve as an informal symbol of expected gratitude for

the benevolence received. This may take the form of money, cloth, farm produce, animals and so on. It signifies gratitude on the part of a receiver of a benevolent act, or behalf of such a person by friends or relatives. It also serves as a testimony of the benevolence received (Ladipo, 2013). Thus, a patient in a government hospital, may on recovering his health, decide to take some gifts to a doctor whom he considers was very helpful to him while in hospital. He may buy a goat, chicken, yams and so on, or make a gift of money. The ex-patient may go to see this doctor with his wife and other relatives; the idea being that the testimony of the doctor's goodness to him should be spread as wide as possible.

Sometimes, gifts are given in anticipation of a favour; as when the parents of a potential trainee take some gifts to the expected trainer. This may take the form of drinks and kola-nut, which are prayed over and partaken of as a way of cementing relationships. Gifts also may serve as a means for obtaining support. This may be for a planned venture, to gain a favour or to engender favouritism (Obuah, 2010). In such cases, the gifts generate implicit obligations from the receivers, who are expected to reciprocate by providing some form of favour. Gifts of drinks, tobacco, animals, birds, cloth, kola-nuts and so on abound in African culture, as means of showing gratitude, cementing relationships or signifying anticipation of favour. With industrialization and modernization, coupled with the difficulties of recession, people more and more do not wait for recipients of favours to show gratitude. Rather specific demands for apriori gratitude are often imposed for transactions regarding employment, admissions to the school, elections, issuance of licenses, permits and so on (Obasanjo, 2000). These demands, stipulations and specifications for gratitude for performance of official duties, have little or no bearing with traditional culture, and indeed constitute a major basis of corrupt practices of today. This situation is further reinforced by the fact that there tends to be no clear distinction between public and private roles in many African societies.

Social Norms and Corruption in Nigeria

Social norms are normally understood as a shared understanding of acceptable forms of behaviour. It can also be viewed as a shared understanding of obligatory actions, permitted or forbidden within a society (Ostrom, 2000). Social norms are shared by other people and sustained by their approval or disapproval. Consequently, the validity of the typology of culture as ideal and real culture is a clear depiction of what is obtainable in contemporary Nigerian society. It is pertinent to state very clearly at this point, that there are certain aspects of our culture that encourage corruption. For instance, most societies celebrate individuals with great affluence without minding the sources of their wealth. Also, when an individual is accused of corruption or found guilty of corruption, more often some ethnic groups often see it as a form of "victimization" by the other ethnic group(s) against theirs. This kind of attitude by certain sections of Nigerian society helps in promoting corruption. Rather, if an individual is accused of corruption, he/she should be allowed to face trial and if he/she is guilty of the fence(s) committed he/she should be allowed to face the full wrath of the law to deter others, instead of being shielded by his/her ethnic group.

In addition, as rightly observed by Smith (2001), our culture recognizes only the rich no matter how he has required his wealth. In society, he is smuggled out for praises, honour and recognition. He is hailed when he lavishes large sum of money at social gatherings or when he lavishes ill-gotten money in public places, whereas in tent societies, such people are outcasts. He is the one selected for string of chieftaincy titles, important streets, schools, hospitals and other public institutions are named after him. On the other hand, the innocent but poor workers are derailed and shunned. On the whole, a culture that does not allow for honesty and integrity

will remain a breeding ground for corruption. Also, in Nigeria and other countries, corruption exists because of a certain tradition, custom, economic conditions, government or social disorder. Dike (2010) argued that the cultural value system, polygamous households, extended family system, lacking effective control of taxing systems, poor reward system, the lukewarm attitude of officers enforcing the laws, poverty and income inequalities are some of the reasons for corruption. Traditionally, and in most customs in Nigeria, individuals are accorded respect and recognition not based on integrity, honesty, academic excellence and high moral values but the financial strength or material affluence and acquisitions. It is only those who have made it materially and financially that are honoured with chieftaincy titles. It is not how much you have advanced and promoted the course of your people that earned people honour and respect in Nigeria but how much you have in your pocket. It is based on this that most people resort to corrupt activities to make it big and fast. For instance, among the Igbos of eastern Nigeria, there exists open competition for wealth. The allure for material wealth among Nigerians has therefore killed social values and ethics of honesty, integrity, trust, good conscience and good name (Obasanjo, 2000). Now, it is only money that gives one a reputation and a “good name”. This decay in social values and ethics is worsened by the prosperity gospel pioneered by Pentecostalism in Nigeria. Even within churches, it is only the rich that are constantly being administered and cared for by the clergies.

Theoretical Framework

Anomie theory assumes that corruption (which is an aberrant behaviour) primarily originated from the social structure or system of the society and the phenomenon which exercises great pressure upon some individuals in the society to engage in non-conforming or conforming conduct. Merton (1957) has laconically put this in another way when he argues that a society in which there is a remarkably strong emphasis upon specific goals without a corresponding institutional means or procedures, will inescapably lead to what Durkheim termed as “anomie” or normlessness or deviation from the established way of doing things. Amuwo (2005) remarks that each culture or social standard creates goals and interests which are encouraged and expected to pursue and prescribes the method to be followed in seeking these approved objectives. It is when these means fail to match the goal of the individual in question that the individual becomes socially disorganized. Nigerian society tends to over-emphasize individual goal attainment at the expense of the legitimate means of achieving these set goals. In Nigeria, material acquisition has virtually become the ultimate goal and society does not appear to be concerned with how one “makes” it. All that is important is that one has “arrived.” The marked discrepancy between the goals and means in our society invariably leads to various forms of corruption such as embezzlement of public funds, offering, and acceptance of a bribe, electoral rigging, examination malpractice, etc.

Methodology

The research method adopted for this research was descriptive research which means describing some particular explanation. Descriptive research deals with the description of the present situation rather than giving judgments and interpretations about the present situation. The entire people of Kwara State who are residents of the study area formed the population of the study. This excludes those below the age of 18 years. The exclusion of under 18 years from the population stems from the fact that, Nigerian Law puts the age of maturity at 18. According to the 2006 census, the totality population of Kwara state was 2,371,089 (National Population Commission, 2009). A sample size of 1,200 was used for the study. This number was derived

through Slovin's sample size formula. The multi-stage sampling that involves successive random sampling was employed in selecting senatorial zones, constituencies, wards and individual respondents in the study. The multi-stage design is very relevant because the study population is very large and made up of several clusters like towns, villages and households. The researcher clustered Kwara State into her three senatorial zones which are Kwara North, Kwara South and Kwara Central. The senatorial zones were first categorized into constituencies which are Baruten/Kaima; Ekiti/Isin/Irepodun/Oke-Ero; Asa/Ilorin West; Ilorin East/Ilorin South; Offa/Oyun/Ifelodun and Edu/Moro/Patigi constituencies. From each category, three (3) constituencies were purposively selected. Given this, Baruten/Kaima, Ekiti/Isin/Irepodun/Ple-Ero and Asa/Ilorin West constituencies were purposively selected. The choice of choosing these constituencies was as a result of the fact that the research study entails selected ethnic groups. As a result, each constituency is a representative of major ethnic groups in Kwara State which are Baruba, Nupe, Yoruba and Fulani. In the selected constituencies above, five wards each were further selected using simple random sampling. The questionnaire was adopted as an instrument of data collection and 1,175 were retrieved from the respondents. Frequency counts, tables and simple percentages were used descriptively analyze the data while T-test was used to test the hypotheses.

Data Presentation

Table 1:

Socio-Demographic Characteristics of the respondents

Demographics Features	Frequencies	Percentage (%)
Gender		
Male	679	57.8
Female	496	42.2
Total	1,175	100.0
Age		
Below 25 years	125	10.6
25-35 years	409	34.8
36-45 years	357	30.4
45 years and above	284	24.2
Total	1,175	100.0
Marital Status		
Single	205	17.4
Married	731	62.2
Separated	55	4.7
Divorced	101	8.6
Widowed	83	7.1
Total	1,175	100.0
Academic Qualification		
Primary	57	4.9
Secondary	183	15.6
Diploma/NCE	275	23.3
First Degree	593	50.5
Higher Degree	67	5.7
Total	1,175	100.0

Monthly Income		
Below N30,000	321	321
N30,000-N60,000	437	437
N61,000-N91,000	211	211
N91,000-N120,000	131	131
N120,000 & above	75	75
Total	1,175	100.0
Nature of Employment		
Private sector	307	26.1
Public sector	639	54.4
Self employed	131	11.1
Charity Dependant	98	8.3
Total	1,175	100.0
Religion		
Christianity	319	27.1
Islam	794	67.6
Indigenous Religion	62	5.3
Total	1,175	100.0

Source: field survey, 2019

Test of Hypothesis

Hypothesis 1: There is no significant difference between Social Norms and attitude towards corruption in Kwara state

Table 2:

A Summary Table of the Independent t-test showing the Influence of Prevailing Social Norm on Attitude towards corruption

Prevailing Social Norm	N	Mean	SD	DF	T-Cal	Critical Value
Injunctive	617	27.45	10.21	161	4.32	1.96
Descriptive	558	22.18	7.83			

Researcher's Survey (2019)

Hypothesis 2: There is no significant difference between cultural value and attitude towards corruption

Table 3:

A Summary Table of the Independent t-test showing the Influence of Cultural Value on Attitude towards corruption

Cultural Value	N	Mean	SD	DF	T-Cal	Critical Value
High	417	40.34	5.46	161	5.34	1.96
Low	758	46.98	7.32			

Author's Fieldwork (2019)

Hypothesis 3: There is no significant difference between the influence of religiosity and attitude towards corruption

Table 4:

Summary Table of the Independent t-test showing the Influence of Religiosity on Attitude towards Involvement in corruption

Religiosity	N	Mean	SD	DF	T-Cal	Critical Value
High	745	62.74	12.34	161	6.32	1.96
Low	430	58.36	11.36			

Author's Fieldwork (2019)

Discussion

Respondents' Socio-demographic Characteristics

Table 1 reveals the Socio-demographic characteristics of the respondents. The percentage frequency distribution of the respondents regarding gender as presented in the table 1 shows that 679 (57.8%) respondents were male, while 496 (42.2%) respondents were female. The gender distribution reveals that male was numerically greater than the female respondents. The reason for the higher number of males during the fieldwork may be due to the nature of the research topic which has to do with crime in which male folks are more involved. An examination of the distributional percentage frequencies of the respondents by age shows that 125 (10.6%) of the respondents were below 25 years; 409 (34.8%) respondents reported that they were between 25 and 35 years old; 357 (30.4%) respondents said that they were between 36 and 45 years; and 284 (24.2%) respondents were 45 years old and above. It should be noted that the majority (89.4%) of the respondents are within the age bracket of 25-45 years old. The reason for this is that, mostly, people in such an age-bracket are those who are active and agile. As such, they engage in one form of work activity or the other and may be able to give their opinion on the current research discourse. The respondents were also examined relative to their marital status. The data gathered from the respondents on this variable reveals that 205 (17.4%) respondents were single; 731 (62.2%) respondents were married; 55 (4.7%) claimed that they have long separated from their spouses; 101 (8.6%) respondents indicated that they were divorced; while 83 (7.1%) respondents said they were widows. The education distribution revealed that 57 (4.9%) respondents reported that they have primary education; 183 (15.6%) respondents claimed to have secondary education; 593 (50.5%) respondents said that they are first degree holders; while 67 (5.7%) reported that they have higher degree certificate in different academic disciplines. The education distribution revealed that the respondents used in

this study were literate and should be able to discuss the main substances of the research topic, which is about corruption. Although corruption is a problem that does not exclude anybody in society, in a general sense, it is more of an elitist problem. This explains why all the respondents used in this study have attained one level of education. Furthermore, the respondents were also examined relative to their monthly income. The above table revealed that 231 (27.3%) respondents earned below N30,000 as monthly income; 437 (37.2%) respondents earned between N30,000 to N60,000; 211 (18.0%) respondents earned between N61,000 to N90,000; 131 (11.1%) respondents earned between N91,000-120,000, while 75 (6.4%) respondents earned N120,000 and above as monthly income.

When the respondents were questioned on their employment status, 307 (26.1%) respondents reported that they work in the private sector, 639 (54.4%) respondents reported that they work in the public sector, 131 (11.1%) respondents reported that they are self-employed, while 98 (8.3%) respondents claimed they were unemployed. It can be indicated that those who work in the public sector were numerically greater than the employees in the private sector. This, therefore, justifies the fact that Kwara State is a civil servant state, as it is often described. Finally, when the respondents were questioned on their religious affiliation, 319 (27.1%) respondents reported that they practised Christianity, 794 (67.6%) respondents claimed they practiced Islam while 62 (5.3%) respondents practice Indigenous religion. Hence, it is glaring from the result that those who practise Islam were numerically greater than the adherents of Christianity. The frequency distribution of the religious affiliation of the respondents is a testimony to the fact that Muslims form the majority of the inhabitants in Kwara State.

Test of Hypotheses

Hypothesis 1: An in-depth consideration of the contingency data presented in Table 2 reveals several statistical information regarding the hypothetical relationship between social norms and attitude towards corruption. The t-test data presented in the Table indicate that a significant difference exists between the two variables. This is so because the observed calculated value of t-test of 4.32 exceeds the table value of 1.96 at 0.05 with 161 degrees of freedom. Simply put, the calculated t-value of 4.32 was greater than t-value of 1.96. Therefore, significant difference exists at 0.05 alpha levels. This implies that when the social norm is injunctive, there will be negative attitude towards corrupt behaviour in the country. What this implies is that the expected standard of behavior in the society such as upholding integrity, accountability, hard work, uprightness, selflessness etc. have been replaced by flamboyancy, selfishness, greediness etc. All these dominate the heart of the people. Without probing to the source of their wealth, many of which may be through embezzlement and fraud, such individuals are showered with praises and accolades amidst their people.

Hypothesis 2: Table 3 statistically examined the relationship between cultural value and attitude towards corruption. The t-test data presented in the Table indicates that significant difference exists between the two variables. This is so because the observed calculated value of t-test of 5.34 exceeds the table value of 1.96 at 0.05 with 161 degrees of freedom. Also, the calculated t-value of 5.34 was greater than t-value of 1.96. Therefore, significant difference between cultural values and attitude towards corruption exists at 0.05 alpha level. What this implies is that the break down in our value system paves way for corrupt behaviour in our society. Our cherished values of integrity, accountability, hard work, uprightness, selflessness etc. have been replaced by flamboyancy, selfishness, greediness etc. All these therefore, necessitated people's involvement in criminal activities such as corruption, cybercrime, kidnapping, fraud etc.

Hypothesis 3: The t-test data presented in the Table 4 indicates that significant difference exists between the two variables. This is so because the observed calculated value of t-test of 6.32 exceeds the table value of 1.96 at 0.05 with 161 degrees of freedom. Therefore, significant difference exists at 0.05 alpha level. This implies that when the essence of religion is well appreciated, there will be negative attitude towards corrupt behaviour in the country. Also, our high level of religiosity should go a long way in discouraging us from engaging in corrupt act and embrace truthfulness, uprightness and holiness. However, the teachings and lifestyles of most religious clerics of the two major religions in Nigeria today propel their followers towards engaging in corrupt act.

Conclusion

It should be expressed that many cultural value traits have begun to be faded away. This is because an average Nigerian keeps looking for ways to cheat his or her fellow colleagues, especially if he or she is naïve about the dealings and operation. The entrenchment of individualism as against collectivism has equally affected our cultural values thus breeding criminal behavior like corruption. People are mostly concerned about their own personal affairs and that of their family. They devise means and ways through which they can make fortune and preserve it for their children and generations to come at the expense of the large members of the society. Such devised means maybe fraudulent, and more so, the drive and pressure towards such accumulation of wealth by all means tend to encourage corruption. This study has clearly revealed that there is a strong connection between cultural factors (social norms, religion and cultural values) and the perpetual phenomenon of corruption in the country. It is pertinent to state very clearly that there are certain aspects of our culture that encourage corruption. For instance, most societies celebrate individuals with great affluence without minding the sources of their wealth. Also, when an individual is accused of corruption or found guilty of corruption, more often some ethnic groups often see it as a form of "victimization" by the other ethnic group(s) against theirs. This kind of attitude by certain sections of the Nigerian society helps in promoting corruption. The breakdown of social norms and the continual degradation of cultural values cannot be ignored while addressing the issue of corruption in Nigeria.

Recommendations

Since culture plays important role on corruption, there is the need to strengthen the cultural values, prevailing social norms, lifestyles and religious institutions towards effective reduction of corruption in the society. Efforts should also be directed towards changing or sensitizing parents about adopting the best, sustainable and efficient parenting styles that will help their children to appreciate expected social and cultural values in order to reduce tendencies of engaging in corrupt practices. Government should take every appropriate measure to ensure that the legislation provides an adequate framework for effective legal measures against all forms of corruption including nepotism. Therefore, there is the need for the enactment of legislation to complement the existing criminal law by making nepotism a corrupt offence. Appropriate mechanism for effective enforcement of anti-corruption legislation must equally be provided. Moreover, it is recommended that serious efforts should be made through organizing seminars and enlightenment programmes for the Nigerian citizens on the dangers of corruption and the attendant problems. In the same vein, the anti-corruption agencies need to be enlightened and re-oriented by abiding with the rule of law in fighting corruption.

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THE HYPERENDEMIC CLASSIFICATION OF HIV/AIDS IN SUB-SAHARAN AFRICA: REASONS, IMPACTS, AND RESPONSE MECHANISMS

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ABSTRACT

In recent years, there are few threats more dangerous to humans than the global HIV/AIDS pandemic. Emerging in the 1980s, few would have predicted the current state of the epidemic, particularly in Sub-Saharan Africa. According to the Joint United Nations Programme (JUNP) on HIV/AIDS, HIV/AIDS has inflicted over 74.9 million people, thus accounting for about thirty-two million deaths globally. Specifically, the African region is the most afflicted region with 25.7 million people living with HIV as reported in 2018. The region also accounts for almost two-thirds of the global sum of new HIV infections. Although the disease is rampant in Sub-Saharan Africa, AIDS has cut a mortal swath through Eastern Europe, Asia, the Caribbean, and South America. Not surprisingly, then, that at a meeting of AIDS experts in Switzerland in May 2001, the disease was called the most devastating pandemic in human history. Given this reality, the following questions are inevitable: why is sub-Saharan Africa the most afflicted region? What are the impacts of HIV/AIDS on sub-Saharan Africa? Does Africa have the capacity to halt the spread of AIDS? What has been the response of African governments, Non-governmental Organizations (NGOs), and the global community to the problems posed by the pandemic? In response to these disturbing questions, the article conducts a descriptive and analytical discourse supported by secondary source data to examine and interpret the many questions raised. Based on the findings – that sub-Saharan African has suffered a disproportionate share of the AIDS burden –, this research advocates for increased public awareness as well as an immediate political action to restore and reinvigorate the vitality and capacity of public health agencies in the region.

Keywords: AIDS, HIV, Africa, Hyper-endemic, and infections.

Introduction

At the start of the twenty-first century, the global HIV/AIDS epidemic is far more extensive than initially anticipated. Approximately 74.9 million people have become infected with HIV since the start of the epidemic, and 32.0 million people have died from AIDS-related illnesses (WHO, 2020). Fundamentally, the prevalence of incidence of HIV/AIDS varies considerably from region to region, from country to country, and from continent to continent. Sub-Saharan Africa contains only 11 percent of the global population but is the most affected region with 25.7 million people living with HIV in 2018. The region also accounts for almost two-thirds of the global HIV infections and over 15 million Africans have died from AIDS; 2.2 million AIDS deaths occurred in 2001 (WHO, 2020).

Given these current rates, many more will die due to AIDS over the next decade if they do not have access to prevention, treatment, and care because there is still no cure. This research, however, explores the hyper-endemic classification of HIV/AIDS in sub-Saharan

Africa and examines its impacts on the continent. The finding shows that HIV/AIDS has important consequences that adversely affect sub-Saharan Africa in terms of reducing life expectancy, raising mortality, and lowering fertility. The work also shows that HIV/AIDS flourishes in conditions in which health is generally poor, hence, improving health conditions is part and parcel of tackling HIV/AIDS in the region.

What is HIV/AIDS?

HIV/AIDS has puzzled scientists ever since the disease first came to light in the early 1980s. Since then, the pandemic has been the subject of fierce debates among scholars, and health practitioners. According to medical researchers and epidemiologists, we do not know how many people develop AIDS in the 1950s, 60s, and 70s, or indeed in the years before. This is because the dominant features of the human immunodeficiency virus were unknown and signs or symptoms salient enough to be noticed did not accompany transmission (Duesberg, 1989). Giving credence to this viewpoint, Merson (2006) states that:

while rare sporadic case reports of AIDS and other empirical studies have documented human infections with HIV before 1970, available data suggest that the current pandemic started in the mid-to late 1970s. By 1980, HIV had spread to at least five continents (North America, South America, Europe, Africa, and Australia). During this period of silence, the spread was unchecked by awareness or any preventive action and approximately 100,000 – 300,000 persons may have been infected.

To understand AIDS, it is important to know what HIV and AIDS are and how they differ from each other. AIDS is a condition and HIV is the virus that most scientists believe causes that condition. Because HIV is believed to cause AIDS, it is also sometimes referred to as the AIDS virus (Duesberg, 1989). HIV stands for human immunodeficiency virus. HIV is a virus that attacks cells in the immune system, which is our body's natural defense against illnesses. The virus destroys a type of white blood cell in the immune system called a T-helper cell and makes copies of it inside these cells. As HIV destroys more T-helper cells and makes more copies of it, it gradually weakens a person's immune system. This means that someone who has HIV and is not taking antiretroviral treatment will find it harder to fight off infections and diseases. Whereas, AIDS stands for Acquired Immunodeficiency Syndrome. It is also called advanced HIV infection or late-stage HIV. AIDS is a set of symptoms and illnesses that develop as a result of advanced HIV infection which has destroyed the immune system (Felhan, 2020).

In addition to being a personal problem, Smith (2006) pointed out that:

AIDS has proven to be a social challenge, a cultural catharsis, a political quagmire, and a scientific puzzle. Perhaps more than any other threat to public health in modern times, the AIDS epidemic has entangled not only individuals but also families and friends, cultures and communities, cities and nations throughout the world. It has cut across race and ethnicity, class and education, age and religion, gender and sexual orientation, challenging the compassion and ingenuity of humankind at every turn.

From this perspective, it is apt to state that the overarching implication of AIDS across many human societies has become alarming. Hence, it would require a more concerted effort from both government and non-governmental organizations to combat the epidemic that has unabatedly ravaged humans since its emergence in the 1980s.

Overview of the pandemic in Africa

Without equivocation, Africa is well endowed with resources and is indeed the most centrally located of the continents; it is equally the most dependent and underdeveloped, and the most poverty and disease-ridden (Korankye, 2014). Giving credence to this pathetic situation, D. Wadada (1987) states that:

A great crisis of unimaginable proportions has struck our continent. Africa, the oldest of the great continents of the old and modern world, lies on its feet as if it has been struck by a gigantic force beyond its control. Africa the cradle of man appears to have reached its opposite pole and become the graveyard of man. The famine disaster in which millions of malnourished children and able-bodied man are dying in thousands if not millions every year: the diseases of unmentionable kinds never before known on this continent, the immense desertification that is eating up the vitality out of Africa's soils – all these and others have roots in man's relation to nature and himself through the diverse forms of his socio-economic organization determined from time to time by historical and concrete conditions.

Wadada (1987) is quoted copiously to demonstrate that if there is one continent whose future looks bleak today, that continent is Africa. Many African societies face the bleak prospect of decades of political upheavals. But political instability may not be the only pressing threat. At present, it is understood that the danger of environmental pollution, poverty, unemployment, inequality, and the spread of infectious diseases such as HIV/AIDS, SARS, and more recently COVID-19 also poses many significant threats. Concerning AIDS, the disease can no longer be confined to the health or social sector portfolios because aid is turning back the clock on development. Little wonder that in a February 2001 report, the United Nations Secretary-General (UNSG) warns that AIDS:

changes family composition and the way communities operate, affecting food security and destabilizing traditional support system. By eroding the knowledge base of society and weakening production sectors, it destroys social capital. By inhibiting public and private sector development and cutting across all sectors of society, it weakens national institutions. By eventually impairing economic growth, the epidemic has an impact on investment trade and national security, leading to still more widespread and extreme poverty (Olarinde et al, 2020).

From the UN report, it can be seen that AIDS is proving to be the continent's deadliest adversary. Statistics from other international organizations are equally frightful. The WHO has emphasized that out of the 34 million HIV-positive people worldwide, 69% live in sub-Saharan Africa. In 2016, there were 730,000 AIDS-related deaths in the region. More than two-thirds of new HIV infections worldwide were in sub-Saharan Africa. This is the region most affected by the HIV/AIDS pandemic (Kharsany and Karim, 2016).

Specifically, in Eastern and Southern Africa, an estimated 20.6 million people are living with HIV, more than half (54,000) of all people living with HIV. Two-thirds of children living with HIV (65%) are found in this region. Almost all of the region's nations have generalized HIV epidemics – that is, their national HIV prevalence is greater than 1%. South Africa has the highest number of people living with HIV in the world (7.7 million). Swaziland has the highest prevalence in the world with 27.3% (Kharsany and Karim, 2016).

Another study by the Kaiser Family Foundation (2019) shows that in Western and Central Africa, an estimated five million people are living with HIV, and the rate of mother-to-child transmission of HIV remains as high as 22% in 2018. Another issue facing the region is coverage of antiretroviral therapy for pregnant women, which has been declining in recent years. From 64% in 2016 to 59% in 2018. The irony is that a pregnant woman not treated with the proper drugs has a 20-45% chance that her infant will contract the virus from pregnancy, and 59% of HIV-positive people in Africa are women, the majority of children diagnosed with HIV get the virus from their mothers (WHO, 2006).

Hyper-endemic Classification of HIV in the Region

Under the UNAIDS classification, HIV is hyper-endemic in Sub-Saharan Africa. The reasons for the high level of HIV spread in Sub-Saharan Africa are manifold. The most common cause is poverty (Shumbullo, 2007). The relationship between AIDS and poverty cannot be overemphasized. Many countries in Africa are battling poverty, and this creates a climate favourable for the spread of AIDS. A study funded by the National Institutes of Health (NIH) has confirmed that treating HIV-positive people with antiretroviral (ARV) drugs reduces the risk of transmitting the virus to HIV-negative sexual partners by 96% (Shumbullo, 2007).

Another report by UNAIDS in 2004 says that “combination ARV therapy has enabled HIV positive- people to live longer, healthier, more productive lives” (Epstein, 2007). In the United States and Europe, for example, ARV use has reduced AIDS deaths by over 70 percent. Unfortunately, thousands of HIV patients in sub-Saharan Africa are denied access to ARVs. According to WHO, in some developing regions, only five percent of those who need ARV therapy have access to the drugs. Little wonder that the United Nations envoys have gone so far as to describe this imbalance as a serious injustice of the modern world (Bertozzi et al, 2006).

Beyond ARV treatments, some drugs need to be taken with food and clean water, but millions of people in Africa have difficulty purchasing sufficient food to meet their needs and preferences. This is caused partly by a high level of political and rapacious corruption because a large part of funds for economic development never reaches the people who need it. More pathetic is the poor health care system in the region. Although in Africa, more people are getting access to AIDS tests and HIV medication; but health systems in Africa are still unable to cope with the fight against the AIDS pandemic and other sicknesses.

Richard and Gestrin (2009) believe that health services in many Africa countries are swamped by the need to care for increasing numbers of infected and sick people, but ameliorative drugs are too expensive for most victims, except for a very small number who are affluent. In many cases, the elite often seeks more medical attention in overseas hospitals, unlike many poor who lack the financial muscles to also indulge in some forms of medical tourism.

Reiterating this viewpoint, Anyangwe and Mtonga (2007) state that Sub-Saharan Africa has 11 percent of the world's population but carried 24 percent of the global disease burden with less than one percent of global health expenditure and only three percent of the world's health workers. Moreover, medical facilities in many Africa countries are lacking. Many health care workers are also not adequate, in part due to the wooing of these workers by foreign medical organisations where there is a need for medical professionals (Anyangwe and Mtonga, 2007).

Concurrently, high-risk behavioural patterns are largely responsible for the significantly greater spread of HIV/AIDS in Sub-Saharan Africa than in other parts of the world. Chief among these are the traditionally liberal attitudes espoused by many communities

inhabiting the region toward multiple sexual partners and pre-marital and outside marriage sexual activity (Kharsany and Karim, 2016). Epstein (2007), in *The Invisible Cure: Africa, the West, and the Fight against AIDS*, describes this practice concurrently, which her research into the sexual mores of Uganda revealed the high frequency with which men and women engage in concurrent sexual relationships.

Pisani(nd) hits the nail on the head when she states that within the cultures of sub-Saharan Africa, it is relatively common for both men and women to be carrying on sexual relations with more than one person, which inevitably promotes the transmission. Moreover, Fiona (2009) in a work entitled, *HIV and Emergencies: One Size Does Not Fit All*, point out that national disasters and conflicts are also major reasons for the hyperendemic HIV status in Sub-Saharan Africa. These scholars argue that the resulting economic problems people face can drive many young women and girls into sex work to ensure their livelihood in terms of obtaining safe passage, food, shelter, or other resources. The authors observe that desperation can lead to greater exposure to HIV infection through new patterns of sex work. In Mozambique, an influx of humanitarian workers and transporters, such as truck drivers, attracted sex-workers from outside the area (Samuels and Fiona, 2009).

In the same vein, drought led to a decrease in clients for local sex workers in Turkana District of Northern Kenya, prompting the sex workers to relax their condom use demands and search for new truck driver clients on main highways and in peri-urban settlements (Samuels, Fiona, 2009).²³ Moreover, Africa is faced with other daunting challenges that have contributed to the rampant spread of AIDS on the continent. These problems include over-dependence on donor supports; absence of a reliable national database on HIV/AIDS problems; lack of supportive legislation for HIV/AIDS programming; low perception of risk among policymakers and the general population; insufficient number of trained personnel to implement the AIDS program, among others.

All in all, effective prevention strategies such as behaviour change programs, condoms, blood supply safety, HIV testing, among others, will significantly reduce the spread of HIV/AIDS in the region.

The Impact of HIV/AIDS on Africa

The impact of HIV/AIDS on Africa countries cannot be overstressed. This is because AIDS has caused widespread human suffering in the continent. The most obvious effect of this crisis has been illness and death, but the impact of the disease has certainly not been confined to the health sector, as security architecture, economies, and politics have also been significantly affected.

HIV/AIDS and Health

The impact of HIV/AIDS on the health sector of African countries cannot be overemphasized. This is because most of the countries in Africa have appallingly weak national health systems. The Council on Foreign Relations (CFR, nd) gives a clearer picture of these challenges:

The absence of hospitals, health centers, clinics, delivery services, and other physical infrastructure has been crippling and will constitute a major obstacle to progress. The deficit in human capital, the health care workers necessary to treat, counsel, and care for patients, and to manage and administer health systems – has been debilitating, and it continues to worsen. Many Sub-Saharan countries and impoverished countries elsewhere in the world devote only a few dollars per capita to health; Ethiopia, for example, currently spends approximately \$1.25

Indeed, the region spent 6.1 percent of its total GDP on health, far less than the 9.5 percent of GDP that the countries of the Organisation for Economic Cooperation and Development(OECD) spend on health (<https://www.oecd.org/els/health-systems/health-expenditure.htm>). In terms of U.S. dollars, low-income countries spent \$25 per person on health in 2009 versus the more than \$4, 600 per person spent in high-income countries. In the Africa Region of the WHO (which includes all countries of Africa, not just the low-income countries), per capita, health spending was \$83, less than two percent of the average spending high – income countries (<https://www.oecd.org/els/health-systems/health-expenditure.htm>).

In countries where prevalence rates are high, HIV/AIDS affects health security more generally by placing additional stresses on health-care facilities, which are frequently already stretched in the first place. A study of the impact of HIV/AIDS on the health sector in South Africa conducted in 2003 discovered that the AIDS epidemic is causing the loss of health-care workers and generating increased levels of absenteeism with just under 16 percent of the health-care workforce in the Kwazulu-Natal, Mpumalanga, free state, and North West provinces being HIV-positive (Johnson et al, 2017).

The report also established that the rise in the number of HIV/AIDS patients seeking clinical care had led to an increased workload for health-care staff, as well as lowering staff morale. As a panacea, the study avers that building health infrastructure is the most important part of the successful and sustainable attack on the pandemic.

HIV/AIDS and Food Security

There are clear evidence and experience that HIV/AIDS is inimical to food security in Africa. The International Fund for Agricultural Development (IFAD) describes household food security as “the capacity of households to procure a stable and sustainable basket of adequate food” (Stanecki, 2002). This means that households are said to be food-secured when food availability equals access to food, the stability of food supplies and the quality of food are in balance with each other.

During many famines, the problem is the lack of purchasing power and the poor distribution of food, rather than the absence of food itself. This distinction is important because HIV/AIDS can generate food insecurities by skewing the access of certain individuals and groups to food. The evidence and experience concerning HIV/AIDS and food security have prompted the famine researcher Alex de Waal to advance a “new-variant famine” thesis, which argues that “AIDS attacks exactly those capacities that enable people to resist famine. AIDS kills young adults, especially women - the people whose labour is most needed”.

A study carried out by the Food and Agricultural Organization (FAO) states that of 1,889 rural households in Northern Namibia, Southern Zambia, and around Lake Victoria in Uganda found that households affected by HIV/AIDS, particularly if they are headed by women, are finding it increasingly difficult to ensure their food security.

Substantially the above viewpoint, Sayer (1999) writes thus:

A man is taken ill. While nursing him, the wife can't weed the maize and cotton fields, mulch and pare the banana trees, dry the coffee, or harvest the rice. This means fewer crops and less income from cash crops. Trips to town for medical treatment, hospital fees, and medicines consume savings. Traditional healers are paid in livestock. The man dies. Farm tools, sometimes cattle, are sold to pay burial expenses. Mourning practices forbid farming for several days. Precious-time for farm chores is lost. In the next season; unable to hire casual labourers, the family plants a smaller area. Without pesticides, weeds and bugs multiply – children leave school to weed and harvest. Again yields are lower. With little grown food and without cash to buy fish or meats, family nutrition, and health suffer. If the mother becomes ill with AIDS, the cycle of asset and labour loss is repeated. Families withdraw into subsistence farming. Overall production of cash crops drops.

Indeed, HIV/AIDS detrimentally affects food security in Africa because it threatens the livelihood of people living in developing countries especially the poor.

HIV/AIDS and African Children

HIV/AIDS in Africa affects children in two ways - as a disease that kills their parents, making them orphans, and as a disease that infects children themselves through mother-to-child transmission. In 2005, about 80 percent of the orphans left by the global AIDS epidemic were children living in Sub-Saharan Africa, even though only a tenth of the world's population lives in the region (Boutayeb, 2009).

The existence of orphans is not new. Orphans in Africa are by tradition absorbed into extended family networks. With the advent of AIDS, however, the extended family has become overextended. For example, there are 1.7 million AIDS orphans in South Africa, 1.2 million in Mozambique, and 670,000 in Malawi- all of them have lost one or both parents to the immunodeficiency syndrome. In total, nearly 14 million AIDS orphans live in sub-Saharan Africa. In parts of the southeast African country of Malawi, the disease has killed several adults and made many orphans (Boutayeb, 2009).

Moreover, the larger number of anticipated AIDS orphans has led the UN Children's Fund (UNICEF) to conclude that Africa's age-long social safety net for such children- in the form of deep-rooted kinship systems and extended family networks is unable to cope with the strain of AIDS and souring numbers of orphans in the most affected countries (Boutayeb, 2009). Accompanying this, the psychological impact on a child who witnesses his parent dying of AIDS can be more intense than on children whose parents die from more sudden causes. These orphans suffer emotional trauma as a result of loss and the problem of having to cope with adult responsibilities prematurely. For example, some are forced to drop out of school to care for a dying parent or to care and provide for younger siblings. All in all, as adults continue to die of AIDS, the children are left behind as a vacuum deprived of parental guidance, as a result, these children are vulnerable, uneducated, and without hope and opportunity.

The Impact on the Education Sector

The relationship between AIDS and the education sector is cyclical because as the epidemic spreads, the education sector is damaged, which in turn is likely to increase the incidence of HIV transmission. Giving credence to this viewpoint, Peter Piot, former director of the Joint United Nations Program on HIV/AIDS (UNAIDS), states that "without education, AIDS will continue its rampant spread. With AIDS out of control, education will be out of reach" (Daly, 2001). This is true because there are numerous ways in which AIDS affects education, but equally, there are many ways in which education can help the fight against AIDS.

Studies have shown that young people with little or no education may be two times more likely to contract HIV than those who have completed at least primary education (Lampthey et al, 2002). Given this scenario, the devastating effect that AIDS is having on school enrollment is a big concern. For example, in Swaziland and the Central African Republic, it has been reported that school enrolment has fallen by 25-30 percent due to AIDS (Johnson, Dorrington, and Moolla, 2017). As a panacea, the World Bank and other authoritative sources have demonstrated that effective HIV/AIDS prevention messages should be incorporated in school curricula and enhanced access to education should be pursued as a matter of policy for all African countries.

The Economic Impact

The impact that AIDS has had on the economics of African countries is difficult to estimate. Daniel Tarantula, a former senior policy adviser to World Health Organization (WHO) director-general, Harlem Brundland, states that “the scope of the epidemic is now so large that numbers are no longer necessary to make the argument for the epidemic's economic consequences” (Barnett, 2003).

Even so, Poku and Whiteside (2017) add that:

For those who live and work in Africa, the impact on the individual, family, and community economics is obvious. Sickness, death and the loss of productive capacity in communities where as many as one-third of the women in their reproductive years are HIV infected hardly need to be supported by data.

Concurrently, HIV/AIDS threatened the foundations of economic development in Africa because by reducing the labour supply through increased mortality and illness, productivity is likely to decline. HIV/AIDS has also led to rising health spending, which weighs on public budgets, a decrease in tax revenues, the decline in foreign investment, and a reduction of economic growth. Government income also declines as tax revenues fall and governments are pressured to increase their spending to deal with the expanding HIV epidemic. There are concerns because the economics of the worse affected countries in Africa are already struggling with development challenges ranging from political corruption, debt services, insecurity, and deepening poverty. Thus, AIDS has combined with these factors to further aggravate the situation.

Giving credence to the above viewpoint, the Human Development Report (HDR) of 2005, identified AIDS as the greatest reversal in human development history. For example, between 1990 and 2003, many of the countries, most severely affected by AIDS dropped sharply in the global ranking of countries on the Human Development Index. South Africa fell by 33 places, Zimbabwe by 23, Botswana by 21, Swaziland by 20, Kenya by 18, Zambia by 16, and Lesotho by 15 (Boutayeb, 2009).

HIV/AIDS and Governance

The linkage between HIV/AIDS and governance is not far to seek. HIV/AIDS can detrimentally affect the capacity of government, especially on the delivery of basic social services when the impact is rampant. As William (nd) rightly observes, HIV/AIDS can cripple a country's attempts to establish and maintain democracy and equality because:

- i. next generation of political and economic leaders is being wiped out;
- ii. a magnitude of orphans poses a long-term threat to stability and development;
- iii. family structures and social society are breaking down due to their inability to cope;
- iv. the increases in the budgetary demand on governments are projected to increase to cutting down on delivery in other sectors of society; and
- v. citizen support and participation in democratic governance will wane, as more people develop terminal disease and are removed from the public sphere. This will also affect civil society's capacity to take part in public debates, translating into a loss in society's ability to build a sense of national cohesion (Poku and Whiteside, 2017).

Moreover, the United States National Intelligence Council (USNIC) produced an influential and widely cited National Intelligence Estimate entitled *the Global Infections Disease Threat and its Implications for the United States*. The findings of the report declassified in January 2000, confirmed the fears raised by William by pointing out that “new and re-

emerging infectious diseases (including HIV/AIDS) will pose a rising global health threat and will complicate US and global security over the next 20 years. "These diseases will endanger US citizens at home and abroad, threaten US armed forces deployed overseas, and exacerbate social and political instability in key countries and regions in which the United States has significant interests" (US NIC, 2000).

Given this, it is pertinent to add that HIV/AIDS should be regarded by governments and civil society organisation as more than mere health and economic issues otherwise, democracy itself would be severely threatened.

Africa's Response to HIV/AIDS

For a long time, African government officials watched, neglected, allowed, and incredibly enough, abetted the cumulative loss of life in the continent because they viewed AIDS as a foreign problem involving only white people. This shortsightedness paved the way for Africa to remain the worst affected region, with 25.7million people currently living with HIV (Al-Delaimy, Ramanathan, and Sorondo, 2020). Following this unhealthy development, Africa's security is under threat especially at a time when the continent is burdened by numerous other pressing problems, ranging from ethnic conflicts to slowing economic growth and crumbling infrastructure. With increased pressure from foreign governments, many Africa governments are now starting to make half-baked attempts towards solutions.

Beyond this, AIDS stigmatization exists in a variety of ways in Africa, including rejection, ostracism, discrimination, and avoidance of HIV-infected people. Stigma-related violence or the fear of violence prevents many Africans from securing HIV testing, returning for their results, or securing treatment. However, as a way of tackling this problem, African leaders are responding positively by campaigning against stigmatisation and other misconceptions surrounding the discussion.

Significantly, in July 2000, the XIII International AIDS Conference in Durban, South Africa, became the first international AIDS conference to be held on the African soil. This conference received enormous international and Pan-African coverage. That same year, the African Union (AU) included HIV/AIDS in its summit in Togo. Later in 2000, the United Nations Economic Commission for Africa (UNECA) organized an African Development Forum in Addis Ababa that was attended by very senior government officials and devoted exclusively to discourses about HIV/AIDS (Fantu and Obi, 2010).

In April 2001, African leaders met at the Abuja Summit in Nigeria and produced a declaration on HIV/AIDS, Tuberculosis, and Other Related Infectious Diseases as well as a framework plan of Action in which they resolved to accord HIV/AIDS the highest priority in national development and significantly increase health budgets (Mburu, Folayan, and Akanni, 2014).

As a follow-up to this development, UNAIDS reports of 2006 show that 40 countries in Sub-Saharan Africa have completed National HIV/AIDS strategic plans. Uganda has shown that a severe epidemic can be brought under control with a strong national AIDS program (Putzel, 2003). Edward Green, cited in Bertrand (2016), a Harvard medical anthropologist notes that:

Uganda has pioneered approaches towards reducing stigma, bringing the discussion of sexual behaviour out into the open; involving HIV – infected people in public education, persuading individuals and couples to be tested and counseled, improving the status of women involving religious organizations, enlisting traditional leaders, and much more.

Moreover, the launching of the World's first official HIV/AIDS Toolkit in Zimbabwe to strengthen people living with HIV/AIDS is a good step in the right direction. This lofty idea was a product of collaborative work between the International Federation of Red Cross and Red Crescent Societies, WHO, and the Southern Africa HIV/AIDS Information Dissemination Service to educate and counsel AIDS victims at the community level.

Another African country that is stemming the tide of HIV/AIDS is Botswana. Botswana remains the first African country to have a programme designed to make antiretroviral available to all of its citizens who need them. Other African countries like Nigeria, South Africa, Ghana, among others, are gradually educating their citizens on the threat posed by AIDS. This development has strengthened the efforts to overcome the threat in recent years, but the future is bleak because AIDS in Africa is linked to many other problems such as poverty, poor health facilities, and inadequately trained health personnel, most notably doctors.

More recently, many governments either of their own volition or under pressure from the international donors and leaders, have accepted a prominent role for Non-Governmental Organizations (NGOs) in HIV/AIDS activities in what is called a multi-sectoral approach. Such an approach has mandated all sectors of society including government institutions, the profit-making private sector, NGOs, and faith-based institutions to be fully engaged in mounting a truly effective response to HIV/AIDS in Africa. All in all, Africa must pursue a comprehensive approach to HIV/AIDS, paying particular attention to factors fundamental to the pandemic's spread, such as general economic poverty, the vulnerability of women and girls, stigmatization, and other misconception surrounding HIV/AIDS.

Global Response

The spread of HIV/AIDS in Africa must be seen as a global problem in every sense of the word. So must the solution be global. Sub-Saharan Africa remains the epicenter of the pandemic, with millions of people living with HIV/AIDS. The piquant irony is that Africa cannot tackle these problems alone because the continent is relatively poor or as Fanon (1963) puts it, 'the wretched of the earth'. Given these problems, Richard Holbrook, a former US ambassador to the United Nations writes, "if we don't work with the Africans themselves to address these problems, we will have to deal with them later when they will get more dangerous and more expensive" (Kirk, 2016).

Certainly, the reason for Holbrook's forecast is not far to seek. At present, the disease implications for the US and global security are most profound in Sub-Saharan Africa. In the landmark 2002 US National Security Strategy, the administration made the revolutionary assertion that for the first time in history, weak states with higher HIV prevalence pose a greater threat to the United States than strong states even with nuclear capability. Not surprisingly, then, that the US government in 2003 announced the president's Emergency Plan for AIDS Relief (PEPFAR), pledging \$15 billion over the next five years to combat the pandemic, including \$10 billion in new monies for 14 targeted countries. This humanitarian effort was described as "a work of mercy beyond all current international efforts to help the people of Africa" (<https://www.thenewatlantis.com/publications/mercy-and-drugs-in-africa>).

The Global Fund is the best new international instrument in the last many years to confront the AIDS pandemic. The Global Fund has committed approximately \$21 billion for HIV efforts in more than 100 countries to date and it is been programmed in response to proposals submitted by the nations themselves, reflecting a government and public consensual on the priorities within those countries (<https://www.theglobalfund.org/en/private-ngo-partners/>).

Also, UNAIDS estimates that \$20.3 billion was available from all sources (domestic, donor governments, multilateral, and philanthropic) to address HIV in low-and middle-income countries in 2018. The private sector including foundations and corporations, which also plays a major role (the Bill and Melinda Gates Foundations), one, has committed more than \$3 billion in HIV grants to organisations addressing the epidemic, as well as providing additional funding to the Global Fund (nd). Looking ahead, UNAID (2019) estimates that, at least, \$26 billion will be needed annually by 2020 to meet global targets to end AIDS as a global public health threat by 2030.

Conclusion

In recent years, countries are gradually moving away from the narrowly militaristic understanding of the threat, vulnerability, and response mechanisms. This is due to the awareness that there is a decline in inter-state warfare and the greatest threats to humans in the world today are domestically engineered especially state-sponsored violence, civil war, poverty, inequality, and outbreaks of infectious disease. In line with this reality, this research discusses at great length the threats posed by HIV/AIDS in Africa. The research further provides an overview of HIV/AIDS as it spread through Africa with its devastating impacts on health, food security, economic, education, and the like. The statistical findings show that around 36.7 million people worldwide are infected with HIV, including 2.1 million children. Around 25.5 million of the infected live in Sub-Saharan Africa. In 2016, there were 730,000 AIDS-related deaths in the region. More than two-thirds of new HIV infections worldwide are in Sub-Saharan Africa (Kharsany and Karim, 2016).

Arising from the above chilling statistics, this study reiterates that HIV/AIDS is undermining progress in Africa towards the 17 Sustainable Development Goals (SDGs) to transform our world particularly those related to achieving quality education, poverty reduction, reducing hunger, and promoting gender equality (UN, 2019). Given this reality, Africa must pursue a comprehensive approach to HIV/AIDS, paying particular attention to factors fundamental to the pandemic spread, such as the general economic poverty, the vulnerability of women and girls, stigmatization, and other misconceptions surrounding HIV/AIDS. The research also establishes that HIV/AIDS flourishes in conditions in which health is generally poor. Suffice it to say that improving health conditions is part and parcel of tackling HIV/AIDS in Africa.

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THE INFLUENCE OF PARENTING STYLE ON ADOLESCENT'S RISKY BEHAVIOURS AMONG IN-SCHOOL ADOLESCENTS IN PORT-HARCOURT (PHALGA) LOCAL GOVERNMENT, RIVERS STATE

By

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Abstract

Risk behaviours are social behaviours that increase the risk of disease or injury, which can subsequently lead to disability or death. Therefore, the study examined the Influence of parenting style on adolescents risk behaviours among in-school adolescents in Port-Harcourt (Phalga) Local Government area of Rivers State. The study used descriptive survey research design and randomly selects a total 180 students from three secondary schools using a single Questionnaire tagged parenting styles and risky sexual behaviour. The reliability of the instrument yielded $r=0.782$ Cronbach Alpha. The study formulated three null hypothesis at 0.05 level of significance. The first two hypothesis were rejected ($t\text{-value} = 3.827$, $f(1,165) = 3.177$, $p = 0.000$) and (Mean difference = 4.591, $t(165) = 4.007$, $p = .007$) while the third hypothesis indicated that there is no significant difference between public and private school adolescents' risky behaviours (Mean difference = 0.066, $t(165) = 1.709$, $p = .100$). The study concludes that the influence of parenting style on risky behaviours adolescents has a high level of risky behaviours among the in-school adolescents which may be as a result of some factors inherent in the students or circumstances around them (family background). Therefore, the study recommends that communication with adolescents about the at-risk behaviour appears to be an important aspect of the parent-child relationship. This means that there is need to involve parents in the counselling of adolescents.

Keywords: Parenting, Parenting Style, In-school Adolescents, Risky Behaviours, Adolescents.

Introduction

Risk behaviours can be seen as social problems that are rampant in our society and could be seen in adolescents as well as adults. Risky behaviors increases the possibility of destructive physical, psychological, and social consequences for the individual including the various behaviors such as poor diet, lack of physical activity, risky sexual behaviors, consumption of alcohol, tobacco, and drug, high speed driving, assaults, failing to wear a seat belt, and committing suicide or thinking about it (Amitai and Apter, 2012). Risky behaviors are important in the life consequences, health, and psychological and social growth of adolescents (Umberson, Crosoe & Reczek, 2010). According to Tariq and Gupta(2020), risk behaviors could be defined as acts that increase the risk of disease or injury, which can subsequently lead to disability, death, or social problems. Risk behaviours are not generally accepted by the society because they are behaviours that can affect the health of an individual which could contribute to high rate of deaths and disability among adolescents Risk behaviours cover the domains of sexual health, criminal and social behaviour, substance use, self-harm, vehicle-related injury risk and physical activity. The frequency of many of these behaviours increases

through adolescence and can continue into adulthood with consequent morbidity and premature mortality (Kipping, Smith & Campbell, 2015).

Assanangkornchai Sawitri, Jung Li and Darika Saingam (2018) posited that risk behaviors consist of many categories, they are behaviours that contribute to unintentional injuries and violence, sexual behaviors that contribute to unintended pregnancy and sexually transmitted diseases, alcohol, tobacco, and other drug use and abuse, unhealthy dietary behaviors and inadequate physical activities. A thorough understanding of adolescence in society depends on information from various perspectives, including psychology, biology, history, sociology, education, and anthropology. Within all of these perspectives, adolescence is viewed as a transitional period between childhood and adulthood, whose cultural purpose is the preparation of children for adult roles (Žukauskaitė, Lasiene, Lasas, Urbonite, 2005).

Adolescence is a time of transformation in many areas of an individual's life. The first stage is the early adolescence, which covers the period of 11-14 years. The second is middle adolescence from 15-18 years, and the third is late adolescence, from 18-21 years (American Academy of Pediatrics, 2019). In the midst of these rapid physical, emotional, and social changes, youth begin to question adult standards and the need for parental guidance. Adolescence is a critical period for the development of healthy behaviors and lifestyles. It is also a time for individuals to make important decisions about their commitment to academics, family, and perhaps sexual behaviour. For many youths, adolescence marks the onset of sexual activity and experimentation. Although this is a normal transition, sexual activity during adolescence can serve as a risk factor for an array of problematic behaviors (Okhakume, 2014).

Parenting style is the control which parents exercise over their children. Baumrind (1987) identified types of parenting styles as autocratic, democratic and Laissez-faire styles. It further states that parenting is a complicated occupation which requires variety of skills that work in concert to influence the behaviour of the child. Parenting is being viewed as an occupation which needs a lot of skill that works in order to influence a child's behaviour. Parents are considered as the primary shapers of their children's behaviour including sexual behaviour. They have great influence over whether their wards abstain and when considering parenting styles in relation to behaviour, studies have shown relationship between parenting styles and adolescent behaviour. Weiss and Schwartz (1996) in (Ugoji and Ebenuwa, 2015) revealed that parenting style can enhance or diminish acceptable behaviour outcomes.

In Nigeria, research studies had been carried out using variables like adolescents' self-esteem, parental monitoring, parenting styles and type of parental care affect sexual behaviour of in-school adolescents. If teens feel parental style, feel a parental monitoring, and are aptly supervised by good teachers, they are less likely to engage in risk behaviour. The quality of the parent-adolescent relationship has significant impact on the development or prevention of risky adolescent health behaviors (Okhakume, 2014). Parents play an influential role in molding and shaping the behavior of adolescents. From this perspective, Coste (2015) identified three parenting styles based on parental demandingness and responsiveness, which included authoritative parenting, authoritarian parenting, and permissive parenting. Adolescents misbehavior is directly linked to the behaviour parents adopt to treat their children. However, young people's parents are more frequently blamed for the criminal or delinquent behavior displayed by their children. Some of the courts even penalize parents for the inconsiderate or antisocial conduct of their children (Samiullah Sarwar, 2016).

Adolescent problem behaviors or risky behaviors include activities such as tobacco use, alcohol abuse, other illicit drug use or risky driving, having unprotected sex or early sexual intercourse, aggression, dating violence, sexual assault, substance abuse, delinquency

behaviors, school failure and dropout and crime/violence (Savi-Çakar, F., Tagay, Ozlem ; Ikiz, F& Ebru, 2015) as well as poor diet and physical inactivity (Kipping, Howe, Jago, Campbell, Wells, Borough, Mytton, Noble, Peters and Lawlor, 2014). Adolescents who initiate substance use and engaged in risk behaviours at an early age are at increased risk of substance use disorders, poor academic performance and impaired social functioning. Preventing or delaying onset of substance use in adolescents is a concern among public health professionals and researchers (Berge, Sundell and Hakansson, 2016). There are many factors that could lead to the risky behaviors, one of such factor is education. Berge et al. (2016) in their study found out that people with lower education and economic status may engage in unprotected sex, however higher level of education “in some cases was associated positively with risky sexual behavior.”

Ugoji et al, (2015) posited that adolescents of “good parents with good parenting style” have good home training and would grow up to abstain from risky behaviours; on the contrary those of “bad parents with poor parenting style” stand a higher chance of being pushed consciously or unconsciously into early sexual initiation and other risky behaviours. Therefore, this study is a contribution to finding the influence of parenting style on adolescent risky behaviours among in-school adolescents in Port-Harcourt(Phalga) Local Government Area of Rivers State.

Objectives of the Study

The general objective of this study is to investigate the influence of parenting style on adolescent risky behaviours among in-school adolescents in Port-Harcourt (Phalga) local government in Rivers State. The following are the specific objectives:

1. Examine the influence of parenting style on in-school adolescents' risky behaviours.
2. Assess if there will be any significant difference between male and female in-school adolescents' risky behaviours.
3. Determine the difference between public and private school adolescents' risky behaviours.

Research Hypotheses

1. There is no significant influence of parenting style on in-school adolescents' risky behaviours.
2. There is no significant difference between male and female in-school adolescents' risky behaviours.
3. There is no significant difference between public and private school adolescents' risky behaviours.

Scope of the study

The study examined the influence of parenting style and risk behaviours among in-school adolescents in Port-Harcourt (Phalga) Local Government Area, Rivers State. This research was restricted to three secondary schools, 2 public schools and 1 private school. Besides, these two public secondary schools are the largest, while the private school has been in existence for over 22years and one of the largest private schools in the Local Government.

Methodology

The study employed descriptive statistics of percentage (%) mean and standard deviation to analyze the demographic data. Multiple regression and Pearson moment correlation were used to analyze the three null hypothesis at 0.05 level of significance.

Sample and Sampling Technique

This study employed a multistage sample to select the schools and simple random sampling technique to select 180 in-school adolescents with age bracket (10-17years) from three (3) secondary schools Port-Harcourt Local Government (Phalga) Rivers State. A total of 166 questionnaire were retrieved.

Research Instrument

The instrument for the data collection was an adapted structured questionnaire with a title Parenting Style and Risky Behaviours Questionnaire (PSRQ). It consisted of three sections, Section A consisted of the demographic information, Section B comprised adapted 'Parenting Styles and Dimension Questionnaire (PSDQ) developed by Robinson, Mandleco, Olsen, and Hart (2001). The PSQ consists of 25 items in a Likert-type scale with five points: 1 = Strongly Disagree, 2 = Disagree, 3 = Undecided, 4 = Agree, and 5 = Strongly Agree. The scale is divided into the following three sub-scales: Authoritative Parenting Style with 11 items, Authoritarian Parenting Style with nine items, and Neglectful Parenting Style with five items. While Section C: Risk-Taking Behavior Questionnaire by Gullone, Moore, Moss, & Boyd, 2000 was used to assess adolescents' perceptions of their own risk-taking. The ARQ consisted of 22 items with four subscales: 1) Thrill seeking behaviors (7 items, i.e., inline skating); 2) Rebellious behaviors (5 items, i.e., taking drugs); 3) Reckless behaviors (5 items, i.e., having unprotected sex); and 4) Antisocial behaviors (5 items; i.e., cheating). Items were rated on a five-point Likert scale, from never engaging in the risk behavior (1) to engaging in the behavior very often (5). Thus, Cronbach's alpha was used to validate the questionnaire at values of 0.782 for parenting styles and 0.811 for adolescents' risk-taking behaviors.

Results

Table 1.1: Respondents' Demographical Data

SN	Variable (N = 166)		Frequency	Percent (%)
1	Age	10-12yrs	11	6.6
		13-16yrs	123	74.0
		17-19yrs	29	17.5
		19 yrs above	3	1.8
	Total		166	100.0
2	Religion	Christianity	127	76.5
		Islam	39	23.5
		Others	-	-
	Total		166	100.0
3	School Type	Public	81	48.8
		Private	85	51.2
	Total		166	100.0

4	Gender	Male	73	44.0
		Female	93	56.0
		Total	166	100.0
5	Ethnicity	Yoruba	29	17.5
		Hausa	7	4.2
		Igbo	111	66.9
		Others	19	11.4
		Total	166	100.0
6	Mothers Edu. level	No formal education	13	7.8
		Primary	10	6.0
		Secondary	87	52.4
		Tertiary	56	33.7
		Total	166	100.0
7	Fathers Edu. level	No formal education	-	-
		Primary	19	11.4

Majority (123; 74%) of the respondents claimed they are within ages 13-16 years. One hundred and twenty-seven (76.5%) of the respondents were Christians. Majority (85; 51.2%) of the respondents were from private secondary schools, and 81 (48.8%) were from public secondary schools. The gender of the respondents shows that 93 (56%) were males and 73 (44%) were females. Based on the ethnicity, majority were Igbos (111, 66.9%). The reason for the high population observed among the Igbo is because the study area is situated in Igbo land. The respondents' mothers educational background revealed that 87 (52.4%) of the respondents had secondary school education, 56 (33.7%) had tertiary education, 13 (7.8%) had no formal education and 10 (7.8%) had primary education. Also, the respondents' fathers educational background revealed that 76 (45.8%) of the respondents had secondary school education, 71 (42.8%) had tertiary education, and 19 (11.4%) had primary education.

Test of Hypotheses

Research Hypothesis One: There is no significant influence of parenting style on in-school adolescents' risky behaviours.

Table 1.2: Summary of Analysis of variance on the influence of parenting style on in-school adolescents' risky behaviours

Model	Unstandardized Coefficients		Standardized Coefficients	T	p-value
	B	Std. Error	Beta		
(Constant)	7.001	.298		13.102	.000
Parenting style	.053	.033	.119	3.827	.000

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	12.432	1	12.432	3.177	.000
Residual	645.810	165	3.914		
Total	658.242	166			

a. Dependent Variable: adolescents' risky behaviours

b. Predictors: (Constant), parenting style

Parenting style has a beta value of .119 and t-value of 3.827 significant at .000 alpha level. The calculated value of $f = 3.177$ significant at 0.000 alpha level indicated that adolescents' risky behaviours was significantly influenced by parenting style ($t\text{-value} = 3.827$, $f(1,165) = 3.177$, $p = 0.000$). Therefore, the earlier set null hypothesis was rejected while the alternative is accepted. The implication of this result is that adolescents' risky behaviours is influenced by the individual parenting style.

Hypothesis Two: There is no significant difference between male and female in-school adolescents' risky behaviours.

Table 1.3: Independent t-test to show the difference between male and female in-school adolescents' risky behaviours

	N	Mean	Std. Deviation	Std. Error Mean	Df	T	Mean diff	P value
Male	73	64.710	5.109	1.507				
Female	93	69.301	5.190	1.770	165	4.007	4.591	.007

Table 4.2.2 presents the result of hypothesis two postulated in this study. It is indicated that there is a significant difference between male and female in-school adolescents' risky behaviours (Mean difference = 4.591, $t(165) = 4.007$, $p = .007$). Going through the mean scores, one can say that there is a significant difference between male ($N = 73$, Mean = 64.710, Std. dev. = 5.109) and the female ($N = 93$, Mean = 69.301, Std. dev. = 5.190). Based on this, the earlier set hypothesis cannot be accepted while the alternative was accepted. Therefore, there is a significant difference between male and female in-school adolescents' risky behaviours.

Hypothesis Three: There is no significant difference between public and private school adolescents' risky behaviours.

Table 1.4: Independent t-test to show the difference between public and private school adolescents' risky behaviours.

	N	Mean	Std. Deviation	Std. Error Mean	df	T	Mean diff	P value
Private	85	66.943	4.987	.879				
Public	81	67.009	5.022	.907	165	1.709	0.066	.100

Table 4.2.3 presents the result of hypothesis three postulated in this study. It is indicated that there is no significant difference between public and private school adolescents' risky behaviours (Mean difference = 0.066, $t(165) = 1.709$, $p = .100$). Going through the mean scores, one can say that there is no significant difference between private ($N = 85$, Mean = 66.943, Std. dev. = 4.987) and the public ($N = 81$, Mean = 67.009, Std. dev. = 5.022). Based on this, the earlier set hypothesis was accepted. Therefore, there is no significant difference between public and private school adolescents' risky behaviours.

Discussion

The findings of hypothesis one indicated that adolescents' risky behaviours were significantly influenced by parenting style. It could be deduced from the findings that parenting styles could foster adolescents' involvement in risky behaviours. This is in line with the findings of Ugoji, and Eбенуwa-Okoh (2015) that adolescents who perceived their parents as indulgent or neglectful, participated more in risky behaviours than those who perceived their parents as authoritative and authoritarian. Okhakhume (2014) reported that, adolescents with low parental monitoring significantly reported higher risky sexual behavior than those with high parental monitoring [$t(192) = 2.86$, $p < .001$]; it further posited that adolescents with low authoritative parenting style significantly reported higher risky sexual behavior than those with high authoritative parenting style and authoritarian parenting style has no significant effect on adolescents' risky sexual behavior. Also, adolescents with high permissive parenting style significantly reported higher risky sexual behavior than those with low permissive parenting style.

Hypothesis two revealed that there is a significant difference between male and female in-school adolescents' risky behaviours. This implies that adolescents' participating in risky sexual behavior does vary on account of gender differences. Sohrabivafa, Tosang, Zadeh, Elham Goodarzi, Asadi, Alikhani, Khazaei, Dehghani, Beiranvand & Khazaei (2017) in their study posited that female students reported less risky behaviors than male students, while no difference was observed between risky behaviors among males and females in another study conducted by Rahmati, Kamalikhani, Goldoust & Mohammadreza (2014) on students in Tehran. Likewise, in the United States, risky behaviors among males have been seen more than in females (Croissant, Haque, Rahman & Berenson, 2013).

The findings from hypothesis three indicated that there is no significant difference between public and private school adolescents' risky behaviours. It could be said that positive perceptions about the school environment and attitudes towards teachers have been linked with less risk-taking behaviour and vice-versa. Good teacher-learner relationships in schools have been associated with motivation for learning and better school performance and engagement. On the other hand, negative interactions between teachers and learners can lead to disengagement and lack of belonging in schools. Bonell et al. (2013) found that schools with strict regulations promote adolescent involvement in school, commitment in school, and individual development. In turn, school commitment and involvement decrease adolescents'

involvement in problematic behaviour. Amoateng and Kalule-Sabiti (2013) found that, when schools have strict rules enforcing and controlling adolescents' behaviour, adolescents tend to engage in behaviour that is more socially acceptable (Marizé, 2015).

Conclusion

This study revealed that the type of parenting style witnessed by in-school adolescents in their homes is majorly neglectful parenting style, followed by the authoritarian parenting style and lastly by authoritative parenting style, which in turn influence the risky behaviour of the adolescents. The level of risky behaviours among the in-school adolescents is high, which may be as a result of some factors inherent in the students or circumstances around them (family background). Adolescents' risky behaviours was significantly influenced by parenting style. There is a significant difference between male and female in-school adolescents' risky behaviours. There is no significant difference between public and private school adolescents' risky behaviours. Therefore, the study concluded that family characteristics had strong influence on children development and their outcome. However, not only a role played by the parents but also needs other parties to work hand in hands in protecting the children from deviant behaviour.

Recommendations

This study recommends that parenting style skills and also child rearing practices seminars should be regularly organized by social workers and the counselling psychologists in schools especially during Parent-Teacher Association meetings, where parents can rob minds on how to attack at-risk behaviours in adolescents. Adolescents being the future leaders, guardians and parents, a strong foundation should be made for higher morals and living standards by offering a comprehensive and extensive education without compromising the quality. Communication with adolescents about the at-risk behaviours are an important aspect of the parent-child relationship. This means that there is need to involve parents in the counselling and nurturing of adolescents. It could not be denied that parental demand and responsiveness play a crucial role in adequate parenting of adolescent. Other than that adequate monitoring, conducive environment and practice of religion irrespective of the gender, school locations are paramount factors in positive and effective child rearing.

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THE NEXUS BETWEEN SOME SDGS AND YOUTH UNEMPLOYMENT IN LAGOS STATE NIGERIA

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Abstract

This study focused on the Sustainable Development Goals (SDGs) and its implication on youth unemployment in Lagos State, with emphasis on the nexus between SDGs (16, 1, 3, and 8) as a benchmark for the study. Multi-stage sampling procedure was employed to select the respondents. A semi-structured questionnaire was used to elicit information on rate and status of youth employment, accessibility and affordability of education and state of social infrastructure in Lagos State. A total of 1,000 questionnaire copies were proportionately distributed, 946 of which were retrieved. In addition, in-depth interviews were conducted with ten participants, two each from the selected LGAs. Quantitative data were analyzed using descriptive and multivariate statistics, while qualitative data were content analyzed. The coefficient result on rate and status of youth employment indicated that variable determinant factor was 0.51. Hence, 39% was accounted for by unidentified variables in the study. Based on accessibility and affordability of education and state of social infrastructure, the gradient results were .066 and .042 respectively, suggesting a unit increase in accessibility of education led to .066 unit of social infrastructure and a unit increase in affordability of education led to .042 unit of social infrastructure. All these have a positive relationship which will enhance the attainment of the SDGs. The qualitative results aligned totally with the quantitative findings which emphasized re-orientation of parents' keen interest in formal education as a prospect of employment opportunities for the youth. Also, unviable formal education and infrastructural deficits negatively affect the attainment of SDGs and youth employment with implications for poverty reduction, improved well-being, employment generation and functional inclusive institutions at all levels. The study recommends that the relevant stakeholders should boost

quality education, entrepreneurial skills and infrastructural development to enhance youth employment, sustain functional inclusive institutions and economic improvement of the state.

Keywords: Development, Sustainable Development Goals, Unemployment and Youth

Introduction

The connoisseur repositioning on social discourse “Youth” connected with “Unemployment” has been a contending debate in academia. The study attempts to diagnose to a certain extent meaning of this great discourse. Just as scholars expressed that there are many indices confronting the transition of youth to adulthood, despite their preponderance coupled with contemporary challenges (See Furlong Cartmel 2007; Leccard 2007; Cote 2014; France 2016). Moreover, youth unemployment has been a subject of research due to its consequences for the economy and societal development. It is considered one of the main challenges threatening the development and sustainability of the society.

Earlier studies focused on aggregate unemployment and its consequences such as standard of living, crime and delinquency and population growth. This study focused on interpolating the nexus between Sustainable Development Goals (SDGs) and its implication on youth unemployment in Lagos State, with emphasis on four goals of the seventeen SDGs as a benchmark for the study. The SDGs are a new, universal set of goals which, expanded on the Millennium Development Goals (MDGs). The SDGs are targets and indicators that United Nations (UN) members' states are expected to use to frame their agenda and political policies over the next 15 years, its inception which became applicable from January, 2016 and expectedly to run through the end of the year 2030.

Accordingly, the position of this study as conceived and strongly observed is that infrastructural deficits among other hangovers, pin pointed in the study negatively affect the attainment of SDGs and youth employment with implications for poverty reduction, improved well-being, employment generation, functional inclusive institutions and access to justice. A catalyst to increase in criminal activities (herdsmen / farmer crises, kidnapping, banditries) and possibly terrorism, which has further erode the country (Nigeria) seemingly endless efforts to raise her head above the sea level. Based on the above-mentioned, it could be deduced that most of these studies do not at all engage in or do little in examining the Sustainable Development Goals (SDGs) and youth unemployment in Lagos State. Also, there is the need to depart from the traditional time series of previous studies which centered on aggregate of youth unemployment. This reflects the gap between policy formulation and the implementation that could advance Sustainable Development Goals in Lagos State and Nigeria as whole.

Conceptual Classification of Youth, Unemployment and Sustainable Development Goals (SDGs)

Youth as a concept

Generally, youths are one of the greatest assets that any nation can have and therefore, need to be developed and empowered. They serve as a good measure of the extent to which a country can reproduce as well as sustain itself. There are variations across countries in the definition of youth. The United Nations (UN) considers individuals within the age group of 15 and 24 years as youth (Awogbenle & Iwuamadi, 2010). The youth as an entity has gained a wide idea and has been variously classified into such age brackets as 15 – 24 years (World Bank and United Nations); 15 – 29 years (Commonwealth Youth Programmes); while for many counties, the bracket varies from 13 – 18 years, 20 – 25 years to 12 – 20 years (Bello-Kano, 2008).

However, according to the National Policy on Youth Development in Nigeria (Youth Policy, 2007) a youth is defined as any individual who is a citizen of the Federal Republic of Nigeria between the ages of 18 and 35 years.

Youth unemployment

Unemployment or joblessness, as defined by the International Labour Organization occurs when people are without jobs and they have actively sought work within the past five weeks (ILO, 1982). The unemployment rate is a measure of the prevalence of unemployment and it is calculated as a percentage by dividing the number of unemployed individuals by all individuals currently in the labour force. Equally, Adebayo (1999) notes that unemployment exists when members of the labour force wish to work but cannot get jobs. Youth unemployment, therefore, could be inferred from the above submission as the collection of youths with diverse background, willing and able to work, but unable to find any, or unable to find the type of job that they are trained to do, and which they will be proud to do as their area of expertise.

Furthermore, unemployment can assume different forms in a society, e.g. cyclical, frictional, technological and structural unemployment. In addition, there are people who are underemployed or “unemployable” in an economy as Onuoha (2010) further points out. Accordingly, ILO (2012) cautions that the world faces additional challenge of creating decent job for the estimated 900 million workers living with their families below the \$2 a day poverty line, mostly in the developing countries. This report reveals that 74.8 million youths aged 15-24 years were unemployed in 2011, an increase of more than 4 million since 2007. The report equally adds that worldwide, young people are almost three times as likely as adults to be unemployed, remarking that the global youth unemployment rate of 12.7% remains a full percentage point above crisis level. With this trend, the ILO at the 2015 Conference on Global Employment Trends for Youth was of the strong opinion that it has become very important for world leaders to make youth employment their main concern in governance.

ILO (2011) estimates youth unemployment at 29% in sub-Saharan Africa, 10% in North Africa and 35% in the Middle East. Also 89% of the youth labour force is in developing countries with Asia taking the lead with 55%. The national unemployment rate of youths in Nigeria is 23.9% (NBS, 2011; NPC, 2012; Uwem and Ndem, 2012).

The National Bureau of Statistics (2015) further buttresses the arguments with recent statistics released that, generally, the unemployment rate in the Q1 of 2015 was 7.5 per cent from 6.4 per cent in Q4 2014 while underemployment reduced to 16.6 per cent in Q1 2015 from 17.9 per cent in Q4 2014. Specifically, the unemployment rate for the youths within the age range of 15-24 rose to 13.7 per cent in Q1 2015 from 11.7 per cent in Q4 2014 while the underemployment rate for this group of people was 30.6 per cent. For youths within the age bracket of 25-34, unemployment rose to 8.2 per cent in Q1 2015 from 6.9 per cent in Q4 2014 while underemployment stood at 17.7 per cent in Q1 2015 from 19.0 per cent in Q4 2014. The age distribution of unemployment indicates a great threat to the local economy and survival of the Nigerian nation. Indeed, their study strongly takes to the claim of Uwem and Ndem (2012) simply because both combine the two concepts of youth and unemployment. Therefore, both see youth unemployment as affecting graduates of universities and polytechnics who are capable and willing to work but cannot find a job or are discriminated for lack of experience. Included in this category are graduates who have never worked or those who have lost their jobs and are seeking re-entry into the work force, and those who are underemployed or under disguised unemployment. The study also adds secondary school certificate holders. This is

considered as way of taking Uwem and Ndem's (2012) work further and contributing conceptually to academic literature and knowledge. To justify this, the 1999 Nigerian constitution currently in practice permits a minimum of “secondary school certificate holder” to participate and be voted for, into any political office(s), even the highest political office, the office of the president (Section 131 (d) of the 1999 constitution, as amended) of the Federal Republic of Nigeria.

Types of Unemployment

There are many types of unemployment in Nigeria. For instance, Ojo (1998: 224-227) mentioned five types of unemployment that have cut-across many countries in the world, particularly the developing countries. They are: seasonal, frictional, cyclical, structural and residual types of unemployment.

Factors Related to the Immediate Causes of Youth Unemployment

Adebayo (1999), Alanana (2003) and Awogbenle and Iwuamadi (2010) point out several of these factors, including government failure, corruption, weak policy implementation, ethnic and religious conflicts, and the ongoing forceful uprising of Boko Haram in the north. All of these result in many able youths that used to engage in farming fleeing for safety. This is the rural-urban migration drift which is usually explained in terms of push-pull factors with attendant problems both in the rural and urban areas. This consequent problem of limited employment opportunities for the youth has antecedent. Adedokun (2003) aligned with immediate above submission and echoes strongly on the impact of migration, particularly in the pattern of employment as she observes that migrant workers have successfully competed with and displaced Nigerians in a number of diverse job settings. This was well-known in the kinds of jobs that a majority of migrant workers who are undocumented easily accept—belittling and demanding jobs with wages much lower than the recommended minimum wage of N7,500.00 (\$50.5) per month (as at then) that local Nigerians may be unwilling to take. Such migrant workers are found in jobs on construction sites, schools, hospitals, small-scale industries and the hospitality business. Other factors associated with the immediate causes of youth unemployment, Rapid Population Growth: The 2006 census in Nigeria put the nation's population at 140, 431, 790 and projections for the future indicate that the population could be over 180 million by the year 2020. It is argued by the National Bureau of Statistics (2010) that the high population growth rate (3.2 per cent annually) has resulted in the rapid growth of the labour force, which is beyond the absorptive capacity of the economy.

Sustainable Development

Consequently, Sustainable Development Goals (SDGs) are a new, universal set of goals, targets and indicators that United Nations (UN) member states are expected to use to frame their agenda and political policies over the next 15 years. The SDGs follow and expand on the Millennium Development Goals (MDGs) which were agreed on by world leaders in the year 2001 and which expired at the end of the year 2015. The SDGs became applicable from January, 2016 and their deadline as well is year 2030. Therefore, World Commission on Environment (1987) and United Nations (1987), both defined sustainable development *as development that meets the needs of the present without compromising the ability of the future generation to meet their own needs*. Remarkably, the two definitions align in the sense that man's needs are virtually the same and they are within economic, social, political and environmental needs. These needs are food, housing, clothing, health, education, industrial

preservation and protection of the environment to enable people to live a decent life. Quality living is the important life which everyone struggles for on a daily basis.

The different interpretations and review work on sustainable development calls for its understanding in order to appreciate the discourse. Numerous attempts have been made to discuss these different interpretations (Dahl, 1997; Allenby; Yasui, Lehn, Züst & Hunkeler, 1998). The classifications include a number of basic questions: What does equity and shared responsibility mean? What is understood as sound social-economic growth? To what extent should the public be involved in decision making? Finally, and maybe the most fundamental question of all: What is seen as the good life?

In response to the above questions, Mappem and Grill (1998), having considered successive interpretations of sustainable development in literature, both state that sustainable development should be understood as something highly context specific, as it would be unscientific to generalize its meaning across regions. The interpretation and operationalization of the broad understanding and definition of sustainable development into sustainable regional development therefore has to be done in the specific context of each individual region. In line with this claim, Lagos State Government has designed and put in place what it tagged “Lagos State Development Plan: Its Vision and Strategies (2012 – 2025)” and has categorically stated that its mission is to become Africa's model megacity and a global, economic and financial hub that is safe, secure, functional and productive. This is to be achieved by poverty eradication and sustainable economic growth through infrastructural renewal and development (MEPB, 2013). Lagos state places its sustainable development on four pillars, based on its transition from vision to strategy and these are *Economic Growth; Infrastructural Development, Social Development Security; and Sustainable Development*.

Empirically, many reasons have been put together as the causes of unemployment, particularly youth unemployment. The global financial crisis has been said to be responsible for a significant increase in unemployment after a long booming period. For instance, aggregate unemployment in the European Union was 9.2% in 1999, moving down to 7.2% in 2007 and rising to 10.2% in 2014. In the Euro area, it was noted that unemployment decreased from 9.7 to 7.5 and rose to 11.6% over the same years. (OECD, 2011). Likewise, in Nigeria, according to Terzungwe (2013), the inability of government and private sectors to create jobs for the people combined with the keen interest of all educated people (mostly graduates) in white collar jobs bring about a high rate of unemployment. In this regard, efforts put forward by the government to introduce programmes (e.g. National Directorate of Employment (NDE) and National Poverty Eradication Programme (NAPEP) meant to ease poverty and create employment opportunities have not produced the anticipated result. Rather, there is a rising rate of unemployment in the country. Dalhatu (2012) and Saanu (2013) note that the consequences of unemployment have left much to be desired as far as sustainable development in Nigeria is concerned. Poverty is regarded as one fundamental setback to the defunct MDGs (Goal 1) which SDGs (Goal 1) are equally sustaining. Its implications affect the lives of individuals, families and nations in the sense that most unemployed youths cannot meet the basic needs of their lives and by extension Nigeria's. Thus, attaining the sustainable development goals cannot be guaranteed, even in Lagos State.

METHODOLOGY

The main aim of this study was to examine youth unemployment in Lagos State and the implication of this for attaining the Sustainable Development Goals (SDGs). The specific objectives are to:

1. Identify the rate and status of youth unemployment in Lagos State
2. Evaluate the policy implications of the patterns and levels of youth unemployment for Sustainable Development Goals (SDGs) with specific reference to education and employment in Lagos State.

However, the Study Area was Lagos State which, has five (5) administrative divisions that form the twenty (20) Local Government Areas (LGAs) in the State. These are colloquially known as “IBILE”, which is their acronym (Ikorodu, Badagry, Lagos-Island, Lekki and Epe). The study population comprised male and female youth within the age bracket of 15 – 35 years who had lived in Lagos State for at least five years, from 2011-2015. The Sample Size and Sampling Techniques used for the study was on the premises that the research centers on youth who are easily found in all the nooks and crannies of Lagos State. The multi-stage sampling procedure was utilized in selecting the respondents for the study. Lagos State comprises of twenty (20) Local Government Areas (LGAs) for administrative purposes. These divisions as earlier said, colloquially known as IBILE alongside their LGAs are shown in the table below:

Table 1.0 IBILE AND THEIR LGAs

S/N	Divisions	LGAs	Total
1.	Ikeja	Agege, Alimosho, Ifako-Ijaye, Ikeja, Kosofe, Mushin, Oshodi -Isolo and Shomolu	8
2.	Badagry	Ajeromi-Ifelodun, Amuwo Odofin, Ojo and Badagry	4
3.	Ikorodu	Ikorodu, Ibeju-Lekki,	2
4.	Lagos	Apapa, Eti -Osa, Lagos -Island, Lagos Mainland and Surulere	5
5.	Epe	Epe	1
	GRAND TOTAL		20 LGAs

Source: (Lagos State Information, 2015)

The steps taken for the gathering of data were as follows:

Stage One: Five (5) Local Government Areas (LGAs) were selected among the twenty (20) LGAs in the state using simple random sampling to pick at least one from each of the five (5) divisions as shown in the table below.

Table 1.1 Selected Five (5) LGAs from the Total 20 LGAs as at March, 2016

S/N	Divisions	Selected LGAs
1.	Ikeja	Alimosho
2.	Badagry	Badagry
3.	Ikorodu	Ikorodu
4.	Lagos	Surulere
5.	Epe	Epe
TOTAL		5 LGAs

Source: Field Survey, 2016

Stage Two: From each of the five (5) LGAs selected, five (5) wards were equally selected with the aid of simple random sampling, amounting to 25 wards from the total five (5) LGAs selected.

Table 1.2 Selected Wards from LCDAs from the Earlier Chosen LGAs

S/N	Administrative Divisions in Lagos State	List of LCDAs in LGAs	Total LCDAs	Selected (chosen) wards	Total selected wards
1.	Ikeja	Agbado-oke odo, Ayobo - Ipaja, Alimosho, Egbe, - Idimu, Ikotun -Igando and Moshan-Okunola.	6	Agbado-oke odo, Ayobo-Ipaja, A limosho, Egbe,-Idimu, and Moshan-Okunola.	5
2.	Badagry	Ajara, Ajido, Akpa, Awhanjigoh, Ibereko, Ikoja, Ilogbo -Araromi, Iworo, Gbanko, Iya -Afin and Keta East Posukoh	11	Ilogbo-Araromi, Keta - East Posukoh, Awhajigoh, Akpa and Ibereko.	5
3.	Ikorodu	Isawo, Ag bede, Isiu, Imota, Gberigbe, Ijede, Baiyeku, Ofin and Ibeshe.	9	Imota, Baiyeku, Ibeshe, Isawo and Ofin	5
4.	Lagos	Adeniran/Ogunsanya, Aguda, Akinhanmi/Cole, Coker, Igbaja -Stadium, Ijesha-Tedo, Ikate, Iponri/Eric Moore, Itire, Orile, Shita/Ogunlana drive and Yaba/Ojuelegba	12	Adeniran/Ogunsanya, Aguda, Igbaja -Stadium, Coker and Ijesha-tedo	5
5.	Epe	Epe LG sec, Eredo LCDA, Ibeju -Lekki LG, Ikosi Ejirin LCDA and Lekki LCDA	5	Epe LG sec, Eredo LCDA, Ibeju-Lekki LG, Ikosi Ejirin LCDA and Lekki LCDA	5
GRAND TOTAL OF SELECTED WARDS					25

Source: Field Survey, 2016

Stage Three: The third stage of the sampling involved the adoption of purposive sampling methods. Here, 40 households were purposively selected from each of the 25 wards, having affirmed that unemployed and employed youth aged 15-35 years resided in the selected households. Therefore, a total of 1,000 respondents from the total of five (5) LGAs were selected for the study. Hence, the study administered 1,000 copies of the questionnaire for the household survey. Out of the 1,000 questionnaire copies administered, a total of 946 were returned and properly filled while 54 were invalid and not properly filled. In all, 94.6% of the questionnaire copies were analyzed. As a result of this high return rate, a total of 10 in-depth interviews (IDIs) were conducted. The procedure was as follows: Firstly, from each of the 5 LGAs selected for the survey among the twenty (20) LGAs in the five (5) administrative divisions of Lagos State, one ward was selected through simple random sampling procedure, thereby giving a total of five (5) wards. Secondly, one unemployed and one employed youth were purposively selected from each ward (giving a total number of 10 participants in all) for in-depth-interview (IDIs). In all, a total of five (5) interview sessions were held for the study. This was done to complement the quantitative techniques in order to have a robust research and ensure objective findings. In addition, Simple Linear Regression and Analysis of Variance ANOVA were used for the study. In testing the hypothesis as stated above accessibility, affordability of education as the dependent variables were examined against position or

condition of social infrastructure in Lagos State as the independent variables. The apriori expectation is that accessibility and affordability of education would be influenced by position of infrastructure. The study hypothesized; thus,

Hypothesis 1 Ho: Accessibility and affordability of education will not significantly influence the possibility of attaining the sustainable development goals in Lagos state.

Hypothesis 2 Accessibility and affordability will not significantly influence implication of attainment of sustainable development goals in Lagos state.

Summary of Data Analysis, Findings and Conclusion

Theresult is presented in table 2.0.1 and 2.0.2 below:

Table 2.0.1: ANOVA Table

Model Summary ^b										
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics					Durbin-Watson
					R Square Change	F Change	df1	df2	Sig. F Change	
1	.155 ^a	.024	.022	.484	.024	11.539	2	942	.000	1.711

As shown in Table 2.0.1 the correlation coefficient (R) stands at 0.155 while the adjusted R2 is 0.022. The positive correlation coefficient of 16% shows a positive relationship between accessibility, affordability of education and position of infrastructure in Lagos State, although, the relationship is very low at 16% but measured relationship reasonably. The coefficient of determination of 0.024 revealed that only 2% of relationship in the dependent variable is measured by the independent variable. A further effect of the independent variable on the dependent variable is examined in the Analysis of regression table below:

Table 2.0.2: Regression Analysis

Coefficients ^a											
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics
	B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance
Infrastructure Accessibility and affordability of education	1.243	.058		21.288	.000	1.128	1.357				
	.066	.014	.150	4.665	.000	.038	.094	.149	.150	.150	.999
	-.042	.032	-.042	-1.311	.190	-.104	.021	-.037	-.043	-.042	.999

The intercept of the regression model is 1.128 while the slop are 0.66 and 0.42. This means that a unit change in affordability and accessibility is accounted for by 0.66and 0.42 of the independent variables (position of infrastructure) in Lagos State. Therefore, at a significant value of 0.5% and Assym value of f factor 0.000, we accept H1 and reject Ho. Also, at the Assym value of t 0.000 of variable a, 0.000 of variable b and at significant value of 5%, we accept a significant between the independent variables and dependent variables. This suggests a positive relationship between the two variables and it equally connotes they move in symmetric order.

Buttressing the above findings are results of the various in-depth interview sessions. One of the interviewee from Iworo-Ajido in Badagry shed more light on the need for Lagos State government to intensify efforts in ensuring qualitative and quantitative education for the citizenry. Remarkably, and in spite of government efforts towards ensuring accessible and

affordable education for all (in Lagos State), there are some elements sabotaging government efforts and equally some notions (attitude) on the part of some of the parents toward education. Thus:

To me, government is really trying to ensure affordable and accessible education for all. But, government needs to intensify on monitoring team to schools. In my area (Iworo-Ajido) here in Badagry, we have a lot of Primary and Secondary schools but extortions by some of teachers/co-ordinators from parents, to pay unrequired fees often put off parents from sending their children/wards to school...
(IDI/Female Interviewee/Iworo-Ajido-Badagry, 2016).

Also, another respondent, a female, added her voice, that;

Aside from extortions, some parents see education as choice. Specifically, in this axis (Iworo-Ajido) in Badagry, some parents prefer to send their children for vocational training (apprenticeship) – tailoring, hairdressing, and “mechanic” and so on. In fact, in this axis, few parents are educated. This area doesn't seem to be part of Lagos-State; they are lacking behind in terms of education. I am a victim. I had to leave my “comfort zone” to be educated...
(IDI/Female/interviewee/Iworo-Ajido/Badagry, 2016).

The above findings confirm and are strongly aligned with Chambers' (2000) and Eurostat's (2001) assertions that instead of having this “one-problem, one-indicator” approach, sustainable development should aim to develop a framework that tries to encompass the economic, social and environmental aspects of society together, emphasizing the links between them on one hand. Hence, the need for supervision/monitoring field worker (in this case, to monitor activities of staff(s) in schools) with a view to combat corruption/extortions in order to ensure proper implementation of government policy. On the other hand, to control or at least minimize what the study hanged under intervening variables-is a faulty socialization process (misconception, misinformation and lack of enlightenment) on the part of some parents as mentioned in the IDIs report. In this 21st century, it is noted that some parents, due to misconception and lack of understanding of the values of education, are hindering their children/wards from being educated. Thus, sustainable development is a rather complex matter, requiring an integrated view of the world, in relation to the different aspects of the society to work in a watertight relationship so as to maintain and sustain the societal development (Gallopín, 1997). The above submission aligns with Atkisson's (2010) pyramid model which is designed to help people move-up quickly (upward vertical mobility). This can be achieved by having good education and good social interaction, which is likely to generate dozens of new ideas that would enable people to surmount societal challenges, rather than being indolent about them. Therefore, SDG 8 which proclaims the “the need to promote, sustained, inclusive and sustainable economic growth, full productive employment and decent work for all” and Goal 16 which equally affirms “the need to provide the basis to promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels” are among the benchmark for this study. Therefore, the targets become achievable as well.

With regards to accessibility, affordability to education and its likely influence on implication of attainment of sustainable development goals in Lagos State, the State Government is conceived to be making frantic efforts at ensuring that education is accessible

and affordable to all and sundry, although this is yet to be fully attained. One of the perceived factors hindering landmark success in this regard can be attributed to human self-inflicting factors. The study revealed that corruption, extortion of unauthorized money by some government officials (teachers and other assigned officers) as revealed during some of the IDIs section, from parents often discourages some parents from sending their children to school in order for the children to be schooled. Added to this is misconception, misinformation and lack of enlightenment (faulty socialization process) on the part of some parents regarding the values of education. Consequently, they train their children/wards against accessing education. These are considered as the intervening variables in the study and some of the factors which have negative implication on attainment of sustainable development goals in the study area, Lagos State. In addition to this, the government should constantly re-appraise the socio-economic and environmental indices of enhancing societal needs in order to spur development and ensure sustainability. This finding therefore finds support in the Social Action Theory.

In sum, regarding profound implications on the sustainable development goals and youth unemployment in Lagos State, the study revealed a great variety of means/techniques that youth are developing in order to survive. The study addresses one of the central issues in debates on recent global social phenomena, which is youth unemployment. As some scholars remarked, “this crisis is not confined to youth, but rather is magnified for them” (Comaroff and Comaroff, 2001, Pp. 17). The observed phenomenon is that some youth spend their time sitting around and roaming about the neighborhood, occupying public space in an unproductive and non-consuming way and they therefore come under suspicion. Such acts would jeopardize the tempo of meaningful development in Lagos state. Also, it would affect the feats of SDG 1: the task of ending poverty in all its forms everywhere, SDG 3: ensuring healthy lives and promoting wellbeing for all at all ages, SDG 8: seeking and promoting sustained, inclusive and sustainable economic growth, full productive employment and decent work for all and SDG 16: providing the basis to promote peaceful and inclusive societies for sustainable development, providing access to justice for all and building effective, accountable and inclusive institutions at all levels. These, that is, the policy implications for sustainable development goals, are set as the bench mark to evaluate the study.

On the other hand, levels of youth unemployment in Lagos State were also examined. Employment and educational qualification were cross-examined, with a view to determining the extent to which employment opportunities may be influenced by educational qualification/attainment. The study discovered that the better the educational qualification/attainment and appropriate skill(s) one possesses, the better one's chance of employment. This implies from the finding that educational qualification/attainment has strong implications on levels of youth employment, particularly in the formal sector in Lagos State. Similarly, in terms of implication of attainment of sustainable development goals in Lagos State, the study equally found out that Lagos State government is making frantic efforts in ensuring that education is accessible and affordable to all and sundry in order to ensure proper development towards attainment of sustainable development goals in the state. Despite the uneasy efforts on the part of the government, the study discovered what can be regarded as self-inflicted human factors that are causing hindrance towards achieving these feats. Corruption (monetary extortions) was spotted on the part of some government officials assigned to schools. In the same vein, there are faulty socialization processes on the part of some parents, thereby denying their children/wards access to formal education and preferring vocational training (artisanship) solely for their children. This, the study considered to be very much likely to cause a great setback for the attainment of SDGs or implication in Lagos State.

Lastly, the study found out that regarding employment generation for the youth, there are two dimensional approaches that could possibly solve this plague. Foremost is both quantitative and qualitative skills acquisition on the part of the youth, and technological advancement and diversification of the economy in a practical and productive oriented manner on the part (responsibility) of the government. Secondly, re-cultural orientation and thorough monitoring of the youth while young (at tender age) on the part of the parents, in order to ensure proper upbringing and an enterprising, dynamic and focused youth development.

Conclusion and Recommendations

The study discovered that education, that is being schooled, is considered vital in determining employment opportunities which denotes patterns, while employment status have connect with educational qualifications and appropriate skills which denotes levels. Meanwhile, both educational provision and qualification attainment regarding employment generation connotatively (patterns and levels) are considered to be very germane for the attainment of sustainable development goals in Lagos State.

The primary assumption in this study was that accessibility and affordability of education will not significantly influence employment towards achieving sustainable development goals. Contrarily, it was evidently clear that accessibility to education significantly influenced employment opportunity. Meanwhile, there could be many other factors that determine affordability which are beyond the purview of the study. Therefore, these deficits may need to be investigated in further studies/research. Therefore, the study concludes that it is highly imperative for the State (Lagos) to earnestly begin to expand her earnings and production base of her economy through judicious investment and very thorough and apt decisions, otherwise development in the least, let alone efforts toward attainment of sustainable development goals might be a mirage. Hence and in spite of laudable efforts of Lagos State as noted in the findings, there are other developmental plans that need to be explored further.

Recommendations

i. Improvement in Education-Driven Knowledge and Employment Generation

It is very clear from the findings of the study that provision of both qualitative and quantitative education for all and sundry is very vital to creating employment opportunities for the youth and enhancing the attainment of the sustainable development goals in Lagos State. In this regard, the type of education to be provided should be all encompassing, entailing appropriate skills acquisition, technological know-how, even technical vocational training and ICT development. These would spur the youth of appreciable and employable skills and galvanize opportunities to work in a multi-sectorial economy where diversification is fast becoming the order of the day.

ii. Social Infrastructural Development: It is one of the findings of the study, the need to improve on social infrastructural facilities. This can astronomically enhance artisanship, small scale enterprises with little soft loan, if need be. Then, the youth can come in with proper monitoring and entrepreneurship training, the likes of newly introduced “readysetwork.com.ng” by the Lagos State government. Therefore, the youth can be opportune and the environment can be saved, with less or no crime in sight.

iii. Improvement on Sensitization of Parent/Guidance towards Adequate Socialization Processes: Here, the government should further reinforce policy re-orientation for parents/guardians on the need for proper child upbringing. There is need for the government to equally ensure proper implementation of Universal Basic Education—perhaps stringent

enforcement of learning in formal education, at least up to elementary school leaving certificate. Furtherance to this, viable vocational training should be intensified for those who might later on decline to pursue intensive educational/professional qualifications. These would likely change the orientation of the citizenry regarding development and sustainability and they might enhance attainment of sustainable development goals in Lagos State and at large, Nigeria.

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FOCUSING ON MATERNAL HEALTH CARE AMIDST HEAVY DOMESTIC CHORES: A STUDY OF MOTHERS IN RURAL KANO, NIGERIA

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Abstract

This research examines how mothers in rural Kano focus on their maternal health care despite the presence of heavy domestic chores. In this research maternal health care is measured in terms of preventive health actions, attending antenatal care and proper nutrition. The study was conducted among mothers of reproductive age (15-49) in rural Kano. The research's critical variable is heavy domestic chores. The research was anchored on gender theory; the "social construction of gender" approach assumes that early socialisation and intergenerational influences are the main factors responsible for the gendered division of domestic chores. The types of data collected were both quantitative and qualitative, a total of 1,143 mothers from three Local Government Areas of Kano State were proportionally drawn using a multi-stage sampling procedure. The quantitative data were analysed using both descriptive and inferential statistics at a 5% level of significance, while qualitative data were reported. The findings of the study revealed that heavy domestic chores affect the maternal health care of mothers (in terms of engaging in preventive health actions, antenatal care and getting proper nutrition which is vital for the survival of both the mother and infant).

Key words: heavy domestic chores, culture, maternal health care, preventive health action, antenatal, nutrition.

Introduction

It is believed that women are naturally endowed with the capacity to do domestic and maternal roles while men are to be bread winners¹. They are responsible for the care of the children, the sick and the elderly, in addition to performing essential social functions within their communities. In general, the domestic chore is a good way to stay active; however, some heavy domestic chores just aren't safe for mothers' maternal health². In most rural communities in northern Nigeria, the major roles of mothers include: cooking, pounding, catering, fetching water from wells that are built inside the compound, washing dishes, sweeping, making a fire in the kitchen, arranging or gathering fire-wood, fetching water from one destination to another, washing, cleaning, laundry, husband care, child care, processing groundnuts, oils, processing raw rice (tsussuka), processing grains, corns, rearing of domesticated animal and so on. Most mothers in rural areas are engaged in preserving and processing agricultural products brought to the house often with the crude form of the implement. Many of them are overburdened with different and heavy domestic chores that are likely to affect their maternal health care (which is focusing on preventive health action, seeking proper antenatal care and focusing on proper nutrition).

In many rural communities, heavy domestic chores by mothers are taken for granted within and beyond the family and are perceived by members of society as a normal way of living. Whereas heavy domestic chores can lead to anaemia, frequent miscarriage, premature

delivery before expected delivery date (EDD), the birth of underweight babies, cervical failure and many other delivery complications. It has been reported that stress from excessive work raises blood pressure, triggers sleeplessness and gastro intestinal disturbances, it can also cause back pain, tension, headache and palpitation³ (Blaugh, Kenyon & Lekhi, 2007). It has also been confirmed that work stress is capable of influencing coronary heart diseases, heighten anxiety, depression and burnout, to mention a few⁴ (Emmanuel et al. 2012). These could be more dangerous to women of child bearing age.

Some mothers in most rural communities are working all their lives with the traditional mode of cooking using firewood, these mothers are likely to be afflicted with respiratory problems, as it is clear that, frequent exposure to air pollution and toxic smoke has negative effects on maternal health and well-being. Unfortunately, most women especially in the rural areas care less about the effects of those activities on their health; to some of them, the life of a woman revolves mainly around those activities and the choices are limited.

Several mothers in Nigeria suffer severe nutritional and physical stress given the high proportion of their lives which they spend in pregnancy, breastfeeding and caring for children alongside other activities. Despite the weight of pregnancy, child-backing, child- caring, most mothers are relied on in all household chores; in addition to taking care of some husbands whose demands and expectations are often tasking⁵ (Isiugu-Abanihe, 1996). The cultural allocation of heavy domestic chores to mothers in the most household makes it difficult for mothers to accord relevance to seeking adequate health care and taking preventive health measures in-order not to fall sick during and after pregnancy. In a research carried out by Lowe et al⁶. (2016) women's work burden is linked to the limited time they have available to access and use health care facilities. In some communities all the burden of house/compound is placed on a mother by both the husbands and in-laws, in such a way that she has very limited time to rest, get proper nutrition, take preventive health action not to fall sick, and seek for adequate antenatal health care services.

The practice of allocating all domestic chores to mothers in some rural communities tends to create a condition of psychological in-balance that deters women from according relevance to their maternal health issues. It is a factor that causes ill-health, stress, and frustration and likely to affect a mother's health care behaviour because it makes some mothers to develop a negative outlook about life in general. It creates emotional instability and a feeling of frustration that deters women from perceiving the importance of their maternal health issues. Such phenomena are prevalent in other parts of Africa, for instance, in an FGD study conducted in rural Egypt by Ohashi et al (2014) some of the husbands and elderly women believed that women should do the domestic chores, even if they were ill⁷. Only a few men expressed concerns about their wives' health and considered that women were worthy of receiving appropriate treatment. In rural Gambian women did not enjoy privileges in their households when they were pregnant. Their household duties during pregnancy were not alleviated by either their husbands or the other members of polygamous households⁸ (Huang et al, 2016).

Heavy domestic chores can affect a mother's ability to engage in preventive health action, antenatal care and getting proper nutrition. The time they spend on performing their daily activities prevents them from going to nearby healthcare facilities in anticipation of delivery or delivery related complications. Also, the limited time women have for themselves, as a result of their excessive work load, explains their preference for birth at home. In a focused group discussion conducted by Lowe, (2016) the physical and emotional work burden and the lack of rest throughout pregnancy was the first issue to be raised by participants when they were asked about health issues associated with pregnancy⁹. They further explained that women

workload has become more complicated in polygamous households, where there is often rivalry among co-wives, for this reason women could not release themselves from work even when pregnancy complication is imminent.

In many rural communities in Nigeria, not many appreciate what women go through despite the exposure to heavy and stressful domestic chores. Many women do not have house helps. Some Islamic Scholars in the North have strongly argued that since the Northern areas are predominantly Muslims, they are expected to adhere to the teachings and sayings of the Holy Prophet of Islam, instead of adhering to cultural definitions that are likely to expose the women folk to health problems, their argument is hinged on the instructions that say:

The Prophet of Islam (P.B.U.H.) exhorts men to treat women respectfully and gently, as such women should not be regarded as inferior, neither should they be overworked as it is highly in line with the practice of the Prophet (P.B.U.H.) that husband should assist their wives with domestic work; else he should supply domestic help for the wife. (From *Zadul Muslima*)

Such sermons from scholars continued to draw different criticisms from different male circles in Northern Nigeria, to bring about changes, some Jurists in the north explained that domestic chores are not part of the duties or obligations of a wife in Islamic marriage and should not be enforced. Some men rarely assist their wives nor acknowledge their labor and some of the few men who tend to assist their women are subject to ridicule, as such most women have to endure the stress of housework alone even during and after pregnancy. Women are not expected to complain of excessive domestic chores no matter how burdening they are, even though from a medical point of view, heavy and discounted domestic chores can cause an adverse effect on maternal health; they can lead to body injury and can alter the way the body functions. During pregnancy, heavy chores can lead to negligence of health, not taking preventive health measures, increase in frustration, anxiety, stress, anaemia, high blood pressure. These can have a bad effect on the developing foetus.

Most people in many communities considers allocating domestic chores to women as normal, because culture has allocated most of these chores to women, and any complaint by any woman is seen as an act of rebellion and might cause ridicule, threats, battering and social disapproval. A study conducted among the Tiv and Idoma in Benue state reveals that women were overworked, averaging 25% more work load than the men¹⁰ (UNICEF, 1990 cited in Okpeh & Sha, 2007). Up to date several women still adhere to these practices to fulfil certain purposes and meet societal expectations, although some mothers are engaged in carrying out heavy domestic chores due to non-availability of better or other alternatives, and lack of adequate awareness about the harmful effects of some of these chores to their fragile body. Allocating many domestic activities to mothers even during pregnancy is seen as a normal family life style in some communities, so a woman has no reason to complain or raise any alarm.

According to Lowe¹¹, (2016) most men have not taken responsibility for household chores, probably because they simply cannot see what needs to be done in the household due to the way they are acculturated or perhaps because they do not see the need or do not believe that household chores warrant their efforts compared to other competing social responsibilities. In a focus group discussion with women, the mothers reported that men who helped with household chores may be subjected to mockery in the neighborhood because the husband's roles are also shaped and restricted by cultural practices. It can be deduced from these findings that such socio-cultural definitions are likely to serve as a barrier to improving maternal health

conditions, because the social stigma against men who engage in household chores is likely to inhibit male participation in alleviating maternal health issues with regards to domestic chores and the frustration associated with it.

Mothers in most rural communities experience heightened stress and have to devise coping strategies and personal ways of dealing with daily experiences of social stressors. This may impact psychological, physical and mental well-being and invariably affect maternal health care outcomes. Pascoe and Richman¹² (2009) observed that apart from the fact that stress triggers sustained activation of stress responses, it also affects health by decreasing an individual's self-control, potentially increasing participation in unhealthy behaviours or decreasing participation in healthy behaviours. It is obvious that mothers are the foundation of all communities, they are the foundation of every family and are central to the reproduction process, and therefore, one better way to honour women is to focus on factors affecting their maternal health care. Reports have shown that Nigeria is the highest contributor to maternal mortality in Central and Western Africa and contributes 14% to the global maternal mortality rate, a woman's chance of dying from pregnancy and childbirth in Nigeria is 1 death in every 13 mothers¹³ (Arogundade, 2018). In northern Nigeria, the northeast has the highest maternal mortality rate as high as 1,549 per 100,000 live births¹⁴ (Warigon, 2018). Henry and Sally¹⁵ (2015) have argued that maternal health outcomes in Nigeria are among the worst in the world, and that the situation in Northern Nigeria is critical where strong socio-cultural beliefs and practices contribute to maternal mortality and morbidity.

Gender theory is the guiding framework in this research work. The theory focuses upon the extent to which specific behavior and roles which people engages are given gendered meanings, how labour is divided to symbolically express gender difference and the extent to which the diverse social structures incorporate gender values and convey gender advantages¹⁶ (Ferree 1990). Gender theory assumes that early socialization and intergenerational influences are important for the gendered division of domestic chores¹⁷ (Cunningham 2004). The domestic chore is seen as constituting a set of culturally and historically specific tasks that convey social meanings of masculinity and femininity¹⁸ (Berk 1985). Gender theory highlights the process of the social construction of maleness and femaleness as categories with an unequal social value.

Methodology

This research employed a triangulation method; both qualitative and quantitative data were collected. The target population for the study were mothers aged 15-49. Husbands, elderly men and women between ages 40-60 were also purposively selected (they were the elderly who are both husbands and in-laws and holds central positions in the rural communities and in the practice of allocating heavy domestic chores to mothers. Another set of the study population is the modern health practitioners in each local government, to elicit information from them concerning the effect of heavy domestic chores on mothers' health care. Using the online software of sample size calculator, at 95% confidence level and 5% marginal error, the sample size of 1,143 was obtained for the study.

In the first stage, three hard-to-reach Local Government Areas were purposefully selected out of the lists of the three senatorial districts in Kano State, which are Kunchi, Gezawa and Rogo. These are rural areas with strict adherence to cultural definitions, allocations and practices. The second stage involves the random selection of three wards from the wards in each Local Government Areas. The copies of the questionnaires were distributed based on the population of the houses in each ward. The 1143 respondents for Rogo, Gezawa, and Kunchi

were divided among the six (6) locations in the three (3) local government areas the wards. Target sampling was used in selecting houses from each location. Women respondents (mothers) were drawn based on availability; the selection of actual respondents was based on the order of wives. The unit of a sample of the study was households, where no house hold fits the description of the respondents the next household was chosen and added at the end.

The quantitative method consists of survey (using copies of questionnaires to obtain data) from the sample. The study also employed the use of secondary analysis (which is an analysis of existing data). The qualitative data Focus Group Discussions (FGDs), Key Informant Interview (KII), and In-depth Interviews. The questionnaire was translated into the Hausa language by the trained field assistants for the benefit of the respondents, who are not literate in the English Language. For the qualitative aspect of this research, three wards were randomly chosen from a local government, this constitute three Focus Group Discussion sessions (FGD) which were conducted for eight elderly men between the ages of 40-60, eight (8) elderly women between the age of 40-60 (who are like mother in-laws in the community) and eight mothers of reproductive age. Altogether, nine sessions of FGD were conducted in the three local government areas.

The purposive sampling method was used in selecting eight key informants who are experts in health practices in each of the three local government areas. Twenty mothers were purposively selected from each local government area and engaged in three sessions of in-depth interviews to enable more insight into their responses. All completed questionnaires from the survey were coded and analysed using simple frequency, percentage table, and chi-square statistics in the Statistical Package for Social Sciences (SPSS). The qualitative data were transcribed from a verbal to a written expression.

Results and Discussion

This section starts with the presentation of frequency counts on all the personal characteristics of the study respondents. This is followed by cross-tabulating the variables in the research hypotheses leading to correlation analysis which was carried out to find out if heavy domestic chores lead to poor maternal health care among mothers in rural Kano, Nigeria. The qualitative findings derived from both Focus Group Discussion (FGDs) and Key Informants Interviews (KII) and in-depth interviews were used to justify the quantitative findings.

Table 1: Age Distribution of Respondents

	Frequency Distribution		
	Frequency	Percent	Cumulative Percent
15 to 19years	83	7.3	7.3
20 to 24years	251	22.0	29.2
25 to 29years	313	27.4	56.6
30 to 34years	199	17.4	74.0
35 to 39years	144	12.6	86.6
40 to 44years	153	13.4	100.0
Total	1143	100.0	100.0

Source: Researcher's Field Survey 2017.

A statistical deduction that can be made from the presentations above is that the cumulative percentage distribution results vividly indicate that 56.6% of the study population were 29 years and below, while 43.4% were 30 years and above. A statistical implication of this

is that in the study area, more females in the age bracket between 15 and 29 years (56.6%) were in the child-bearing category than women between the age of 30 and 44 years.

Table 2: Distribution of Respondents by Level of Education

Level of Mother's Education	Frequency Distribution	
	N	%
Primary	341	29.8
Secondary	241	21.1
Higher Education	34	3.0
Quranic	476	41.6
No Education	51	4.5
Total	1143	100.0

Source: Researcher's Filed Survey, 2017.

The data presented in Table 2 reveals that cumulatively, 53.9% had western education though with a very low percentage (3.0%) of mothers with higher education. On the other hand, 46.1% respondents had either Quranic education or no education. The implication of this is that female education in rural Kano State is still facing some critical challenges. This strengthens the report that in terms of female education in the north, the rural areas in Kano State are also among the worst hit; because they do not only lack good schools but also some of the rural people see no need for the enrolment of the Girl-child¹⁹ (Filaodun, 2015).

Table 3: Distribution of Respondents Spouse's Level of Education

Level of Spouse's Education	Frequency Distribution	
	N	%
Primary	87	7.6
Secondary	277	24.2
Higher Education	333	29.1
Quranic	399	34.9
No Education	47	4.1
Total	1143	100.0

Source: Researcher's Filed Survey, 2017.

The data presented and described above reveals that cumulatively up to 60.9% of the respondents' male spouses have one level of western education or the other. Thus, comparing Tables 2 and 3 male spouses seem to be better educated than their wives. Sociologically, this still implies male-dominated society where males are more favoured than females and consequently wield more powers than the latter.

Mothers' engagement in heavy domestic chores

In this particular segment of data presentation, emphasis is laid on the issue of mother's engagement in heavy domestic chores. The respondents were examined on many of issues relating to domestic chores. The issues focused on here include: (1) whether mothers engage in heavy domestic chores; (2) Types of domestic chores allocated to mothers; (3) Mothers' opinion concerning heavy domestic chores (see table below).

Table 4: Mothers' engagement in heavy domestic chores

Responses	Frequency Distribution	
	N	%
Engaged in many chores	707	61.9
Not engaged in many	401	35.1
No response	35	3.1
Total	1143	100.0

Source: Researcher's Field Survey, 2017.

From the table above, 61.9% of mothers reported that they engage in many of these chores even during pregnancy. 35.1 % reported that they do not engage in heavy domestic chores. Thirty-five respondents (3.1%) did not respond to the question. This indicates that high percentages of mothers even during pregnancy are exposed to countless domestic chores. In a key informant interview in Kunchi, a health worker explained that:

There are lots of mothers that are engaged in heavy domestic chores that are bad to health and can lead to anaemia, miscarriage, cervical incompetence and others. But they always use the slogan 'we are used to these chores'. Only a few of them complain. Especially some of the few ones that attend antenatal, some of them come to us with cases of bleeding or even miscarriage. Most of them with miscarriage problems are not even aware of the causes of their frequent miscarriage. They simply inform us that they were fetching water from the well in the household after laundry and cooking, because they want to bathe their young children and they see a blood stain all over their clothes and there was blood dropping through their legs. Most of the mothers hardly link heavy domestic chores to a pregnancy complication. They will only link it to tiredness and hand pain, whereas even lifting a heavy object and bending for a long time (while pregnant) is not advisable. (KII/Female Participant/34yrs/Kunchi/2017)

An elderly mother in-law in Rogo presented a different view from the health workers (in the focus group discussion) she explained that:

Heavy domestic chores have been in existence right from time immemorial. We also passed through the same channel as such it is not a new phenomenon and there is no cause for alarm. It is a woman's chore and she should be doing it. During pregnancy, it makes her blood more active and it can even make her and her child stronger. (FGD/Female Participant/58yrs/Rogo/2017)

In an In-depth Interview in Kunchi local government area, a respondent who said she engages in heavy domestic chores even during pregnancy responded as follows when she was asked to expatiate on her opinion about domestic chores

I am a mother with four children, I do so many house chores that I cannot even list to you, I often get tired and dizzy so many times, I do not have any single time for myself and my children are not very strong to help me in doing the house chores I have to do chores for them and my husband too, even in sickness I have to focus on these chores, because it is easier to ignore the sickness and manage with chores especially the chores of our mother in-law, but am still coping because it is a marital life style and everybody expects you to cope and not to complain (IDI/Female/Participant/25yrs/Kunchi/2017)

Types of domestic chores allocated to mothers

The respondents were examined concerning the issue of types of domestic chores allocated to mothers in their locality; the frequency and percentage distributions reveal that

71.0% of the respondents reported that they engage in all of the domestic chores mentioned in the table below. This is an indication of the countless chores which mothers engage in.

Table 5: Types of domestic chores allocated to mothers

Types of chores	Frequency Distribution		
	Frequency	Percent	Cumulative Percent
Cooking laundry dishes and Child care.	24	2.1	2.1 5.9
Fetching water from well, sweeping and husband care.	43	3.8	20.9
Indoor farming and processing raw rice.	172	15.0	27.7 29.0
Animal rearing and fetching Firewood.	78	6.8	100.0
Processing raw groundnut & oil All of the above	15	1.3	
	811	71.0	
Total	1143	100.0	100.0

Source: Researcher's Field Survey 2017.

Mothers' attitude towards the issue of heavy domestic chores

When the respondents were examined about their opinion concerning the issue of heavy domestic chores allocated to mothers in their locality; the frequency and percentage distributions reveal that 792 (69.3%) of mothers feel negative about the heavy domestic chores; 315 (27.6%) feel there is nothing wrong in domestic chores; 36 (3.1%) did not respond (See Table below).

Table 6: Mothers' attitude towards the issue of heavy domestic chores

Responses	Frequency Distribution	
	N	%
Negative	792	69.3
Positive	315	27.6
No response	36	3.1
Total	1143	100.0

Source: Researcher's Field Survey, 2017.

In an in-depth interview conducted in Kunchi, one of the respondents explained that:

The house work allocated to women is too much, and it affects our wellbeing. The chores are compulsory in these villages and we have no choice. Sometimes, my body will ache and I will feel so tired, even during pregnancy a mother cannot rest because these chores are waiting for us, and even when we work a lot without a house help, some members of the family still say we are lazy (IDI/Female Participant/26yrs/Kunchi/2017)

In another similar in-depth interview conducted in Rogo, one of the respondents who is a mother of six explained that:

The house chores are not something we can complain about, the life of a married woman here is all about these chores, though it affects my health because during every pregnancy I always experience dizziness and lack of rest. It is only Allah that is with me and so we are grateful to Allah. Most of my children are born with flu and people are saying it was because even in the cold season I am always outside doing the chores (IDI/Female Participant/38yrs/Rogo/2017)

Test of Association between Mothers' involvement in heavy domestic chores and taking preventive health action

In an attempt to examine the association between culturally-induced practice of involvement of mothers in heavy domestic chores allocation as prescribed by culture and mothers ability to engage in taking preventive health action, the two variables were cross-tabulated using the following hypotheses:

- H0:** That there is no association between heavy domestic chores and mothers ability to engage in taking preventive health action.
H1: That there is an association between heavy domestic chores and mothers ability to engage in taking preventive health action.

With the above-stated hypothesis, the associations between the two variables are subjected to chi-square statistical test and the results are as presented in table 4.29.

Table 7: Association between Mothers' Involvement in heavy domestic chores and taking Preventive Health Action

Involvement in heavy domestic chores	Influence on taking Preventive Health Action	
	Very Much Influence	No Influence
Yes	333	175
No	458	177
Total	791	352

Source: Researcher's Field Survey, 2017.

Result: $X^2 = 5.724$; $df = 1$; Significant level = $P > 0.05$

Remarks: Reject null hypotheses and accept alternate hypothesis

An in-depth explanation of the contingency data presented in Table 7 above reveals a number of statistical information regarding the stated hypothesis which proposed that there is an association between the culturally-induced practice of involving mothers in heavy domestic chores and mother's ability towards taking preventive health action. On the whole, the chi-square (X^2) data presented in the table indicates that the two variables are related. This is because the X^2 value of 5.724 exceeds the table value at 0.05 at 1 degree of freedom. The descriptive conclusion that can be drawn from the data above is that while the null-hypothesis which states that there is no association between the two variables is rejected, the alternative hypothesis that states that there is an association between heavy domestic chores and mother's ability to engage in preventive health action is accepted.

The finding here is also confirmed by the pattern of frequency distribution in the contingency table above. That is, those involved in heavy domestic chores do not often have the time to visit the hospital to take preventive health action. The sociological interpretation of this is that when a mother is involved in heavy domestic chores in the household, it is likely to affect

her behaviour and ability to take immediate preventive health action during maternal health problem. This assertion is strengthened by a key informant interview conducted in Kunchi LGA, where a health worker reported that:

Some mothers are exposed to countless and heavy domestic chores so do not even have time to focus on health issues and other members of society are not encouraging them. They do countless chores for husbands, fathers and mother in-laws. Most people including the parents of the mothers consider these chores as normal life styles. Some few mothers who come here to seek medical assistance always report to us that domestic chores affect their wellbeing, their eaten time and pattern, and the fact is that they have no other alternative. (KII/Female Participant/43yrs/Kunchi/2017)

In an FGD conducted in this study, an elderly mother in-law argued that domestic work has been long in existence, and it is not a new phenomenon and there is no cause for alarm. This assertion is similar to an FGD study conducted in rural Egypt by Ohashi et al20 (2014), in which they reported that some of the husbands and elderly women believed that women should do the domestic chores, even if they were ill. Only few men expressed concerns about their wives health and considered that women were worth receiving appropriate treatment. Also another study of Cameroonian women reported that although women were generally worried about their health, the cultural background of gender roles blinded them from recognizing their right to maintain good health²¹ (Weinger & Akuri, 2007). Even though some women had some knowledge of the maternal health risks involved in carrying out heavy domestic chores in pregnancy, they continue to perform them. One possible reason was that they lack support from their husbands. In a research reported by Huang et al²², (2016), a participant in the research argued that mothers can do certain domestic work during few months pregnant, and that it is not bad, but that at some point when a mother is six months pregnant or more, then there are certain work like carrying buckets of water from the well home, fetching or splitting firewood and some that mothers should not participate in doing. However, she argued that since mothers have no other alternative, they have to engage in the heavy domestic chore because they have no other choice.

Test of Association between Mothers' involvement in heavy domestic chores and seeking antenatal care

To investigate the association between culturally-induced practice of involvement of mothers' in domestic chores allocation as prescribed by culture and mothers behaviour towards seeking antenatal care, the two variables were cross-tabulated using the following hypotheses:

- H0:** *That there is no association between involving mothers many in domestic chores and mothers' inclination towards seeking antenatal care*
- H1:** *That there is an association between the practice of involving mothers in domestic chores and mothers' inclination towards seeking antenatal care.*

With the above stated hypothesis, the associations between the two variables are subjected to a chi-square statistical test and the outcomes are presented in table 4.30.

Table 8: Association between Mothers' Involvement in heavy domestic chores and Seeking Antenatal Care

Domestic chores Involvement	Inclination to Seeking Antenatal Care	
	Not Inclined	Inclined
Involved in heavy domestic chores	564	45
Not involved in heavy domestic chores	228	306
Total	792	351

Source: Researcher's Field Survey, 2017.

Result: $X^2 = 6.053$; $df = 1$; Significant level = $P > 0.05$

Remarks: Reject null hypotheses and accept alternate hypothesis

The contingency data presented in Table 8 above showed that several statistical information regarding the stated hypothesis which proposed that; there is an association between the culturally-induced practice of involving mothers in heavy domestic chores and mother's inclination towards seeking antenatal care.

On the whole, the chi-square (X^2) data presented in the table indicates that the two variables are related. This is because the X^2 value of 6.053 exceeds the table value at 0.05 with 1 degree of freedom which in this study has been represented by the following results: $X^2 = 6.053$; $df = 1$; and $P > 0.05$. From the result above, it can be deduced that the null-hypothesis which states that there is no association between the two variables is rejected, while the alternative hypothesis that states that there is an association between involving mothers in heavy domestic chores and mothers' inclination towards seeking antenatal care is accepted. The statistical conclusion is also confirmed by the pattern of frequency distribution in the contingency table. Here, the data reveal that the majority of mothers that reported that they were involved in heavy domestic chores were not inclined towards seeking antenatal care ($N = 564$). The majority of those who are not involved in heavy domestic chores were inclined towards seeking antenatal care during pregnancy.

This reveals that the involvement of mothers in heavy domestic chores in the household negatively affects mothers' inclination towards seeking antenatal care. This is in line with the findings that, women's work burden is linked to the limited time they have available to access good health care²³(Lowe, 2016). Such trends is that when mothers in rural areas cannot adequately assess antenatal care which is very vital for maternal health, then, there will also be the likelihood of aggravation of problem of maternal morbidity and mortality which is already a menace in many rural and urban areas in Nigeria.

Table 9: Association between Mothers' involvement in heavy domestic chores and getting proper nutrition

Involvement in heavy domestic chores	Getting proper nutrition	
	Yes	No
Not involved in many chores	214	72
Involved in many chores	257	600
Total	471	672

Source: Researcher's Field Survey, 2017.

Result: $X^2 = 9.685$; $df = 1$; significant level = 000 $P > 0.05$

Remarks: Reject null hypothesis and accept alternative hypothesis

A detailed examination of the contingency table presented above and its associated chi-square results reveals that the two variables under investigation are statistically related ($X^2 = 9.685$; $df = 1$; significance level = 000; $P > 0.05$). This conclusion is drawn from the fact that the x^2 value of 9.685 exceeds the table value at 0.05 with 1 degree of freedom. The statistical judgment arising from this is that there is an association between mothers' involvement in heavy domestic chores and getting proper nutrition. This conclusion is also confirmed by the pattern of frequency distribution in the contingency table. Here, the data reveal that the majority of mothers that are involved in heavy domestic chores reported that they are not getting proper nutrition, while the majority of those who are not involved in heavy domestic chores reported that they do get proper nutrition. This cannot be detached from the fact that the involvement of mothers in heavy domestic chores tends to frustrate mothers and deter them from focusing on getting proper nutrition.

Conclusion

This study was a survey of the influence of heavy domestic chores on maternal health care of mothers in rural Kano (maternal health care was measured in terms of taking preventive health action, seeking antenatal care and proper nutrition). In this study therefore, it was realized that maternal health problem is not only due to biomedical conditions that are directly observable, they can also stem from factors deeply connected with socio-cultural practices that are found to be prevalent in society, from the literature reviewed, but it was also established that the acceptance of allocation of heavy domestic chores to women is a function of the prevailing cultural practice. Thus, as a result of cultural pressure put on women, most women in the rural areas are often engaged in heavy and discounted domestic chores. The literature reviewed in this research work generally hold that most people in many communities considered these practices as normal because culture has allocated most of these domestic chores to women, and as such, any complaint is defined as a form of rebellion that may earn a woman family ridicule, threats, battering and social disapproval. The conclusion that can be derived from all this is that in the rural communities in the studied area, women are more overworked and it negatively affects their ability to engage in proper maternal health care (which consists of taking preventive health action, seeking antenatal care, and engaging in proper nutrition). Such a situation has serious implications on the mother's state of health. In any society aspiring to develop the maternal health of mothers should be adequately focused on in-order to prevent maternal mortality. Emphasis should always be laid on different steps and actions that will ensure the health and prevent illness.

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Cross Border Human Trafficking in South-South Nigeria: Misconceptions of Contributory Factors and Misapplications of Response Options by Authorities

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Abstract

Human trafficking especially cross-border type is represented as a global problem that affects all parts of the globe. Reports indicate that there is a large-scale incidence of trafficking from South-south Nigeria to Western countries like Italy, the UK, Austria, France and others. The issue that is often contended especially among academics is the approach adopted by state actors and non-state actors in responding to this challenge. This paper therefore primarily looks at the attendant challenges inherent in the dominant response approach to human trafficking. It also peeps into the emerging consequences of this preferred approach by authorities both at the local source countries (particularly South-South Nigeria) and Western destination countries (e.g. Europe) in tackling the problem. The Preliminary conclusion from the discourse is that Western and indigenous understanding and responses leave much to be desired and raise questions of political biases and sentiments which potentially affect effective response to the human trafficking saga. Essentially, criminalisation and an emphasis on border control for instance, may detract from understanding broader structural issues (ie poverty, patriarchy, post- conflict economies etc) constraining migrants who may become victims.

Key words: Human and Sex trafficking, Understanding contributing factors, Responses, Criminalisation in Response, South-South Nigeria

Introduction

Cross-border human trafficking is often seen as a contemporary humanitarian concern and challenges associated with increased migration (Jones et al. 2007; Musto, 2009). The phenomenon has been linked to the Trans-Atlantic slave trade that ended around the late 19th century (see, Bales 2004; Scarpa, 2008), though this assertion by Bales, Scarpa and remains a subject of debate. With late modernity and globalisation, the phenomenon now often referred to as modern-day slavery (Bales, 2004; Venkatraman, 2003), appears to have spread and assumed greater economic and political influence.

There are propositions in the existing literature and official reports regarding the nature and scale of the problem of human trafficking which has drawn criticism and the same time endorsement. A particular argument claims that more 'slaves' exist today in the world than in 1861 when the Trans-Atlantic slave trade was abolished (Bales 2012; Skinner 2009). Other reports indicate that human trafficking is now the third most profitable sector of organised crime, after drug smuggling and illicit arms transfer (Klobucha, 2016; United Nations, 2006). Writers and authorities also claim that it is one of the fastest-growing activities of trans-national criminal organisations (Charnysh et al 2015; United Nations Office for Drug and Crime (UNODC) (2015)). The International Labour Organization (ILO) (2016) estimates 40.3 million people were victims of human trafficking globally in 2016. It added that almost 5

million of these were victims of forced sexual exploitation. It was also estimated that human trafficking generates about \$150billion globally in illegal profits every year (ILO, 2014; US Trafficking in Persons (TIP), 2016). Assertions as above could be faulted with researchers questioning the definitions employed and/or the methods used to arrive at such estimation (see Musto 2009; Panigabutra-Roberts 2012 and Weitzer, 2014). The critical need for analysts to carefully examine the quality of data sources and procedures used in arriving at figures when estimating the magnitude of any illicit vice is often proposed (Weitzer, 2013). Contentions are that estimates of human trafficking are difficult to ascertain for several reasons including the secrecy of the practice (Blackburn et al, 2010; Gozdzia & Bump, 2008; Lackzko & Gozdzia, 2005), hence the need for caution while relying on figures usually presented.

The Focus of this Paper and Conceptual Explanation

Cross-border or international human trafficking as mentioned earlier is seen as a universal problem that impacts all parts of the world. Reports indicate that there is a large-scale incidence of trafficking from South–south Nigeria to the western countries like Italy, UK, Austria, France, USA and others (NAPTIP, 2015; Okonofua et al, 2004). The issue that is often problematized especially among academics is the approach adopted by state actors and non-state actors in responding to this challenge Malloch and Rigby, 2015). This paper therefore primarily looks at the attendant challenges inherent in the dominant response approach to human trafficking. It also peeps into the emerging consequences of this preferred approach by authorities both at the local source countries and Western destination countries in tackling the problem.

In the mean time, some conceptual clarification can be made. For instance, this paper will frequently employ certain terminologies like dominant perspective, pro-abolitionist and sexual exploitation and sex trafficking. Particularly it should be made clear that though the use of sex trafficking and sexual exploitation is often contested by academics, but in this article both will be interchangeably used as connoting about the same thing depending on the context. Again it should be made explicit that sexual exploitation in this paper is simply represented as an integral aspect of sex trafficking as sexual exploitation is seen as the often criminalized act carried out in the process of human and sex trafficking.

Dominant Global and Western Responses and Inherent Challenges

Part of the global determination to respond to the challenges of human trafficking was demonstrated when more than 150 countries of the world signed the Palermo Protocol (UN, 2001). Article 3 of the protocol defines and identifies what human trafficking entails, (see, article 3, UN, 2001). Article 5 criminalises it (see, article 5, UN, 2001), setting the platform for statutory responses to the problem as criminal conduct. These provisions may have reinforced local criminal codes across countries in dealing with the phenomenon of human trafficking. The emergence of the trafficking in person protocol also sets in motion numerous international partnership efforts to combat the trafficking phenomenon. Most of these however, appear to offer limited anti-trafficking measures, with some aggravating the problem (Kempadoo, 2015 Malloch and Rigby, 2016; O'Connell Davidson, 2017).

Arguably, the United States of America (USA) and Europe with the United Kingdom spearhead the international responses to human trafficking and the perceived challenges therein. The US Trafficking in Person project (US TIP), majorly combats the problem using multifaceted instruments (see, Roby et al 2009; Weitzer 2006). The US passed the Trafficking Victims and Protection Act (TVPA) in 2010 (Stiles 2012). Further legislation aimed at

increasing prosecutions and convictions of human traffickers, including two Presidential directives providing for task forces and victim protection agencies have also been enacted (see Roby et al, 2009). The overall number of cases filed, defendants charged and prosecuted, was reported to have risen rapidly within a decade after the first Act (ibid), and the US seems to have received some accolades for this (see, Hughes, 2006). On a global level, the United States' project engage in information gathering and surveillance of countries across the world (see, US TIP, 2018), i.e. monitoring their commitment to the fight. For example, the TIP (2015) monitoring and assessment report reprimands Nigeria as a major source country of cross-border trafficking (Onoiribholo, 2008; US Department of State, 2018), for not “doing enough” in the fight against trafficking. The US Government also uses the TIP project to target technical support, resources on prevention, protection and prosecution programmes (TIP 2015). Recently, the US Department of State is seeing the need to emphasise the engagement of local communities in the fight against human trafficking (Johnstone, 2018).

The US's approach appears defective because its attention focuses primarily on rescue and rehabilitation rather than effective prevention and well-planned public awareness (Stiles, 2012). Most US anti-trafficking campaigns, only takes the form of professional training directly targeted at those who would most likely encounter trafficked individuals, mostly police officers with the sole duty of arrest (ibid). Years after passing the TVPA in 2000, the U.S. is still struggling to balance punishing traffickers and protecting victims (Roby, et al. 2008). Only a fraction of the estimated victims is being reached and assisted for rehabilitation. This is irrespective of the fact that rehabilitation is considered by scholars and practitioners as critical for an effective response strategy (see, Malloch and Rigby, 2016). This implies that, an effectiveness measure must include rehabilitation of victims and be able to target a large population of identified victims.

For Europe, the focused fight against trafficking was discussed and prioritized in their Dublin meeting which produced a comprehensive action plan with recommendations including realisable timelines for the work (Bertozzi 2009). The high-level group report on organised crime from the meeting, first examined by the Justice and Home Affairs Council in April 1997, identifies six main courses of action. These include:

(1) Effectively implementing instruments already adopted; (2) cultivating practical cooperation and, where necessary, approximating or harmonising legislation; (3) improving judicial cooperation by bringing it to a level comparable to that of police cooperation; (4) enhancing the role of Europol; (5) securing closer cooperation with third countries and international organisations; and (6) further developing instruments of prevention (Bertozzi, 2009:p8).

With this, European leaders project to deter activities of cartels including human traffickers, limit and possibly eliminate opportunities to convert the proceeds of their illicit activities into a licit financial empire (ibid). How well Europe has succeeded with the above causes of action remains in the realm of debate. However, Global bodies like UNODC, EUROPOL UNHCR, EU, ILO, IOM and others are often backed by Western nations, mostly in Europe, to fight traffic. Poor countries are funded to enable them to join in the war (see, NAPTIP, 2014). Also, the EU tends to make as part of her common agenda the reduction of push factors for irregular migration (EU 2015) which authors have, however, largely criticised as poorly implemented (see, Cartris, 2019; Malloch and Rigby, 2016).

Most European countries are signatories to the various international and regional legal frame works including protocols and conventions. For example, the Council of Europe Convention on Action against Trafficking in Human Beings (CECAT) that sets out measures

aimed at preventing trafficking in human beings and prosecuting offenders is one. Europe's appeals to states via CECAT Directive 2011/36/EU on preventing and combating trafficking in human beings and protecting its victims; and the EU Strategy towards the Eradication of Trafficking in Human Beings 2012–2016 are some other important frame works. Although Member States' implementation of the CECAT Directive so far has reflected shortcomings, the directive entails “adoption of a comprehensive integrated approach that focuses on human rights and the victims, and gender-specific. It is expected to have considerable impact, once fully transposed by the Member States by 6 April 2013” (EU, 2012). It does not only focus on law enforcement “but also aims to prevent crime and ensure that victims of trafficking are allowed to recover and to reintegrate into society (ibid)”. On the face value this appears good and commendable, but in terms of practice implementation, this and many other measures tend to face limitations (see, Edward 2012; Jahic and Finkenauer 2005; Malloch and Rigby, 2015).

Some arguments however posit that CECAT provides genuine protection to victims of trafficking and ensures that their human rights are safeguarded (Rigby et al, 2012). Also, the 2012 European Union (EU) Strategy towards the Eradication of Trafficking in Human Beings was seen as helping to give the region's response a boost. This updated the 2005 EU Action Plan on best practices, standards and procedures for combating and preventing trafficking in human beings. It is also seen to have fared well (European Commission Home Affairs 2015 report). The commission's new Directive on trafficking in human beings mandates the EU States to set up a 'National Rapporteur' responsible for monitoring the implementation of anti-trafficking policy at the national level (ibid). Many EU Member States including the UK, are argued to have complied with the EU/CECAT Directive since 2011 (Malloch and Rigby, 2016).

Meanwhile, the UK launched their national official response plan, called 'The UK Action Plan on Tackling Human Trafficking', in 2007 and the practice “an abhorrent crime” (Reid and Jamieson, 2007). Scotland, in the UK, has consolidated the bulk of its anti-trafficking acts into a single act called the Human Trafficking & Exploitation Scotland Act 2015 (Scottish Government, 2016), for effectiveness. What difference the launch of the UK Action plan and the consolidation of Scotland's anti-trafficking acts have made since they took effect remains within the sphere of contestation.

However, the UK's action plan and the seeming attached seriousness to the fight against human trafficking may have facilitated the emergence of quasi-governmental groups and activities within the country helping to tackle the problem. Among these is the formation of the Anti-Trafficking Monitoring Group (ATMG) in 2009 (see, ATMG 2012). This involves a coalition of nine UK-based groups including Child Pornography and the Trafficking of Children for Sexual Purposes (ECPAT); Trafficking Awareness Raising Alliance of Glasgow Community and Safety Services (TARA); and others (ibid). Researchers' argument established that this is an indication of a coordinated collective national effort to respond to human trafficking in the country. Previous approaches and models may have appeared uncoordinated (Laird, 2016). The ATMG monitors UK's compliance with the EU convention's expectations (see ATMG 2012). The effectiveness of ATMG's monitoring role could also be a subject for debate especially as it appears nothing has changed according to some critics of Western perspective like O'Connell Davidson, Weitzer, Kempadoo, and others as will be seen in the following sections.

Despite the above-noted responses, the UK and some other Western government seem not to have done enough in responding to human trafficking (Edwards 2012). Arguments indicate that most of the UK's measures focus on short-term consequences (Jahic and Finkenauer 2005). There is also the problem with the UK like many other Western authorities

concentrating more on prosecution than protection and prevention of victims, which limits effective long-term responses to the problem (Edwards 2012). The UK's efforts towards prioritising a human rights approach for vulnerable migrants are overtaken by law enforcement and border control preferences (Malloch & Rigby 2016). Against the current situation, the UK is presented with the option of committing to the Council of Europe Group of Experts on Action against Trafficking in Human Beings (GRETA)'s recommendation on the need to establish a comprehensive framework for dealing with the problem (Laird 2016).

Generally, global and Western government response's impact on reducing the problem is doubted. Global and Western government responses demonstrate an unclear understanding of factors contributing to and facilitating the human trafficking trade (Gozdziak 2008; Omelaniuk 2005; Rafferty 2007). Owing to the shortcomings in responses, very little is said to be known about the prevalence of trafficking (Clawson et al 2009; O'Connell Davidson, 2015; Weitzer, 2014). The unreliable methods and standards for measuring the prevalence of trafficking in persons as well as accounting for cases by the Western government and some scholars remain subject of debate (Kempadoo, 2016; O'Connell Davidson, 2015). Bales, for instance, whose pioneer presentation on the total number of modern slaves around the world has become controversial has come under serious criticism on this account. The philosophy behind the identified issue of unreliable and unverifiable methods of determining human trafficking cases is that this could seriously affect the foundation of effective response.

As noted earlier, a major global effort in the direction of legislative enactment to check to traffic is glaring. But despite these policy developments responses to acclaimed victims and perpetrators have been limited and ineffective (Malloch & Rigby 2016), given their inherent conceptual short comings. Also, the Western government, especially the US anti-trafficking policy thrust is argued to be overly focused on using victims as law enforcement tools rather than assisting them based on their victim status, hence deterring victims from reporting cases (Roby et al 2008). This could be debated to have the inherent capacity to limit access to genuine victims thereby affecting target-oriented effective and comprehensive response.

Though most regional conventions and agreements like the CECAT specify salient measures against re-trafficking in their books, adherence to it appears modest (Roby et al 2008). This is another critical aspect of effective response as conditions enabling re-trafficking can potentially aggravate the problem. Beyond that, the implementation of EU policy is seen as narrowly projected as a result, ineffective (Cholewinski, 2001). The EU governments are criticised for the way they treat trafficked victims. Researchers are critical particularly about the right violations associated with the anti-trafficking and anti-immigration policies of the most Western governments (see, O'Connell Davidson, 2015). Though most EU states agreed on the need for compassionate rescue action (needed to safeguard economic migrants from being trafficked), many also appear reluctant to accommodate incoming migrants (Malloch and Rigby 2016), and do not commit to safe guiding migrants' human rights. This is demonstrated by opting instead, for increased border surveillance and control which are in most cases very brutal (O'Connell Davidson, 2015; Kempadoo, 2016). (More on right violations and abuse involved in most Western government response options is reviewed in later sections).

However, the claimed clandestine nature of activities of syndicates and the difficulty in identifying victims are thought to hinder government responses (Cwikel and Hoban 2005; Pennington, et al., 2008). This may have further gone to evident the fact that the claim about the wide spread of trafficking in person may be debatable. This also shows that handling the issue of trafficking in person by most Western governments is on a negative and confusing note as

consistently argued by authors like O'Connell Davidson (2015, 2016, 2003), and Kempadoo, (2016, 2006) and their likes.

Global and Western Government Responses and Criminalisation

Beyond seeing human trafficking as slavery, global and mostly Western policy makers see it more as a crime (Anderson & O'Connell Davidson 2003). For example, as mentioned earlier in the introduction chapter, UNODC (2019) insists that human trafficking is a serious crime. Western government reports therefore position trafficking within a framework of crime control and prevention (Anderson & O'Connell Davidson, 2003; Chuang, 2006). Consequently, most Western governments have naturally opted for criminalisation as a preferred way of responding or better still tackling the problem. The Palermo Protocol sets the platform for compelling governments to legislate trafficking acts into their criminal code. Article 5 of the protocol according to UNODC (2019) “requires that the conduct sets out in article 3 be criminalised in domestic legislation”.

Law enforcement in the United States sees all irregular migrants smuggled or trafficked as criminals until proven to be a victim of exploitation (Musto, 2009). Victims of sex trafficking are also sometimes criminalised because commercial sex is illegal in many countries of the West (Barnard, 2014), and they may be subject to prosecution without their victim status being identified or recognised. Recently, the US Department of State insists that some source countries' governments (like that of Nigeria, Cambodia, and Thailand) need to intensify the application of criminal laws in fighting the challenge (Blackburn et al, 2010). Such countries may face sanctions for failure to adhere to the US directives.

Global and Western positions on the criminalisation of human trafficking are susceptible to criticism (Kidane, 2011; McRedmond and Wylie 2010; O'Connell Davidson 2015). The emphasis on criminalisation, intensification of criminal laws, border controls and the interception of illegal migrants without offering a genuine solution to the problem of trafficking in persons by most Western governments, seems to have created further challenges (Buckland, 2008). These challenges are believed to even worsen the situations those branded as victims eventually find themselves. Defining the problem as crimes, anti-populist perspectives argue, diverts attention from social conditions such as inequality, poverty, or racism that appear more difficult to solve. Another argument holds that framing social problems as crimes only serves the purpose of securing public support and prompting swift governmental responses without addressing the honest issues (Jenness & Grattet, 2004; Chambliss, 1994; Rafter, 1990). Further debate puts that “connecting trafficking in persons to broader criminal justice and national security threats in the US”, for example, “only serve the excuse to ensure urgency with which officials respond to cases” (Farrell and Fahy, 2009, p617). Considering it as an “organised crime” has also been questioned especially when those involved are often individuals and in minority cases a few detached groups (Weitzer, 2014). Notwithstanding the above criticisms, trafficking legislation is now in place in the Criminal Codes of most developed and developing countries globally (O'Brien 2015).

The paradox and complexities inherent in the dominant Western government response approach emphasizing criminalisation are put in a clearer perspective. For instance, the liberal democratic Western states committed to combating modern-day slaves in the form of human trafficking, are equally engaged in depriving migrants of their freedom which could also be seen as criminal and right abuse (O'Connell Davidson, 2016). In essence, while trying to stop human trafficking, the government restricts human freedom enacting sanctions on other forms of legitimate movement which invariably produces the same result as the criminalised

trafficking practice. With this, it appears that government action is only to “preserve and extend state powers and not to acknowledge and protect all humans as persons of equal moral worth” (O’Connell Davidson, 2016;59). More on this is reviewed in the following section.

The Problem with Criminalising Human Trafficking in Responses

Attempts to prevent unauthorised migration often involve the indiscriminate criminalisation and immoralisation of migrants and those who assist them (O’Connell Davidson, 2016). Though this may be inevitable given the state’s right to regulate migrant inflow into their territory, it is viewed as wrong when considering the context of human rights (O’Connell Davidson, 2015). An ensuing argument is that commitment to criminalisation or immoralisation resulting in tight border restrictions side by side reductions of the opportunity for legal and safe migration can only create conditions for lucrative exploitation in host nations.

However, though arguments by some authors like Kempadoo (2017), O’Connell Davidson (2015), Grants (2014) may vary from the dominant perspective regarding seeing and responding to human trafficking as modern slavery emanating from immoral criminal inclination, the fact remains that the phenomenon is often largely regarded globally to be criminal. But the issue is, the fact that the phenomenon of human trafficking is considered condemnable does not mean that state actors may have not adopted the wrong response approach in handling the problem.

Western Government Responses, Human Right Abuses and Counter Roles

Though Western governments and their allies fight human trafficking especially because of the human rights abuses that are perceived associated with it, authors argue they are also guilty of rights abuse of migrants. Many Western government responses to human trafficking involve institutional gross abuses of human rights of migrants (see, O’Connell Davidson, 2016). Migrants in many Western countries, as often argued are usually disallowed freedom of movement with many facing brutal police and immigration officers’ anti-migrant action in the name of checking human (sex) trafficking. Many genuine migrants face immigration detention, denial of basic rights, forcibly moving them across borders through deportation and repatriation, and “sustaining a flourishing industry in the prevention and control of human mobility” (ibid; p59).

Often migrants allowed into the territories of some Western countries by state agencies are “denied fully socially recognized personhood” except when they are ready to let go of their rights, privileges, and freedom (Davidson, 2016; 13). Apart from being a clear case of violation of human rights and denial of freedom of movement, this singular act could further make migrants vulnerable to trafficking and exploitation by syndicates. The economic value extracted from immigration detainees, the state-authorised restraints on irregular migrants’ rights and freedoms and the violence against them in the name of response to human trafficking by some Western states amount to slavery and not only what they claim victims of trafficking go through (ibid). This situation negates the Western government’s claim of commitment to effective response and fights against rights abuses which they say human trafficking victims suffer.

The above situation connotes that the State and the Police are not allies and saviours (as often claimed by the dominant Western perspectives) but rather enemies of migrants who are potential victims of exploitation (Berstein 2007). Western responses in this respect appear to transfer responsibility for slavery from structural factors and dominant institutions to individual deviant men (ibid) thereby finding excuses to restrict the movement of suspected

migrants at borders, subject them to various criminal checks and abuse their rights in the process (O'Connell Davidson, 2016). However, the issue remains a complex one especially with conflicting ideas by most Western state actors, non-state actors, the media and critical academics. One could also say that there is a confusion of existing ideas regarding the understanding of the phenomenon and responses.

Sex Trafficking in Nigeria and Challenges with Official Responses

Several thousand people are trafficked from West Africa and Nigeria into European countries yearly (European Commission Home Affairs, 2015; Attoh & Okeke 2012; Otoide, 2000). Nigeria, according to UNODC, is among the eight countries with the highest incidence of human trafficking in the world (Onoiribholo, 2008). Nigeria is a source, transit. and destination country for women and children subjected to forced labour and sex trafficking (US TIP, 2018). Nigerian and Italian authorities estimated that about 10,000 Nigerian prostitutes work in Italy and that many of them are victims of trafficking (Fitzgibbon, 2003; Olujuwon, 2008). Estimations like the ones above are however often debatable due to the unreliability of the methods of arriving at them (Musto, 2009; Weitzer, 2014; Kessler, 2015). Nigeria was in denial of the existence of trafficking in human beings until the late 1990s when it became more apparent due to awareness campaigns by some non-governmental organisations (Egede, 2013). The early 1990's first major repatriation of Nigerian sex workers from the streets of Italy, it was argued, was evidence of the presence of human trafficking from Nigeria to Europe. The South-south region of Nigeria is known to be a major source area of human trafficking victims in the country. Cross-border sex trafficking is most common in this part of the country (World Bank, 2005), with Edo the state accounting for the majority of young women and minors trafficked to European countries for commercial sex (Carling, 2005; UNESCO 2006). Italy is recorded as the most popular destination for those trafficked for prostitution from the state (Carling 2005; Okojie, et al, 2003). Trafficking to other parts of Europe like Spain, the Netherlands, and the United Kingdom has also been reported (see, Okonofua, et al, 2004; UK National Referral Mechanism, 2018).

Official Responses and Attendant Challenges

To fight human and sex trafficking in Nigeria, various international treaties and protocols have been signed by the government (Oyekanmi & Okunola 2017; Yahaya, 2015). Nigeria has entered into numerous bilateral agreements with different countries. It has signed to ratify the UN Palermo protocol, along with Italy and other European nations which are major receiver nations of trafficked Nigerian women (see, UN.GA, 2001). Perhaps responding to the ratified Palermo protocol, the Nigerian government passed legislative bills empowering law enforcement institutions to arrest and prosecute anyone found involved in human trafficking. The establishment of the National Agency for the Prohibition of Human Trafficking and other related offenses (NAPTIP) in 2003 by the Trafficking in Persons (Prohibition) Law Enforcement Administration Act 2003 is also a follow-up to this (See Egede 2014).

Apart from this, other legislative instruments like, the Constitution of the Federal Republic of Nigeria 1999 as amended; the Nigeria Immigration Act Caps 189 LFN 1990; the Criminal Code Penal laws of the various states in Nigeria: and others have been activated as part of the fight (Egede 2014). Also, in the south-south region, Edo State has passed series of laws making human and sex trafficking a punishable offense since 2001 (Okonofua et al 2004; Olujuwon 2008). In addition to existing government institutions' response to the problem in Nigeria and the South-South region, other response groups are operating privately to tackle the

challenge (Okonofua et al, 2004). But arguments are that domestic legislation and legal practices concerning trafficking remain generally erratic, which signify ineffective response instruments (see, Carling, 2005).

Another challenge seen in responding to sex trafficking in the region is the limitations associated with anti-trafficking legislation in the country and the shortcomings in the implementations (Oyekanmi and Okunola 2017). These authors further argued that anti-trafficking legislation in Nigeria are seen as paper work for the international community to take note that some sort of efforts were being made, whereas, in the real sense, there is nothing tangible on the ground. Nigeria's national anti-trafficking legislation like many laws in source countries in developing countries lacks modification to fit into the society (Weitzer 2012). The absence of information and communication between the government and the public which Sharapov (2016) considers as relevant in any response is believed to have also affected promulgated laws in Nigeria. Aside from the absence of adequate publicity for enacted laws, culprits are not properly prosecuted and sanctioned in line with the laws (Oyekanmi and Okunola, 2017). Similarly despite the enactments, national laws have failed and are often inadequate in addressing human trafficking as these have not reduced the incidences of new victims being recruited (Agwu, 2014; Oyekanmi and Okunola, 2017; Okonofua et al, 2004). However, there is often the argument that local laws within the states are more effective than the ones enacted at the national level (Agbaegbu 2008; Onuoha, 2011). They contend that Edo State legislation for instance was a more forward-looking approach in terms of understanding the human trafficking crime and the extent to which it is punishable. But the issue here is that national laws take precedence in the effective prosecution of an offender which makes the fact that the state government laws are of a more forward-looking approach, in a way, of little significance. Beyond the above, government response efforts appear not to have also taken into serious consideration the impact of structural conditions i.e. poverty, inequality, patriarchy, etc which are entrenched in the region while planning a response. This generally also makes response weak overall as it appears to be foundational to the emergence and prevalence of the phenomenon (Okonofua et al, 2004).

Conclusion and Way Forward

Western and indigenous understanding and responses leave much to be desired and raise questions of misconceptions, political biases and sentiments which potentially affect effective response to the human trafficking saga. Essentially, criminalisation and an emphasis on border control, for instance, may detract from understanding broader structural issues (ie poverty, patriarchy, post-conflict economies, etc) constraining migrants who may become victims or offenders. Given critics' positions, it could be concluded that there appears to be overhyping of the issue of human trafficking especially with available records of actual reported cases of victims and prosecution of offenders. A critical issue that is quite visible in dominant responses to human trafficking is the rights abuses of potential traffickers and victims. Ironically, the so-called liberal Western governments have also been accused to be guilty of this in the process of responding to human trafficking. Finally this discourse concludes that there is the complexities and confusion of ideas regarding the whole issue of understanding and responding to the problem of human (sex) trafficking globally and particularly in South-South Nigeria which calls for more academic investigation.

The way forward concerning the ideal response to the phenomenon of human and sex trafficking globally and particularly in South-South Nigeria could be in the following options. Following the inherent tendencies to criminalise trafficking activities arising partially from the

misconstruction of understanding and the misdirection of policy practice, an area worth further research, in particular, is exploring how to harmonise development policies with anti-human trafficking policies. Other areas of focus could be in the area of better aligning development and anti-human trafficking policies to address structural (socio-economic) conditions at source countries especially when it is evident that structural conditions are key contributing factors. Areas that could also be focused on for further research might be how to balance protecting and helping victims of human trafficking in a way that is compassionate and consistent with human rights obligations. While doing this, state and non-state actors should avoid giving signals back to source countries that could further encourage the dangerous migratory choices by the people in typical source regions like south-south Nigeria.

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PRECARIOUS EMPLOYMENT AND ITS IMPACT ON LABOUR MARKET EMPLOYMENT LEVELS AND WAGE LEVELS IN KAM INDUSTRY LTD

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Abstract

Labour market issue has continued to be source of important discourse overtime. One of the issues includes the growing rate of precarious employment. Therefore, the trend of using non-standard workers by these organizations contribute significantly to the never end list of problem be duelling the Nigerian labour market. The Nigerian labour market is faced with problems such as job insecurity, low wages, health issues, strike, and a host of others. The study adopted survey research design and questionnaire was used as instrument of data collection. The study equally relied on 136 sample size gathered through simple random sampling technique. The study found that there is significant statistical relationship between unemployment and continued popularity of non-standard work in Nigeria labour force. The study recommended that government should act fast to reduce the upsurge of unemployment in order to check the growing rate of non-standard work in Nigeria.

Keywords: Non-Standard Work, Labour Market; Casual Work; Unemployment.

Introduction

The issue of precarious employment or non-standard work is a trend that is growing like wild fire globally. There is no doubt that maintaining a stable workforce is necessary for continuity and to ensure business sustainability. However, reports (ILO, 2005; Okafor, 2010) have shown that organisations prefer to engage in precarious employment which entails low wages, low benefits, job insecurity and health consequences for employees. Onyeonoru, (2008), argue that the issue of nonstandard employment relations and decent work is not peculiar to the developing and emerging societies alone but also applicable to the developed countries of the world.

Meanwhile, the main difference may be that in the former, individual's decision to engage in such employment may be driven by compulsion, while in the latter, it is driven by choice. However, one thing is certain, in the developing and emerging countries, the issue of non-standard employment has been exacerbated by rapid economic globalization which has resulted in massive labour migration and penetration of the multinational companies with capitalist inclinations to these regions who are further popularizing precarious employment.

In Nigeria, the situation of precarious employment is alarming and at the same time worrisome. According to Nigeria Labour Congress (NLC) in 2016 majority of workers in the banking, telecommunication, oil and gas and pharmaceutical sectors are employed as casual workers. Apparently, a survey by the Campaign for Democratic and Workers' Right in Nigeria shows that the Nigerian labour force constitutes 45% of workers whom their terms of

employment can best be described as precarious (CDWR, 2016). This according to the reports (NLC 2016 and CDWR, 2016) is fast eroding the normal style of permanent and direct employment. The act of doling out precarious employment has brought about destabilizing and exploitative labour practices which are characterized by temporary or casual work (Fapohunda, 2012). The resultant effect of this is that the Nigerian labour market may probably be saturated with under-employed youths who are on a daily basis subject to job instability, lower wages and more dangerous working conditions as they are denied rights and benefits of regular workers. Therefore, this study is aimed at finding out the impact precarious employment would have on the labour market employment and wage levels.

STATEMENT OF PROBLEM

There is a continued controversy surrounding the sacking of 3,000 workers by a Telecommunication Company, Airtel Nigeria Limited sometimes in 2012. This ugly incidence became a matter of national concern, given the major issues that the alleged sacking raised in Nigeria's Industrial Relations Practice and the ever busy labour market. However, several reports have shown that the sacking was made possible because majority of them were given non-standard employment in the first place (Fapohunda, 2012; NLC 2016; CDWR, 2016). This further underlines the fact that precarious employment is not just a problem to the victims but also to the immediate society.

The growth in precarious employment in the Nigerian labour force is worrisome to both researchers and non-researchers. This is because it has changed the nature of employment from a labour relationship to a commercial relationship, with the worker taking all the risks which affect not only them but also their families and friends. There is now a sharp worldwide rise in casual employment and a parallel rise in the gap between wages and benefits of permanent and casual workers. The use of non-standard workers in most establishments as a business model, involves the strategic substitution of fulltime workers with contract and/or agency labour thereby given rise to precarious employment.

The number of non-standard workers in Nigeria is hard to pin down. Some labour unions in the country posit that for every full-time worker there are four non-standard workers. More so, some workers put the ratio at an alarming one to nine. Either way, these estimates suggest a rapid growth in non-standard work especially after the return of democracy to Nigeria in 1999. However, according to the International Labour Organization (2004) (using trade union figures), the estimated ratio was about three to one. Formal workers, called "regular" company employees, are hired directly by the company. They receive contracts that explain work conditions, wages, hours, and benefits. They have the right to form unions and bargain collectively to extend their voice in the workplace.

In contrast, non-standard workers are often employed by third-party contractors under various types of part-time and/or short-term work arrangements. They perform many of the same technical and professional duties as regulars, but with no job security. They face frequent layoffs and long periods of revolving short-term contracts under a never ending trial. Though they work at the facilities of the companies and their work is a large part of these companies' productivity, they are legally the direct hires of smaller outside firms and their contributions are too often ignored. Most non-standard workers are not part of any union structure. They earn lower wages than the regular workers, receive fewer benefits, and can be fired at will. The ILO (2004) reports that companies in Nigeria tend to fire contract workers just before the expiration of their three, six or twelve month contracts, when they are about to become permanent workers.

The national bureau of statistics (NBS), has revealed how no fewer than 8,663 banks' employees lost their jobs in the first half of 2017. The agency disclosed in a report released that an average of 360 workers had been sacked every week from January to June 2017, stating that the figures were higher in the first quarter and lower in the second.

The national bureau of statistics (NBS), also confided in the Nation Newspaper that the telecommunication company (Airtel) concluded plans to lay off over half of its workforce estimated at over 5,000 people in the first quarter of March 2016.

The former National Industrial Relations officer, petroleum and natural gas senior staff association of Nigeria, Hyginus Onuegbu who confirmed this figure said: "precarious job crisis has hit the oil and gas sector for real." That the oil and gas company has cut over 120,000 jobs in the later part of 2015.

Precarious employment is growing at an alarming rate. More and more workers in permanent employment are losing their jobs and are being re-employed as or replaced by contract or non-standard workers. Contract work which is supposed to be a form of temporary employment has acquired the status of permanent employment in many organizations in Nigeria without the statutory benefits associated with permanent employment status. The resultant effect of this might probably be that non-standard workers might be subject to lower pay, barred from their right to join a union, and denied medical and other benefits. Companies will often hire several non-standard workers instead of full-time workers to avoid their obligation to provide benefits, to divide the workforce, and to dissuade unionizing efforts. Thus, it is against this backdrop that this present study is conceived to examine the impact of precarious employment on the labour market employment and wage levels.

OBJECTIVES OF STUDY

The main aim of this study is to examine the menace of precarious employment and its impact on the labour market employment level and wage levels. Meanwhile, in order to do justice to the study, the specific objectives are to:

Examine the rate of prevalence of precarious employment in the study area.

Identify the possible causes or factors that are responsible for precarious employment.

Examine the extent of the damage precarious employment might have caused to the image of the Nigerian labour force?

Examine those ways nonstandard work has affected the labour market employment and wage levels.

LITERATURE REVIEW

THE CONCEPT OF PRECARIOUS EMPLOYMENT

Just like many other concepts in social science, precarious employment has attracted several meaning and understanding. In some climes, it is referred to as non-standard work while others tagged it as casual work. International Labour Organisation ILO (2011) asserts that precarious work is a term used to describe non-standard employment which is poorly paid, insecure, unprotected, and cannot support a household. The standard employment relationship generally refers to a situation where the worker has one employer, works full-time, enjoys extensive statutory benefits and entitlements and expects to be employed indefinitely (Fudge, 1997; Rogers & Rogers, 1989; Schellenberg & Clark, 1996; Cranford, Vosko & Zukewich, 2003).

The standard employment relationship is the model upon which labour laws, legislation and policies, as well as union practices are based. Whereas standard employees

can reasonably expect relative job security, fringe benefits and long-term opportunities within organizations, those defined as nonstandard or contingent employees are perceived and treated as organizational outsiders, and thus frequently experience inadequate compensation, inferior stereotypes, and a lack of future prospects (Boyce et al. 2007; Giesecke, 2009; Kalleberg, Reskin & Hudson, 2000; McGovern, Smeaton & Hill, 2004; Yu, 2013).

Precarious work arrangement in Nigeria labour force has an uncertain duration, low job security and low income especially when it involves sole proprietors/partnership enterprises who fire and hire workers at will (Uwem, et al, 2015). What is predominant in the precarious employment situation among major players in the Nigerian labour market is individual bargaining. Unionism is gravely avoided; hence employers often use or adopt the system of Paternalism (Akinbode & Uwem, 2013).

The International Labour Organisation (ILO, 2011) presents some features to identify precarious employment. According to the body, precarious work has a combination of a low level of certainty over job continuity, poor individual control over work (notably working hours), a low level of protection (against unemployment or discrimination), and little opportunity for training and career progression.

In addition, workers on otherwise standard employment contracts may also be precarious in that they are uncertain about how long their jobs will last, given the spread of employer practices that use layoffs as a business strategy rather than as a last resort during downturns in the business cycle.

The concept of precarious work thus goes beyond the form of work or employment to encompass the range of factors that contribute to whether a particular form of employment exposes the worker to employment instability, a lack of legal and union protection, and social and economic vulnerability. Thus, Akinbode & Uwem (2013) argue that there are four major dimensions of precarious work which can be deduced from the classification made by ILO, (2011). These are:

- i. Temporal (related to the continuity of employment)
- ii. Organizational (control over work and its scheduling, working conditions)
- iii. Economic (pay)
- iv. Social (protections) (Rogers, 1989).

Consequently, this implies that precarious employment is characterized by work that is insecure, unstable, and uncertain. Job insecurity implies a high risk of job loss.

NON-STANDARD WORK AND THE NIGERIAN LABOUR MARKET EMPLOYMENT LEVEL

The Nigerian labour market is not only saturated but characterized by massive youth unemployment of various forms such as seasonal, frictional, cyclical, and structural unemployment (Adebayo, 1999; Damachi, 2001; Okafor, 2011). Unemployment is measured among people in the labour force (Obadan & Odusola, 2001; National Bureau of Statistics, 2010). The labour force of a country is defined by the National Bureau of Statistics (NBS, 2009) as a set of people or citizens of a country who are willing and are able to make available at any given point in time their efforts for gainful employment.

The unemployed are the individuals with no work, but are looking for work at the time of any study. Unemployment is a global trend, but it occurs mostly in developing countries of the world, with attendant social, economic, political, and psychological consequences. In Nigeria, accurate unemployment rates are difficult to access. However, according to Oyeade

(2003), Nigeria's unemployment can be grouped into two categories: first, the older unemployed who lost their jobs through retrenchment, redundancy, or bankruptcy; and second, the younger unemployed, most of whom have never been employed. For Awogbenle & Iwuamadi (2010), the statistics from the Manpower Board and the Federal Bureau of Statistics showed that Nigeria has a youth population of 80 million, representing 60% of the total population of the country. Also, 64 million of them were unemployed, while 1.6 million were underemployed.

The standard employment relationship can be defined as full-time, continuous employment where the employee works on his employer's premises or under the employer's supervision.

In Nigeria, the problem of nonstandard employment is very common in many establishments whether in indigenous, transnational or multi-national firms, either public or private industry, including telecommunications, oil and gas, banking (both old and new generations) education sectors, and so on (Okougbo, 2004; Idowu, 2010). Specifically, this has been a long outstanding issue in the oil/gas industry and multinational corporations. In some companies in Nigeria, it is possible for one to get as many as over one thousand five hundred workers in an industry out of two thousand on contract appointments. In some local industries in the formal sector, it is possible to get situation whereby virtually all the employees are either casual or contract staff. This category of staff may have either profession or administrative skills (Adenugba, 2003).

UNEMPLOYMENT, NON STANDARD WORK AND IMPACT ON LABOUR MARKET

Unemployment is one of the fundamental developmental challenges facing Nigeria at the moment. Research have shown that unemployment was high in the 1980s, but the available reports from various local and international bodies, and the glaring evidence of joblessness in this decades are clear indications that there was no time in Nigeria's cheered history where unemployment is as serious as now. One cannot really conclude that the government at one level or the other has not done anything at one time or the other, to reduce unemployment in Nigeria. For instance, the creation of National Directorate of Employment (NDE) and its skills acquisition programs, NAPEP, PAP, the SURE-P, YOUWIN and lately N-POWER, just to mention a few, are some of the various intervention mechanisms aimed at ensuring economic growth that is rich with job creation opportunities. Besides, the Federal Government over the years has been claiming strong real GDP growth rate measuring at 6% or 6.5% since 2005 till date (see Aganga, 2010 & Ogunmade, 2013). This is apparently a paradox.

In spite of its importance, the implementation of policies on employment creation in many developing nations has not yielded much impact as there is a wide gap between the jobs available and the number of job seekers actively seeking work in most poor nations. Many studies on Nigeria's employment situation have been devoted to unemployment and its determinants and/or its impacts on economic growth (Adebayo & Ogunrinola, 2006; Oladeji, 1994; Omotor & Gbosi 2006). However, to our knowledge, not much research attention has been given to the estimation of employment elasticity with respect to economic growth in Nigeria. Nigerian economy has not supported employment generation especially decent employment. There has been a little growth in the agricultural sector as there has been a shift of employment into agricultural sector. As of 2009, Nigerian labour force employment by sector was 70 percent in agriculture, 20 percent in services and 10 percent in industry. The oil industry, though a major contributor to foreign exchange earnings, employs less than one percent of the

labour force (Sodipe & Ogunrinola, 2011). Currently, the total work force in Nigeria is 52,510,219 people (CIA, 2010). This is the population between the ages of 20 and 59 years. The government employs about 2,475,800 workers of the work force.

THEORY OF SOCIAL EXCHANGE

Social Exchange Theory (SET) is the exchange of activity, tangible or intangible, and more or less rewarding or costly, between at least two persons. The simplest definition would involve two persons; each of whom provides benefits to the other, and contingent upon benefits from the other (Homans, 1961). While explaining the persistence of exchange relations, Homans adopted the principles of reinforcement; a derivative of **behaviorism** popular in the early sixties (e.g., the work of B.F. Skinner). Homans explained social behaviour and the forms of social organization produced by social interaction by showing a mutual reinforcement arrangement of the behaviours of two persons (actors A and B). The basic premise is, however, not constrained to psychological or social investigations but also concerns itself with economics and especially when investigating the commitment of employees to organizational goals. The participation of workers is always a topic for managers to improve as the workers are the greatest machinery for companies.

According to Saks (2006), managers must understand the significance of social exchange to get to know the level of commitment of employees. They should find out the type of resources and benefits most desirable to workers and most likely to create a sense of obligation that commands greater levels of engagement as reciprocate. Whitener (2001) also discovers that research on SET has shown that level of the commitment of employees to organizational goals is a determinant of their perceptions of employers' support and commitment to them. This implies that employees interpret human resource practices and the trustworthiness of their management as an indication of the personified organization's commitment to them. By and large, it is sufficient to conclude that social exchanges with positive outcomes will result in reciprocal responses (Saks, 2006).

Applying Adam's Equity Theory to the study, the perception of inequity is the extent to which casual employees perceive and compare their treatments, salaries and terms of employment with other workers within and outside their organizations and especially the permanent workers. As a result, the implication is usually a lower qualitative and quantitative production of outputs and services which would definitely affect the organization's productivity and overall performance. The application of Social Exchange Theory (SET) to the study is based on the premise that when employees receive favours from their organizations, they may experience a state of tenderness due to a sense of indebtedness and thus, force them to reciprocate the received benefit in order to restore the equilibrium of mutual reinforcement and vice-versa. Consequently, casual employees may not, in any way, be committed and indebted to the goals of the organization simply because they have never benefitted from their principal firms and workplaces as compared to their permanent counterparts. According to the theory, perception of equity is the extent to which an employee perceives he is treated fairly relative to comparable others inside and outside the organization. An employee's perception of equity is determined through comparing his inputs/outcomes ratio to that ratio of others inside and outside the employing organization. On the one hand, inputs here include all the contributions that the employee brings to the organization such as experience, time, effort, etc. On the other hand, outcomes include all the rewards/outputs that the employee receives from his organization in return to his contributions, and these include motivators and hygiene factors. These hygiene factors, according to Herzberg et.al (1959) include: company policy and

administration, supervision, relationship with supervisor, work conditions, wages/salary, and relationship with peers, personal life, and relationship with subordinates, as well as status and security.

METHODS

Research design adopted by this work is the survey research design which is used to describe an existing social problem. This design is most helpful to use because of it better ways of collecting specific and useful data. The study was carried out in Ilorin among employees of KAM Industries (Nig) Ltd. The city of Ilorin is considered the economic hub and as well as the political headquarters of Kwara State.

Kam Industries (Nig) LTD, is a wholly owned indigenous company, which was registered in 1997 under the Companies and Allied Matter Act (1990) of Nigeria as a manufacturer of steel products such as, Roofing Nails, Couper Nails, British Reinforcement Concrete (BRC) Mesh wire and Binding Wire (www.kamindustries.com.ng). The company started its manufacturing operations in 1997 with a few nail cutting machines at a noble location on Asa Dam road, Ilorin with three members of staff as operators. From its humble beginning as a manufacturing company, Kam Industries has grown into one of the largest privately owned steel production company in Nigeria with staff strength of about 850. The choice of this industry is based on reports that most manufacturing companies in Nigeria depend on workforce that are non-standard workers. The sampling technique adopted for the study was simple random sampling. This techniques helped to erase any form of favouritism because respondent were chosen randomly which gave them equal chance of been selected for the study. The sample for the study was drawn from the population of the study. Therefore, this study relied on 20% of the workforce. Hence, the sample size was 170 respondents. The research instrument adopted for this study was structured questionnaire. Data gathered from the respondents through the use of the questionnaire were analysed statistically. Descriptive statistics of simple percentages and frequency counts were used to compute the demographic information of the respondents and other questions on the topics; while chi-square was used to test the hypotheses of the study.

DATA PRESENTATION AND ANALYSIS

Initially, the study targeted 170 respondents but total number of respondents used for the study was 136. This is because some questionnaires were returned invalid while some others were totally missing. Therefore, it is important to state for record purpose that this study relied on information gathered from 136 respondents.

The data gotten shows that 66.9% (91) of respondents were male and 33.1% (45) were female. Therefore, majority of the respondents in the study area were male. According to David Pedulla (2006) this is because the nature of the job requires the effort of male workers than female workers and also there are more male applicants than females. The work is mainly male oriented. The age of the respondents shows that 29.4% (40) were between 18 – 23 years, 8.8% (12) were between 24 – 29 years, 30.1% (41) were between 30 – 35 years, 22.8% (31) were between 36 – 41 years, and 8.8% (12) age distribution were between 42 years and above. Therefore majority of the respondents have their age distribution between 30 – 35 years that represent 30.1% (41) while the lowest age group falls between the ages of 42 years and above. The result above shows that majority of the workers are adults which explains that adults engage in precarious work due to the fact that they do not have another source of material resources in raising a family, attending school, or pursuing other activities (Pavalko, Gong & long, 2007).

The data shows that 2.9% (4) of the respondents were divorced, 33.8% (46) respondents were married, 38.2% (52) respondents were separated, and 25.0% (34) respondents were single. Therefore majority of the respondents were separated as shown in percentage distribution, this might be due to the high inflation rate and unemployment that had negative effects on the family settings and they may be able to balance or combine their family life with that of their jobs. They tend to have numerous part-time jobs and families are believed to be sensitive to human life (Moen, Kelly, Tranby & Huang, 2011).

MODE OF EMPLOYMENT

Variable	Frequency	Percent
Temporary	96	69.6
Permanent	40	29.4
WORK SCHEDULE OF NON-STANDARD WORKERS		
Very tedious	61	44.9
Not very tedious	35	25.7
Somewhat tedious	40	29.4
EXPERIENCE OF ROLE CONFLICT BY NON-STANDARD WORKERS		
Yes	122	89.7
No	14	10.3
Total	136	100.0

Source: Field Survey (2019)

Table above reveals percentage distribution of respondents based on mode of employment. It shows that 96 respondents were temporary workers, while 40 respondents were permanent workers. This finding further affirms the claim of NBS (2013), the Nigerian working force is becoming synonymous with precarious employment. In the study area, we have more temporary workers representing 69.6%, and this findings justify some previous findings, where it has been asserted that casual workers are more in Nigeria. In Nigeria, the situation of precarious employment is alarming and at the same time worrisome. According to Nigeria Labour Congress (NLC) in 2016 majority of workers in the banking, telecommunication, oil and gas and pharmaceutical sectors are employed based on casual workers. Studies by (Okafor, 2010 & ILO, 2005) confirm that most organisations prefer to engage in precarious employment which entails low wages, low benefits, job insecurity and health consequences for employees. That is why it is obvious that they have more temporary workers than the permanent workers.

The data gotten from the table also reveals the percentage distribution of respondent based on work schedule of non-standard workers. It shows that 44.9% (61) said that work schedule of non-standard workers are very tedious. Also it was revealed that 29.4% (40) said that work schedule of non-standard workers are not very tedious and it is also revealed that 25.7% (35) said that work schedule of non-standard workers are somewhat serious. Furthermore it concluded that work schedule of non-standard workers are tedious. The data on the table shows the percentage distribution of respondent based on experience of role conflict by non-standard workers. It reveals that a staggering 89.7% (122) was believed to show that non-standard workers experience role conflict while 10.3% (14) reveals that non-standard workers do not

experience role conflict. Workers with uncertain job tenure tend to withdraw from work roles, causing them to be less committed and less productive (Dekker & Schaufeli, 1995; Karasek & Theorell; Probst, 2005).

MEASURABLE VARIABLES ON ASSESSMENT OF NON-STANDARD WORK

Category	Frequency	Valid Percentage
Non-standard workers enjoy adequate working facilities?		
Yes	35	25.7
No	70	51.5
I Cannot say	31	22.8
Total	136	100.0
Non-standard workers income is up to what they deserve?		
Yes	51	37.5
No	70	51.5
I Cannot say	15	11.0
Total	136	100.0
Non-standard workers enjoy shelter and food allowance?		
Yes	38	27.9
No	88	64.7
I Cannot say	10	7.4
Total	136	100.0
How flexible is the employment of Non-standard workers?		
Very flexible	19	14.1
Very inflexible	92	67.4
Somewhat flexible	11	8.1
Somewhat inflexible	14	10.4
Total	136	100.0
Non-standard workers do more work than you think they should be doing?		
Yes	59	43.0
No	51	37.8
I Cannot say	26	19.3
Total	136	100.0

Source: Researcher's Field Work, 2019

The Table shows the percentage distribution of measurable variables on assessment of non-standard work in different categories. It shows that 51.5 % (70) of non-standard workers do not enjoy adequate working facilities meanwhile 25.7 % (35) of non-standard workers enjoy adequate working facilities and 22.8% (31) of non-standard workers can't say whether they enjoy adequate working facilities or not. Under the second category, it shows that 51.5% (70) of non-standard workers do not deserve what they are been paid furthermore 37.5% (51) of non-standard workers deserve the amount they are been paid, 11% (15) shows that whether it is or not do non-standard workers deserve the amount they are been paid. According to Kalleberg et al. (2000), to the extent that nonstandard jobs pay poorly, lack health insurance and pension

benefits, are of uncertain duration, and lack the protection that trade unions and labour laws afford, they are problematic for workers. The third category shows frequency distribution of whether non-standard workers enjoy shelter and food allowance. It shows that 64.7% (88) of non-standard workers do not enjoy shelter and food allowance, so also 27.9% (38) of non-standard workers enjoy shelter and food allowance, likewise 7.4% (10) shows that whether it is or not do non-standard workers enjoy shelter and food allowance. In the fourth category the percentage distribution shows that 67.4 (92) of non-standard workers are very inflexible, meanwhile 14.1 (19) shows that non-standard workers are very flexible, 10.4 (14) shows that non-standard workers are somewhat inflexible while 8.1 (11) reveals that non-standard workers are somewhat flexible. Each form of nonstandard employment may offer its own challenges but they all share more or less the same disadvantages: low wages, few benefits, lack of collective representation by unions, and little to no job security and definite duration (Okougbo, 2004; Okafor, 2007; Mokwenye, 2008; Ogundare & Elijah, 2011). The fifth category which reveal that 43.0 (59) of non-standard workers do more work than what they should be doing, likewise 37.8% (51) shows that non-standard work do not do more work than what they should be doing, furthermore 19.3% (26) also reveal that whether it is or not do non-standard work do more work than what they ought to do.

FACTORS CAUSING THE EMBRACE OF PRECARIOUS EMPLOYMENT

Strongly agreed = SA, Agreed = A, Undecided = U, Strongly disagreed = SD, Disagreed = D

Category	S.A (%)	A (%)	U (%)	S.D (%)	D (%)	Total
Rate of Unemployment	46(33.3%)	65(48.1%)	10(7.4%)	15(11.1%)	-	136
Maximization of Profit by Organization	46(33.3%)	56(41.5%)	19(14.1%)	-	15(11.1%)	136
Lack of Required Skills by Workers	58(43.0%)	29(20.7%)	10(7.4%)	-	39(28.9%)	136
Absence of Legal Framework	90(66.7%)	17(11.9%)	29(21.5%)	-	-	136
Good salary scale	19(14.1%)	73(53.3%)	14(10.4%)	12(8.9%)	18(13.3%)	136
Poor attitude of NLC	14(10.4%)	18(13.3%)	18(13.3%)	65(47.4%)	21(15.6%)	136

Source: Researchers Survey, 2019

Table shows the factors causing the embrace of precarious employment. In the first category it shows that 65 (48.1%) agreed that the rate of unemployment causes the embrace of precarious employment likewise 46 (33.3%) strongly agreed, while 15 (11.1%) strongly disagree to the fact that rate of unemployment do not cause the embrace of precarious employment in as much as did 10 (7.4%) of the percentage were undecided. Summarily a staggering 111 (81.4%) agreed to the facts that rate of unemployment causes the embrace of precarious employment. The ILO (2007) report showed that the proportions of world unemployment are steadily increasing and that the number of those without jobs remained at all-time high of more than 195 million, or 6.3 percent, in 2007. In the second category, it reveals that 56 (41.5%) agreed that the maximization of profit by organization causes the embrace of precarious employment likewise 46 (33.3%) strongly agreed, meanwhile 19 (14.1%) were undecided that maximization of profit by organization do not cause the embrace of precarious employment as did 15 (11.1%) of the percentage disagreed. So, in this case 102

(74.8%) agreed to the fact that maximization of profit by organization causes the embrace of precarious employment.

In the third category, it shows that 58 (43.0%) strongly agreed that lack of required skills by workers causes the embrace of precarious employment likewise 29 (20.7%) agreed, while 39(28.9%) disagreed to the fact that lack of required skills by workers do not cause the embrace of precarious employment so as did 10 (7.4%) of the percentage were undecided. Nevertheless 87 (63.7%) agreed that lack of required skills by workers causes the embrace of precarious employment. The fourth category shows that 90 (66.7%) strongly agreed that absence of legal framework causes the embrace of precarious employment, likewise 17 (11.9%) agreed that absence of legal framework causes the embrace of precarious employment while 29 (21.5%) percentage were undecided, thereby making 107 (78.6%) of the percentage to agree that absence of legal framework causes the embrace of precarious employment. Workers with limited physical attachment to the organization are those who work away from their main employers' place of business or work sites. These include at-home workers (Ammons & Markham, 2004), virtual workers (Hill, Ferris & Martinson, 2003), and teleworkers (Bailey & Kurland, 2002). The fifth category shows that 73 (53.3%) agreed that good salary scale causes the embrace of precarious employment, likewise 19 (14.1%) strongly agreed that good salary scale leads to embrace of precarious employment although, 18 (13.3%) disagreed to the fact that good salary scale do not embrace precarious employment so also, 14 (10.4%) were undecided and 12 (8.9%) strongly disagreed. Furthermore 92 (64.7%) agreed that good salary scale can cause the embrace of precarious employment. The last category shows that 65 (47.4%) strongly disagreed that poor attitude of NLC causes the embrace of precarious employment, also 21 (15.6%) disagreed that poor attitude of NLC causes the embrace of precarious employment, while 18 (13.3%) agreed that poor attitude of Nigeria labour congress causes the embrace of precarious employment and were undecided respectively: 14 (10.4%) strongly agreed that poor attitude of NLC leads to the embrace of precarious employment.

IMPACT OF NON-STANDARD WORK ON LABOUR MARKET EMPLOYMENT AND WAGE LEVELS

Category	Frequency	Valid Percentage
It has negative impact on the image of Nigerian labour market		
Yes	35	25.7
No	70	51.5
I Cannot say	31	22.8
Total	136	100.0
It impoverishes the workers		
Yes	51	37.5
No	70	51.5
I Cannot say	15	11.0
Total	136	100.0
Reduces the influence and activities of trade union		
Yes	38	27.9
No	88	64.7
I Cannot say	10	7.4
Total	136	100.0

It gives organizations opportunity to pay low wages		
Yes	88	66.2
No	34	25.6
I Cannot say	14	8.2
Total	136	100.0
It leads to lack of commitment among workers		
Yes	59	43.0
No	51	37.8
I Cannot say	26	19.2
Total	136	100.0
Kills the morale of prospective job seekers		
Yes	84	63.2
No	34	25.6
I Cannot say	18	11.2
Total	136	100.0

Source: Researcher's Field Work, 2019

The Table above shows the percentage distribution of the impact of non-standard work on labour market employment and wage level. In the first category, it shows that 51.1% (70) non-standard work do not have negative impact on the image of Nigeria labour market, meanwhile 25.7% (35) shows that non-standard work have negative impact on the image of Nigeria labour market, furthermore 22.8% (31) shows that whether it is or not non-standard work have a negative impact on the image of Nigeria labour market. Precarious work arrangement in Nigeria labour force has an uncertain duration, low job security and low income especially when it involves sole proprietors/partnership enterprises who fire and hire workers at will (Uwem, et al, 2015). In the second category, 51.1% (70) shows that the impact of non-standard work on labour market employment and wage levels do not impoverish the workers, so also 37.5% (51) shows that the impact of non-standard work on labour market employment and wage levels impoverish the workers, meanwhile 11.0% (15) shows that whether it is or not the impact of non-standard work on labour market and wage levels impoverish the workers. The third category shows that 64.7% (88) which reveal that the impact of non-standard work on labour market employment and wage levels do not reduce the influence and activities of trade union, meanwhile 27.9% (38) shows that it reduce the influence and activities of trade union, furthermore 7.4% (10) shows that whether it is or not the impact of non-standard work on labour market employment and wage levels reduce the influence and activities of trade union. Precarious employment, (Cranford, Vosko & Zukewich, 2003) describes working conditions that combine limited temporal attachment, often with limited administrative attachment, and these types of jobs are usually associated with low levels of legal protection and with low wages. In the fourth category, 66.2% (88) shows that the impact of non-standard work on labour market employment and wage levels gives organizations the opportunity to pay low wages and 25.6% (34) also shows that it does not give organization the opportunity to pay low wages, likewise 8.2% (14) shows that whether it is or not do organizations have the opportunity to pay low wages. In the fifth category, it shows that 43.0% (59) of the impact of non-standard work on labour market employment and wage levels leads to lack of communication among workers, meanwhile 37.8% (51) shows that it does not lead to lack of communication among workers and 19.3% (26) shows that whether it is or not

do they lack communication among others. In the sixth category, it reveal that 63.2% (84) shows that the impact of non-standard work on labour market employment and wage levels kills the morale of prospective job seekers, so also 25.6% (24) shows that it does not kill the morale of prospective job seekers and 11.2% (18) shows that whether it is or not do it kill the morale of prospective job seekers.

TEST OF HYPOTHESES

The following statistical terms and signs are very important for the understanding of the exercise in this section.

The chi-square statistical method was employed in the test of hypothesis.

H₀: Null hypothesis means that there is no relationship between the variables tested with chi square statistical tool

H₁: Alternative Hypothesis means there is a significant relationship between the variable tested with chi square statistical tool.

Hypothesis One

H₀ There is no significant relationship between precarious employment and negative impact on image of Nigerian labour force

H₁ There is a significant relationship between precarious employment and negative impact on image of Nigerian labour force

Table 4.4.1 CROSS-TABULATION OF VAR00009 AND VAR00023

VAR00009	VAR00023			Total
	Yes	No	I Can't Say	
Yes	2	14	6	22
No	13	28	38	79
Can't say	3	26	6	35
Total	18	68	50	136

$X^2 = 16.741$; $X^2_t = 9.488$; $df = 4$; $\alpha \text{ level} = 0.05$

Decision Rule: Since the chi-square calculated value (16.741) is greater than the chi-square table value (9.488), with degree of freedom (4) at alpha level of 0.05, the null hypothesis is here by rejected while alternative accepted. This means that there is a significant relationship between prevalence of precarious employment and negative impact on the image of the Nigerian labour force.

Hypothesis Two

H₀ There is no significant relationship between non-standard work and wage levels in KAM Industries LTD

H₁ There is a significant relationship between non-standard work and wage levels in KAM Industries LTD

CROSS-TABULATION OF VAR 00012 AND VAR 00026

VAR000012	VAR00026			Total
	Yes	No	I can't say	
Yes	6	11	5	22
No	13	49	17	79
I Can't say	5	12	18	35
Total	24	72	40	136

$X^2 = 12.787$; $X^2_t = 9.488$; $df = 4$; $\alpha \text{ level} = 0.05$

DECISION RULE: Since the chi-square calculated value (12.787) is greater than the chi-square table value (9.488), with degree of freedom (4) at alpha level of 0.05, the null hypothesis is here by rejected while alternative accepted. This means that there is a significant relationship between non-standard work and wage levels of the workers. This implies that most non-standard workers are not remunerated with good wage/salary.

Hypothesis Three

H₀ There is no significant relationship between rate of unemployment and the continuous popularity of non-standard work in Nigeria

H₁ There is no significant relationship between rate of unemployment and the continuous popularity of non-standard work in Nigeria

Table 4.4.3 CROSS TABULATION OF VAR000018 AND VAR00023

Unemployment is the major cause of continuous stay as casual workers	Non-standard work is a necessity in the Nigerian Labour Force			Total
	Agree	Undecided	Strongly Disagree	
Strongly Agree	49	0	0	49
Agree	14	18	47	79
Disagree	0	0	8	8
Total	63	18	55	136

$X^2 = 93.481$; $X^2_t = 9.488$; $df = 4$; $\alpha \text{ level} = 0.05$

Since the chi-square calculated value (93.481) is greater than the chi-square table value (9.488), with degree of freedom (4) at alpha level of 0.05, the null hypothesis is hereby rejected while the alternative hypothesis was accepted. This means that there is a significant relationship between the rate of unemployment and the continuous popularity of non-standard work in Nigeria.

CONCLUSION AND RECOMMENDATIONS

The study concluded that:

Non-standard works is becoming popular even among giant manufacturing companies. The study concludes that there is the need by government to facilitate essentially those laws that will be needed to reverse the continuous upsurge of the menace. The study also

concludes that for upmost productivity, there is the needs to reduce if not eradicate the menace of non-standard work.

The study equally ascertained that there is a significant relationship between the rate of unemployment and the continuous popularity of non-standard work in Nigeria. This implies that the rate of unemployment is one of the reasons why some people opt for the available jobs which are non-standard. The organizations hiring non-standard workers also benefit significantly from this because they pay lesser wages for standard workers. Thus, settling for non-standard workers keeps getting popular.

Therefore, the following recommendations were made based on the information from the field.

- The objective one was set to achieve whether there is a significance relationship between the rates of prevalence of precarious employment in the study. Since there are enormous people working in non-standard work, it is advised that organizations should limit how they make more profits and see how the welfare of their workers can be improved on.
- The second objective is set to achieve whether there is a significant relationship between the possible causes of factors that are responsible for precarious employment. The government should look to hire employees who display appropriate behavioral characteristics as non-standard workers have the tendencies of not being committed to the organization.
- The third objective is set to achieve whether there is a significant relationship between the extents of the damage precarious employment might have caused to the image of the Nigeria labour force. There should be a good relationship between the employees and their employers not minding their mode of employment. This would prevent alienation has cited by Marx.
- The fourth objective is set to achieve whether there is a significant relationship between the ways non-standard work has affected the labour market employment and wage levels. Here organizations should ensure that workers are paid handsomely well. This is because perception of respondents showed that wages and salary go a long way in stimulating organizational commitment and service quality delivery.

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WOMEN PARTICIPATION IN COMMUNITY DEVELOPMENT PROGRAMMES IN DELTA STATE, NIGERIA.

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Abstract

This study investigated the level of women's participation in community development programmes in Delta state, Nigeria. A descriptive survey design was adopted for the study. A multistage sampling technique, comprising simple random, purposive, systematic methods, was utilised. The data for the study was collected from a structured questionnaire. Education, agriculture, health, training (skill acquisition), bore hole water, roads/paths, markets, and town halls were the community development programmes that were executed in the study area. Women's participation was low due to gender discrimination, lack of time, low education, lack of information, indifference, husbands' denial, lack of resources, and lack of government assistance. The implications of the findings for social work practice were discussed, and factors that would further enhance women's active participation in community development programmes were suggested.

Keywords: Women's participation, Community, Development, Programmes, Delta state, Nigeria

Introduction

Participation entails people's involvement in the selection, decision-making, implementation, evaluation, and sharing of benefits from development programmes/projects (Regional Partnership for Resource Development [RPRD], 2009). Community participation in development programmes/projects leads to the capacity building which enables the community to be more effective and efficient in the process of identifying, planning, implementing, monitoring, evaluating (Davids, 2009), and maintaining high levels of the projects' sustainability (RPRD, 2009).

Women's participation in the community development process is very cardinal, this is because all community members have the right to participate in their community development activities. It is in this vein that the United Nations High Commission for Human Rights UNHCR (2010) stipulated that the right to development is inalienable and all peoples, including women, are entitled to participate in community development process by making contributions, and also enjoying its economic, social, cultural and political benefits. Therefore, community participation in community development programmes is expected to be built on trust, equality, mutual understanding and obligations, an empowering process that creates enabling environment for local people to actively take part in decision-making about their life situations. Therefore, participation involves information sharing, consultation, decision making, and initiating of action(s) (Chambers, 2005), in all of these stages, the community members, including women and youth, should be involved.

The countries where women are politically empowered to participate in leadership tend to be more egalitarian, inclusive, democratic and responsive (Naz & Ahmed, 2012). However, women in the rural areas are involved in several productive activities, which constitute the central pillar of rural development in developing countries, yet they are not visible in the mainstream of rural development policies and programmes (Latif, et al., 2015; Nseabasi, 2015). The assessment of the extent to which women participate in development programmes becomes imperative, across nations, particularly in developing countries. This is because sustainability in the realms of culture, society, economics and politics can be achieved only when women are politically empowered to participate actively in development programmes (Harris, 2010). Participation of stakeholder makes it possible to seek their views and identify how individual stakeholder can contribute towards meeting the identified challenges in a target community (Usadolo & Caldwell, 2016). However, women still lack independence and authority in decision-making, and they have no control over their conditions of life, and the right to participate in community development programmes in Africa (Fabricius, Koch, Turner & Magome 2013). Therefore, it is the central focus of this study to explore and assess women's participation in community development programmes in Delta State, Nigeria.

Literature review

According to Abison (2007) participation plays a major role in community development as it provides opportunity for all members to have a say in the development that affects them, identify their need(s) and provide the services based on available resources. In this process of community development, women are expected to participate actively for them to have a voice and ensure the sustainability in the outcomes. Ojukwu (2013) stresses that in any attempt to address community problems, women in particular are to engage in the activities that facilitate the process. This is because community development efforts in most developing countries have always succeeded and sustainable with women leading the way (Ojukwu, 2013), however, many women in rural areas prefer not to have equal status with their husbands or men Karkas (1999). Thus, gender reflects the relationship of power between women and men in a range of practices, ideas, and representations, including division of labour, roles, and resources shared by men and women (Kabeer, 1994, Moser, 1993). Gender relationship, as argued by Akpomuvie (2018), is a problem of exogenous cultures and their impact, particularly on African social structures.

Community development planning paradigms of the 1960s and 1970s developed from the colonial period when there was a top-down method to development which could not attain sustainability in rural development and poverty alleviation; this was because there was low participation of local people, particularly women in the development programmes (UNESCAP, 2009). In a patriarchal system in the developing nations, Nigeria inclusive, women's participation in community development programmes has not been encouraged as expected in previous development plans and approaches. Women were regarded primarily as dependents on men, making it unnecessary to plan and provide separately for their needs; they were to work in the fields and home to produce food and other crops to support their men or husbands, who worked in visible and masculine activities (Fapohunda, 2012). This ideology of non-involvement of women in development process continued until late 1970s when Women in Development (WID) and Women and Development (WAD) were introduced; WID was gender specific, focusing on women's participation in community development programmes. It was based on the belief that gender roles will change as women have an equal role to men in

education, development, employment and health services (Ramji, 1997), that is, WID focused on active women's participation in community development programmes for efficient and effective attainment of their goals (Australian Agency for International Development [AusAID], 1997). On the other hand, WAD emphasised the existence of social class and its exploitation in the developing countries. In other words, WAD focused on the need for a change in institutions and structures that create enabling environment for increased women's participation in development programmes (Ramji, 1997). However, these approaches did not question women's subjugation and the low value placed on women's activities in their various homes (Chittthalath, 2006).

Nevertheless, in order to effectively alleviate poverty, promote development, and achieve gender equality, requires women's empowerment by increasing their access to economic resources, education, information, communication technology and governance, including the capabilities to protect their human rights (UNESCAP, 2010). However, women empowerment cannot be achieved without a collaborative effort of both men and women in all nations, particularly in the developing countries. In line with this, another approach, known as Gender and Development (GAD) was introduced in the mid 1980s to ensure community participation, irrespective gender, in order to meet the requirements for achieving sustainability in community development programmes. The GAD approach recognised that improvement on participation status of women should not just be women's affairs alone but also requires active participation of men in the development programmes (AusAID, 1997).

In Nigeria, the woman's question started to gain popularity the political agenda when the United Nations Decade for Women (1976-1985) was launched. Various national development plans, before and post-independence Nigeria, were gender blind and gave no specific place to gender issues (Akpomuvie, 2018). The customary practices of many ethnic groups in developing countries, particularly Nigeria, are biased by subjugating women to men and undermining their self-esteem, and their vital roles in community development programmes. The consequences of these practices and overall impact on gender bias, have established a feeling of inferiority in women thereby placing them in disadvantaged positions and often times make women to over play their femininity by accepting that they are a weaker sex (Akpomuvie, 2018). However, women have contributed profoundly to agricultural development, health projects, establishment of vocational skill acquisition centers, award of scholarship to indigent students, care for orphans and the disabled in their various communities where there are spaces for their active participation (Ijere, 2011; Oguomu, 2007; Okoli, 2012).

Scholars have conducted various studies in relation to women participation in community development programmes. For instance, studies conducted in China, Peru, South Asia, and rural Vietnam reported that women active participation promoted females' independence and welfare, and improved their income and health condition in their locales (Dineen & Le, 2015; Hamad & Fernald, 2015; Madhania, Tompkinsa, Jacka, & Fishera, 2015; Yang, 2012). However, there are several challenges or barriers to active women's participation in community development programmes, particularly in the developing countries (Shah, 2016). Women's participation in community development programs has been hindered by increasing women's workloads, family conflicts, exposure to domestic violence (Ashraf, 2014; Enloe, 2015; Sigalla & Carney, 2012), and husbands' interferences in their participation (Karim & Law, 2013). For Aminchi, (2015) poverty, socio-cultural belief, gender stereotyped and lack of awareness contribute to low level of women participation in development programmes.

Other studies revealed that lack of government incentives and assistance, lack of resources, lack of information and education, cultural values and discrimination against rural women were some of the factors contributing to their low level of participation in community development programmes (Kongolo, 2009; Ndambiri, 2018; Nseabasi, 2015). Similarly, poor education, inferiority position of women in the society, poverty, types of place of residence, age groups, religion, marital status, as well as traditions were discovered as the key challenges to women's participation in community development programmes (Chimerah et al., 2018; Karim & Law, 2013; Lelelit, Macharia, & Mburugu, 2017; Losindilo, Mussa, & Akarro, 2010). These hindrances to active participation of women in the development process have led to lack or inadequate implementation of programmes that reflect women's felt-needs and unsustainability in some community development programmes. Thus, the indicator of the level of social development of any society is the extent to which the women are empowered to participate in their community development programmes (Aamir, 2015; Latif, Usman, Kataria & Abdullah, 2015). In Delta State, the level of social development is not conspicuous, and the extent to which women participate in development programmes has not been explored and assessed in the available literature. To fill this gap in knowledge, this study sought to:

1. investigate the type of community development programmes executed in the study area.
2. examine the areas of women participation in the community development programmes executed in the study area.
3. identify the stages of women participation in the community development programmes executed in the study area.
4. determine the level of women participation in the community development programmes executed in Delta State.
5. Identify the problem(s) preventing women from active participation in the community development programmes in the study area.

Theoretical framework

This study anchors on empowerment theory. Its origin is credited to Solomon (1976). According to the originator, the core assumption of the theory is that personal, interpersonal and environmental resources are needed to update the skills, knowledge and motivation of people to achieve valid social roles. Carr (2011) defines empowerment as a process of nurturing opportunities for people to take ownership in becoming self-sufficient, self-confident, and self-supporting in social, political, economic, and psychological awareness. This process assists individuals to perform self-assessments of power that exist within them, to enable them to maximise control and use the power to produce desired outcomes. Empowerment is the capacity of individuals, groups and/or communities to take control of circumstances, exercise power and achieve their own goals, and the process by which, individually and collectively, they are able to help themselves and others to maximise the quality of their lives (Adams, 2008). Thus, where there are situations of domination, empowerment becomes a process of building people's capacities for positive social change; and as such, it could be adopted to resist domination (Guo & Tsui, 2010). Maton (2008) defines empowerment as a group-based, participatory, developmental process through which marginalised or oppressed individuals and groups gain greater control over their lives and environment. This theory guided the study to investigate whether women were given, generally, the opportunity to participate in decision making and implementation of relevant choices that actually meet their life aspirations in the study area.

Methodology

A descriptive survey design was adopted for this study. The design was considered suitable because it assisted the researcher to collect primary data from a sample through a structured questionnaire. This design was essential for this study for it is economical, and mindful of time limits.

This study was conducted in rural and urban communities of Delta State, Nigeria. Delta state was formerly part of the then Mid-Western state from 1963 to 1976 and later became part of Bendel State, from 1976 to 1991. Bendel (Ben-Del) meant Benin-Delta to reflect the integration of Benin and Delta provinces into a state. Delta State, located in the South-South geopolitical region of Nigeria was created on the 27th of August 1991 out of the defunct Bendel State. In the beginning, the state was made up of twelve local government areas, they were later increased to 19 in 1996. Presently Delta State is made up of 25 Local Government Areas in three Senatorial Districts: Delta Central, Delta South and Delta North. Delta Central is made up of the Urhobo; Delta North is made up of the Ukuani and Igbo; while the Ijaw, Isoko and the Itsekiri made up Delta South. Delta State shares common boundaries with four other states: Anambra State on the east, Ondo State on the west, Edo State on the north and Bayelsa State on the south. The state occupies a land mass of about 17,163 square Kilometer with its capital at Asaba. The target population for this study were females of 18 years and above, which was 1,163,436 (National Population Commission, 2016) projected figure. The sample size for the study was statistically determined to be 280 using Yamane's formula (1973).

A multistage sampling technique, comprising clustering, purposive, systematic methods, was adopted. The existing three Senatorial districts (Delta Central, Delta South and Delta North) were adopted as clusters. Using the purposive sampling method six communities, one rural and one urban, were chosen from each of the clusters based on the availability of community development programmes. Also, a major street in each of the urban communities, and a quarter in each of the rural communities were purposely selected based on their nearness to the location of the programmes/projects. Thereafter, a systematic sampling method was used to select two eligible respondents from every other 5th household in each of the buildings on the selected streets/quarters until the required number of respondents in each community was attained.

The data for the study was collected from a structured questionnaire administered by the researcher and two research assistants who were primary school teachers in the study communities. The data collected were carefully edited to ensure completeness, consistency and accuracy, and the analysis was based on 265 questionnaires that were completely filled and returned. The statistical package for social sciences (SPSS) was used for the analysis. In characterising the respondents, descriptive statistics such as percentages, the frequency tables were employed.

Results

Socio-demographic characteristics of respondents

The study focused on the following Socio-demographic characteristics of the respondents: Age, and educational qualification. Details are shown in Table 1:

Table 1: Socio-demographic characteristics of respondents (n = 265)

Age (in Years)	Frequency	Percentage
18 — 27	56	21.1
28 — 37	76	28.7
38 — 47	82	30.9
48 and above	51	19.3
Educational qualification		
No Formal Education	45	17.1
FSLC	35	13.2
WASC/SSCE	61	23
ND/NCE	39	14.7
B.Sc./HND	47	17.7
Post Graduate	38	14.3

Table 1 shows that 21.1 percent of the respondents were within the age range of 18 — 27 years, and 28.7 percent were 28 — 37 years. Also, Table 1 shows that majority (30.9.3%) were within the age range of 38 — 47 years, while 19.3 percent were 48 years and above. 17.1 percent of the respondents had no formal education, 13.2 percent had First School Leaving Certificate, 23 percent (majority) had West African School Certificate.

Table 1 also shows that 14.7 percent, 17.7 percent, and 14.3 percent of the respondents had National Diploma/National Certificate of Education, Bachelor of Science/ Higher National Diploma, and Post Graduate qualifications respectively.

Table 2: Type of community development programmes executed by women (n=265)

Type of programmes	Yes	No
Education	198 (74.7%)	67 (25.3%)
Agriculture	147 (55.5%)	118 (44.5%)
Health	169 (63.8%)	96 (36.2%)
Training (skill acquisition)	92 (34.7%)	173 (65.3%)
Borehole water	82 (30.9%)	183 (69.1%)
Roads/paths	78 (29.4%)	187 (70.6%)
Market	117 (44.2%)	148 (55.8%)
Town hall	192 (72.5%)	73 (27.5%)

Table 2 clearly shows that the majority (74.7%) of the respondents indicated that education was the programme executed in their communities, 55.5 percent indicated agriculture, 63.8 percent indicated health, and 34.7 percent said training (skill acquisition). Also, table 2 shows that 30.9 percent of the respondents it was borehole water, while 29.4 percent, 44.2 percent, and 72.5 percent mentioned roads/paths, market, and town hall respectively. The most common community development projects in the study communities were the market, town hall, health centre, and school.

Table 3: Participation of women in the community development programmes (n=265)

Stages of participation	Yes	No
Selection	73 (27.5%)	192 (72.5%)
Planning (decision-making)	85 (32.1%)	180 (67.9%)
Implementation	184 (69.4%)	81 (30.6%)
Monitoring	79 (29.8%)	186 (70.2%)
Evaluation	36 (13.6%)	229 (86.4%)
Areas of participation		
Provision of land	52 (19.6%)	213 (80.4%)
Provision of security	61 (23%)	204 (77%)
Financial contribution	112 (42.3%)	153 (57.7%)
Provision of labour	168 (63.4%)	97 (36.6%)
Provision of raw materials	77 (29.1%)	188 (70.9%)

On the stages of participation of the respondents in the community development programmes, Table 3 shows that 27.5 percent of the respondents participated in the selection of the programmes, 32.1 percent participated in their planning (decision-making), 69.4 percent participated in their implementation, 29.8 percent participated in the monitoring of the programmes, while only 13.6 percent were involved in their evaluation.

Also, Table 3 reveals that 19.6 percent of the respondents were involved in the area of provision of land, 23 percent were involved in the provision of security. 42.3 percent, 63.4 percent, and 29.1 percent were involved in financial contribution, provisions of labour, and provision of raw materials respectively.

Table 4: The level of participation of women in the community development programmes (n=265)

Level of participation	Yes	No
Always	62 (23.4%)	203(76.6%)
Often	150 (56.6%)	115 (43.4%)
Rarely	184 (69.4%)	81 (30.6%)

On the level of participation in the community development programmes, Table 4 shows that 23.4 percent of respondents agreed that they always participated in the programmes, 56.6 percent participated often, while the majority (69.4%) said that they rarely participated.

Table 5: Reasons for irregular participation of women in the community development programmes (n=203)

Reason	Yes	No
Gender discrimination	124 (61.1%)	79 (38.9%)
Lack of time	115 (56.7%)	88 (43.3%)
Low education	123 (60.6%)	80 (39.4%)
Lack of information	181 (89.2%)	22 (10.8%)
Indifference	92 (45.3%)	111 (54.7%)
---	105 (51.7%)	98 (48.3%)
Lack of resources	143 (70.4%)	60 (29.6%)
Lack of government assistance	155 (76.4%)	48 (23.6%)

Table 5 shows that 61.1 percent of the respondents, who did not participate always in the community development programmes, said that it was as a result of gender discrimination, 56.7 percent pointed to lack of time, 60.6 percent indicated low education, and 89.2 percent (majority) indicated lack of information. Also, Table 5 shows that 45.3 percent of the respondents claimed that theirs' was a result of a feeling of indifference, 51.7 percent, 70.4 and 76.4 percent mentioned husbands' denial, lack of resources, and lack of government assistance respectively.

Discussion

This study revealed that education, agriculture, health, training (skill acquisition), bore hole water, roads/paths, markets, and town halls were the community development programmes executed in the study area. Also, this study discovered that majority, 184 (69.4%), of the women mainly participated in the community development programmes at their implementation stage. Other stages of their involvement include selection, planning (decision-making), monitoring, and evaluation of the community development programmes, but at a minimal level. This finding shows that women's participation in the community development programmes was at a low level, and as such, most of the programmes did not address the felt-needs of the women and were not sustainable. This finding is opposite of previous studies

which revealed that women active participation promoted females' independence and welfare, and improved their income and health condition in their locales (Dineen & Le, 2015; Hamad & Fernald, 2015; Madhania, Tompkinsa, Jacka, & Fishera, 2015; Yang, 2012).

Also, this study found out that the majority of the women rarely and often participated in the community development programmes compared with those who always participated in the programmes. This was, as a result, of several reasons, which include gender discrimination, lack of time, low education, lack of information, indifference, husbands' denial, lack of resources, and lack of government assistance. This finding is in line with previous findings which revealed that women's participation in community development programmes was hindered by lack of government incentives and assistance, lack of resources, lack of information and education, cultural values, and discrimination against rural women (Chimerah et al., 2018; Karim & Law, 2013; Kongolo, 2009; Lelelit, Macharia, & Mburugu, 2017; Losindilo, Mussa, & Akarro, 2010; Ndambiri, 2018; Nseabasi, 2015).

Implications for social work practice

This study revealed that education, agriculture, health, training (skill acquisition), bore hole water, roads/paths, markets, and town halls were the types of community development programmes that were executed in the study area. The majority of the women (64.4%) participated in the projects' implementation stage. Other stages of their participation include project selection, planning (decision-making), monitoring and evaluation. The overall participation of the women in the development programmes was mainly, rarely, and often as against always participation. This was a result of gender discrimination, lack of time, low education, lack of information, indifference, husbands' denial, lack of resources, and lack of government assistance. This finding suggests that there is a need for the inclusion of social workers in community development programmes in Nigeria, particularly in the study area.

Social workers would work in collaboration with Community-Based Organisations (NGOs), Non-Governmental Organisations (NGOs), and social policy makers to ensure that community development policies are formulated to enhance active women's participation in development programmes. Also, they would work collaboratively with the women and other members of the communities, utilising advocacy framework, and the empowerment theory, in ensuring active participation of target community members, including women, in their community development programmes. This will help to widen the community's scope of relevant choices, reflect their felt-needs in implementation of programmes, and attain sustainability in such programmes in the various communities.

Conclusion

In conclusion, a descriptive survey design was adopted for this study to investigate women participation in community development programmes in Delta State, Nigeria. A multistage sampling technique, comprising simple random, purposive, systematic methods, was utilised. The primary data for the study was collected from a structured questionnaire. Education, agriculture, health, training (skill acquisition), bore hole water, roads/paths, markets, and town halls were the community development programmes that were executed in the study area. Active women's participation was hindered by gender discrimination, lack of time, low education, lack of information, indifference, husbands' denial, lack of resources, and lack of government assistance.

Based on the findings of this study, the following recommendations are proffered, to further enhance active participation of women, and other members of the communities, in community development programmes in Delta State, Nigeria, and elsewhere:

1. All tiers of government, and development agencies should formulate development policies that create enabling environments for women to participate actively in community development projects across the Delta state, and Nigeria, in general.
2. There is need to involve social workers to be in charge of community development programmes in Nigeria. This will enable social workers to collaborate with other social service providers to create opportunities for active participation of community members, including women, in development programmes to enhance sustainability in such programmes across the study communities and Nigeria in general.
3. There is a need for government to create enabling environment, through community development policies, that will improve skill acquisition programmes in the rural communities of Delta State, Nigeria. This will empower and assist women and other members of the communities to participate actively in community development programmes.
4. There is a need for the formulation of social policies that will ensure free education for Nigerians, particularly for the girl child. This will help to a large extent in empowering the girl child, and subsequently women, to acquire the knowledge and skills to actively participate in community development process in their various communities.

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EFFECT OF DOMESTIC VIOLENCE ON THE ACADEMIC PERFORMANCE OF UNDERGRADUATE STUDENTS IN ILISAN REMO OGUN STATE

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Abstract

The study investigated the effects of domestic violence on the academic performance of undergraduate students. The objectives of this study were to identify the effect of physical and sexual abuses on academic performance of undergraduate students. The design for the study was descriptive survey design. A Sample size of 383 undergraduate students was used for this research. Each sample was chosen randomly with equal opportunity of being chosen. The findings of the study revealed that there was a positive significant relationship between physical abuse and academic performance of the undergraduate students ($r=.337$, $N=383$, $p<.05$). The findings also revealed no significant relationship exists between sexual abuse and the academic performance of the undergraduate students in this study ($r=0.551$, $N=383$, $p<.05$). It was recommended based on the study that Universities communities should take a general survey of students who are experiencing violence in one way or the other and also use their student support services to help these categories of students ameliorate the issues of domestic violence and how it affects their academic performance.

Keywords: Domestic, Violence, Academic performance, Undergraduate, Students

Introduction

Domestic violence or family violence in many countries is referred to as Intimate Partner Violence (IPV); but the term can also comprise of other forms of violence to children, elderly people, or abuse by members of a household. It is essential to be aware of the contexts in which violence can occur within the home including the abuse of animals and exposure to violent media, including television, internet, and violent video games. The World Health Organization defines IPV as “any behavior or act within a relationship that brings about physical or sexual harm to those in the relationship” (World Health Organization, 2012). Numerous studies have shown that different forms of family violence can occur. Studies in exploring inter-generational connections discovered that three of four forms of childhood violence (physical abuse, sexual abuse, and witnessing intimate partner violence) have tendency to per-take in adulthood IPV victimization (Thackerey and Randell, 2011).

Domestic violence can be physical, sexual, emotional, verbal, and financial or can involve restricting contact of family members with people outside of the home. Children, who witness or experience domestic violence grows up in an environment that is capricious, filled

with tension, anxiety and also dominated by fear. Instead of growing up in an emotionally and physically safe, secure, nurturing and predictable environment, these children are forced to worry about the future. It has been proved that experience of any form of domestic violence has a significant negative impact on children's development, affecting their emotional, social and cognitive functioning and interfering in their ability to learn (Horn and Lieberman, 2011).

Domestic violence is mayhem in the society in which we are living, based on the facts that our culture and religion are proponents of violation. In different ways we have religion supporting domestic violence due to misunderstanding of the following bible verse in proverbs 13:24 that says "he that spares the rod spoils the child". This is just emphasizing the importance of discipline and how necessary it is for a child to understand that there should be consequences for his or her actions. A lot of parent and caregiver refuse to understand their limits towards this; they go as far as leaving scars on children. Culture has a way of espousing domestic violation because some cultural practices participate in seeing a child as a property or personal belonging they can treat however they wish; some culture feel they can impose any form of punishment they choose on their children, they believe it will make them grow to be tough adults.

In Zimbabwe there is a custom of 'Ngozi' whereby a girl who just reached puberty is married to a member of another family as a form of recompense for the death of a man killed by someone in the girl's family with the believe that she would reborn the person who they lost (Falade, Fasuan and Olawale, 2017). This is totally supporting sexual violence against young adults and children. Physical, sexual, and financial violation come along with emotional abuse at the end of the day because a child who experience all these forms of violation would have a room for depression, anxiety, lack of confidence, lack of trust set in based on the prior treatment.

United Nations Children's funds worked on the Child's Rights Act 2003 in making laws that will help eradicate domestic violence. They help in provision of freedom from discrimination and that the dignity of the child should be respected at all times. They have also mandated law that no child should be made to experience any form of violations; physical, mental or emotional injury, abuse or neglect, maltreatment, torture, inhuman or degrading punishment, attacks on his/her honour or reputation (United Nations Children's funds, 2012).

Grades of students who have been physically abused were compared by Ifeyinwa and Ncheta (2015), result shows evidence of adverse effect of physical abuse on academic achievement. Evans, Charak, Watkins and DiLillo (2018) reported in their study that physical abuse has impact on poor learning behaviors but has no effect on academic achievement outcomes. This is based on the facts that the abuse can truncate the methods of learning but it cannot affect his overall result. It is believed that people who have experienced sexual violation recover and adapt to their new reality and continue with life after they have experienced trauma of some nature (Evans, Charak, Watkins and DiLillo, 2018). Other studies have contradicted this statement saying children do not bounce back. They just move on by adjusting to the new reality, they conceal, they repress and sometimes they accept and move on, but they never heal from the traumatic event (Mwangi, Kellogg, and Brookmeyer, et al. 2015).

Based on the different opinion of scholars this research sought to examine the effect domestic violence has on student academic performance

Research questions

1. What is the effect of physical abuse on academic performance of undergraduate Students?
2. What is the effect of sexual abuse on academic performance of students?

Hypothesis

1. There is no significant relationship between physical abuse and academic performance of undergraduate students.
2. There is no significant relationship between sexual abuse and academic performance of undergraduate students of Babcock University.

Definition of concept

Domestic violence is explained as the infliction of physical, psychological/ emotional and sexual violence. That is any type of force against another person with the intention of imposing harm or exercising power and control over them. It could occur in families for instance parents to children, husband beating wife, teachers leaving scarce on students. (Marianne, Elizabeth and Anita, 2010).

Physical violation is an act of using physical force against another person in a way that ends up causing bodily harm to the person, or puts the person in a position of risk of being harmed. Physical abuse ranges from physical restraint to murder. Physical abuse includes: pushing, throwing, kicking, slapping, grabbing, hitting, punching, beating, tripping, battering, bruising, choking, shaking, pinching, biting, holding, restraining, confinement, breaking bones, assault with a weapon such as a knife or gun, burning and murder (Tina, Jaelline and Jeanne, 2016).

Sexual assault occurs in other forms of frightening and distressing sexual violence including; being forced to have oral/anal sex, penetration by objects, being forcibly touched in a sexual manner, sexual harassment. Rape or sexual assault for some people is a perpetual act while for some it is a onetime experience; it can happen by living with an abusive guardian or be something that is experienced at a point in life. An essential aspect of the ongoing sexual violence, for instance, being forced to watch or act pornography. Refugees and those seeking for asylum are opened to sexual violation based on the fact that people take advantage of them (Shirley and Cosgrove, 2009).

There are numerous factors that contribute to the development of academic performance and retention of students in the higher institutions. These factors contribute to the persons end result to perform well academically. Some of these factors are the home environment; we cannot trivialize the influence the home has on a child because that is the first place their learning starts from. The home has an enormous effect over a person's psychological, emotional, social and economic state. According to Ajila and Olutola (2007), the condition of the home affects an individual, since the parent are the immediate socializing agents in an individual's life.

THEORETICAL FRAMEWORK

Social learning theory

Social learning theory founded by Albert Bandura in 1962, believes that different people learn social behaviours by observing and imitating other people. The most essential way children learn is through imitation of models. The process can be seen in the development of language, aggression, and moral decision-making. Social learning theory supports that if an individual is aggressive towards a family member it is based on their past experiences of models who exemplified such behaviours for them to imitate. Operant conditioning is the strengthening of behaviours through positive and negative reinforcement, as well as the dominance of behaviours through punishment. Social learning theory explains the transmission of violation intergenerational. It is said that when children are growing up they

receive feedback from others regarding their actions and choice of behaviours, from which they begin to come up with their own stand points.

Social learning theory also states that individuals who experienced victimization tend to instigate it in the lives of other people when they get the chance. Researchers have found that young adults who observed and experienced abuse when they were children are more likely to be in abusive intimate relationship as either abuser or victim (Maren and Tracy, 2012). Social (or Observational) Learning Theory is of the opinion that individuals can learn new behaviours by observing others. Previous learning theories emphasized how individuals behave in response to environmental stimuli, such as physical rewards or punishment. In a different opinion, social learning highlights the reciprocal relationship between social characteristics of the environment, how they are perceived by individuals, and how inspired and able an individual is to reproduce behaviours they see occurring around them. According to Social Learning Theory, individuals learn by: paying attention to what other people do, Rehearsing (at first mentally) what might occur in their own lives if they shadowed the other peoples' behavior. Individuals both influence and are influenced by the world around them. (Health Communication Capacity Collaborative, 2014). According to a research explained by Felson and Lane (2009), it is said that children who have experienced sexual violation are more likely to commit the offense as adult than children who have not experienced such violation. A lot of people are said to be homosexual based on their experiences of abuse as children. Social theory learning also states that individuals who experience victimization tend to instigate it in the lives of other people when they get the chance. Social learning theory can also affect the extent to which a person performs academically. The environment in which we live in serves as model to which we use to form our personality. If an individual live in an environment where education is being trivialized, there are chances that a child growing up in that environment may not put so much value on education because it is not seen as a priority around. Social Learning Theory is learnt by paying attention to what other people do.

Methodology

The research design for this study was descriptive survey design. This research design was structured to investigate the effect of domestic violence on the academic performance of undergraduate students through the use of questionnaires and critical analysis. The collection and analysis of data was set to get an affirmative opinion about the effect of domestic violence on the academic performance of Babcock university student, Ilisan-Remo, Ogun state.

The population of the study consisted of the total number of Babcock undergraduate students. Using the Taro Yamane method for sampling size calculation formulated in 1967, a sample size of 383 was gotten from the population size for the study. A self-developed questionnaire was used for the study. The questionnaire was designed in such a way to cover all the set objective of the study. It was divided into three (3) sections "A" "B" and "C" respectively. Section A contained questions meant to seek bio-data information of the respondents e.g. Age, marital status, ethnicity, religion, level, sex etc. Section B contained forms of domestic violence been experienced and Section C was equipped with questions designed to amass the effect of domestic violence on the academic performance of students in the tertiary intuition.

Stratified random sampling technique was used on several faculties to engage the entire population of Babcock undergraduate students. The population was taken from randomly selected faculties where each sample was chosen randomly with equal opportunity in the probability of being selected. To ensure equal distribution, each faculty in Babcock

University got a sample of respondents. The researchers distributed and administer the questionnaire to respondents in different faculties and hall of residents. This helped the researcher to explain the purpose and significance of the study where necessary, to facilitate accurate response. Informed consent was obtained from the participants before administering the questionnaire.

Data Analysis

A correlation analysis was conducted between variables of interest to determine the significant relationship that existed, using the statistical package for social science (SPSS), and version 25.0. The essence of the correlation statistical test is to determine the strength of the relationship between the main variables.

PRESENTATION OF RESULT AND INTERPRETATION

Demographic characteristics of respondents

Gender	Frequency	Percentage
Male	303	79.1
Female	80	21.9
Total	383	100
Age	Frequency	Percentage
15-20years	283	73.9
21-25years	80	20.9
26-30years	20	5.2
31-35years	0	0
Total	383	100
Religion	Frequency	Percentage
Christian	328	85.6
Islam	47	12.3
Others	8	2.1
Total	383	100
Academic Level	Frequency	Percentage
100 Level	228	59.5
200 Level	31	8.1
300 Level	4	1.1
400 Level	68	17.8
500 Level	48	12.5
NA	4	1.0
Total	383	100

Ethnicity	Frequency	Percentage
Hausa	24	6.3
Igbo	112	29.2
Yoruba	180	47.0
Others	63	16.4
Total	383	100

The result of the analysis in the table above showed that, 79.1% of the respondents were male, 21.9% of the respondents were female. This implies that majority of the respondents were male.

The result of the analysis on the table above showed that, majority (73.9%) of the respondents were between the age of 15 years to 20years of age. This is followed by 20.9 percent of the respondents that were between the age of 21 years to 25 years of age while about 5.2 percent were in category 26-30yrs. No one is in the age range of 31-35yrs.

Based on the result presented above showed that, 85.6% of the respondent practice the Christian religion, 12.3% practice the Islamic religion, 2.1% practice other religion.

From the result of the analysis presented above showed that, 17.8% of the students are in 400level, 8.1% of the students are in 200level, 1.1% are in 300level. 59.5% of the students are in 100level while 12.5% of the students are in 500level and 1.0% of the students were unspecified. This implies that majority of the respondents are in 100level.

Based on the result presented above showed that 47.0% of the students are from the Yoruba tribe, 29.2% are from the Igbo tribe, 16.4% are from other ethnic group while 6.3% of the respondents are from the Hausa tribe.

Research Question 1: What is the effect of physical abuse on academic performance of undergraduate students?

Table 1: Frequency and Percentage of respondent showing the effect of Physical abuse

Physical abuse	SA	A	U	D	SD
	F(%)	F(%)	F(%)	F(%)	F(%)
Have you ever experienced physical abuse before?	28(7.3%)	70(18.3%)	44(11.5%)	79(20.6%)	158(41.7%)
Physical abuse affect your academic performance	31(8.1%)	75(19.6%)	40(10.4%)	72(18.8%)	157(41.0%)
Perpetrator abuse due to lack of tolerance and influence of alcohol or drug substances	23(6.0%)	24(6.3%)	72(18.8%)	75(19.6%)	185(48.3%)
You are still been beaten with cane despite the fact that you are in the university.	4(1.0%)	15(3.9%)	12(3.1%)	48(12.5%)	300(78.3%)

Source: field work, 2019

The data shown in table 1 revealed that 25.6 percent of the respondents have experience physical abuse while 62.3 percent have not experience it and 11.5% were undecided. Also, 25.7% were of the opinion that physical abuse affects academic performance, 58.8 percent supported the idea that physical abuse does not affect academic performance and 10.4percent were undecided.It was also revealed that perpetrator abused due to lack of tolerance and influence of alcohol or drug substances, 12.3percent supported this view, while 67.9% oppose to this view, while 18.8% were undecided. Lastly, 4.9% believe that they were still beaten as undergraduate students, while, 90.8% disagree with it, 3.1% were undecided.

Research Question 2: what is the effect of sexual abuse on academic performance of undergraduate students?

Table 2: Percentage distribution of the effect of sexual abuse on academic performance of undergraduate students.

SEXUAL ABUSE	SA F(%)	A F(%)	UD F(%)	D F(%)	SD F(%)
Sexual abuse is an event that occurs at a point in one's life.	20(5.2%)	70(18.3%)	85(22.2%)	62(16.2%)	139(36.3%)
Most of the people who participate in sexual abuse are usually members of the family.	16(4.2%)	31(8.1%)	44(11.5%)	118(30.8%)	167(43.6%)
Boys are not victims of sexual abuse.	12(3.1%)	34(8.9%)	68(17.8%)	74(19.3%)	188(49.1%)

Source: Field work, 2019

The data as shown in table 2 revealed the respondent opinion about the prevalence of sexual abuse at a point in one's life. 52.5% disagree, while 23.5% agreed and 22.2% were undecided. 12.3 percent of respondents were of the opinion that sexual abusers are usually members of the family, 74.4% disagree and 11.5% undecided. The table also revealed that 12% supports the notion that boys are not victims of sexual abuse, while 68.4% disagree with the notion and 17.8% were undecided.

Hypotheses Testing

Hypothesis One: There is no significant relationship between physical abuse and academic performance of undergraduate students

Table 3: Relationship between physical abuses and academic performance of undergraduate students

Variable	Mean	Std. Dev.	N	R	P	Remark
Physical Abuse	15.937	3.51180	383	.337**	.000	Sig.
Academic performance	17.0311	4.9237				

Sig.at .001

Table 3 above showed that there was a positive significant relationship between physical abuse and academic performance of undergraduate students of Babcock University, Ogun State. ($r = .337$, $N = 383$, $p < .05$). The result rejected the null hypothesis which means the null hypothesis was false. The alternate hypothesis was accepted which states that, there is a significant relationship between physical abuse and academic performance of undergraduate student of Babcock University, Ogun State.

The null hypothesis is rejected.

Hypothesis Two: There is no significant relationship between sexual abuses and academic performance of undergraduate students.

Table 4: Relationship between sexual abuses and academic performance of Babcock university undergraduate students

Variable	Mean	Std. Dev.	N	R	P	Remark
Sexual abuse	10.8263	3.13316	383	.551	.000	Sig.
Academic performance	50.6215	10.30276				

Table 4 above showed that there was no significant relationship between sexual abuses and academic performance of undergraduate student of Babcock University, in Ilisan-Remo Ogun state ($r = 0.551$, $N = 383$, $p < .05$). The result accepted the null hypothesis which means the null hypothesis was true which states that there was no significant relationship between sexual abuses and academic performance of undergraduate student of Babcock University, Ogun State. The null hypothesis was accepted.

Discussion of findings

According to this study, participants admitted that physical abuse affects the academic performance of students which is in congruence with Slade & Wissow (2007) study on the school performance among a random sample of reported maltreated children. They found out that physical maltreatment has more effect on absenteeism from school than it has on the grades of students. Majority of the participants of this research brought about the conclusion that physical violation affects student's academic performance such as concentration in class, solving homework, learning in school, and school absenteeism. When the GPA of physically violated participants and non-physically violated participants were compared the results shows chronic effect of physical abuse on academic achievement.

However, on the contrary, Evans, Charak, Watkins & DiLillo (2018) reported in their study that physical violation has only impact on learning behaviors but has no effect on academic achievement outcomes based on the facts that it can only truncate the methods of learning but it cannot affect the overall result of a student because when it is seen as a norm, it leads to adaptation of circumstance and all other activities are not affected. This is in agreement with the opinion of the participants of this study who disagree about physical violence affecting academic performance.

Some of the respondents admitted that sexual violation is an event that occurs at a point in people's life, which could lead to all sort of egregious results like psychological trauma, bad academic performance which is in congruence with Omundi (2013) findings that children who have experienced sexual molestations develop the psychological trauma associated with the assault and are in many cases unable to cope well with their educational progress because some of them suffer from the after effects of the traumatizing event. When they have male adult teacher they may feel uncomfortable based on the experience they had in the past and this will hinder them from understanding whatever the lecturer is teaching. A household data reported that 87% of respondents knew children who had dropped out of school while 13% reported that they do not know any child who have dropped from school due to

sexual abuse. These imply that children who have been affected by child sexual violation mostly dropout of school, sometimes due to unwanted pregnancy. Sexual molestation can also affect how well they perform in school when they are assigned to a task. Bezuidenhout (2008) said that people who have experienced sexual violation recover and adapt to their new reality and continue with life after they have experienced trauma of some nature.

Conclusion

Domestic violence is a serious determinant of a student academic achievement. Although not all the participants have experienced this kind of violence. From the study conducted it shows that students who have been physically abused admitted that it affects their overall academic result. All other forms of violence, emotional, sexual and financial were indirectly linked to academic performance because to perform well in school is tied to been in the right state of psychological wellbeing and if a student has gone through any of this violation the outcome would be affected.

Recommendations

Government and the traditional ruler need to come together and have an agreement on how they will change the perspective on child domestic violence and they should also see to socializing the younger generation so they would not go in that path.

The universities need to take a general survey of students who are experiencing violation in one way or the other and they need to use their student support facilities to help them ameliorate the issues and seek to understand how it is affecting their academic performance.

In some cases the abused becomes the abuser so it is imperative that the universities socializes their population to anathematize and condemn any form of physical and sexual violence through their teaching during lectures and in the different worship centers.

Government should put into consideration implementing the laws on the perpetrators of domestic violence, so they will understand that there are serious consequences for their actions.

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EFFECTS OF GUIDED-DISCOVERY ON ATTITUDE TOWARDS LEARNING ALGEBRA AMONG JSSII STUDENTS IN ZARIA METROPOLIS, KADUNA STATE. NIGERIA

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Abstract

This study investigated the effect of guided-discovery on attitude towards learning algebra among JSSII Students in Zaria metropolis, Kaduna State. A quasi-experiment with pretest-posttest control group design was adopted. The study used JSS II students in Zaria metropolis with the population of 4,540 students. In order to ensure that each school had an equal chance of being chosen, from the population of twenty-two (22) secondary schools, simple random sampling technique was employed where a total of 98 students were randomly selected as sample size. The research instruments used was Algebra Performance Test (APT) and Students Algebra Attitude Questionnaires (SAAQ). These instruments were validated and reliability coefficient estimated as $r=0.93$ and $r=0.86$ respectively. Two research questions and two null hypotheses were formulated and analyzed using Mann-Whitney u-test at $\alpha=0.05$ level of significance. Findings indicated that there was a statistical significant difference in the attitude of the students' when exposed to guided-discovery method but no significant difference between male and female JSSII students' attitudes towards algebra when exposed only to the guided-discovery method. Based on the findings, it is recommended that guided-discovery method should be adopted in teaching Junior Secondary School students because guided-discovery method is more effective in teaching algebra and improves student's attitudes in algebra. This implies that mathematics teachers should adopt the use of guided-discovery method in teaching algebraic concepts. The study concluded that, the guided-discovery method is a viable alternative to the traditional method particularly in teaching algebraic concepts among Junior Secondary School students

Key words: Algebra, Attitude, Guided-discovery, Learning and Performance.

Introduction

Mathematics is indispensable because it has substantial use in all human activities, including school subjects, such as technology, science, genetics to mention but a few, (Ezeugo, 2000).

According to Galadima (2002), the role of mathematics in commercial, scientific and technological development of the civilized nations, and the general acceptance that mathematical methods are central to the solution of all kinds of problems have rightly enhanced the importance of mathematics instruction in secondary schools. In the words of Obodo (2002), the study of mathematics is basic preparation for informed citizenry and a gateway into numerous career choices in life. It is the only language and culture common to all studies (Harbor-peters 2005).

Teaching methods are ways used by teachers to create learning environment and to specify the nature of the activity in which the teacher and the learner will be involved during instructional delivery process. It is primarily a description of learning objective-oriented activities and the flow of information between the teacher and the learner(s).

Guided discovery, through the assistance and directives experts, makes curriculum content more interesting, relevant and thought-provoking to students. It is an activity-oriented approach to learning, where learners are closely monitored by their teachers to find a solution to instructional problems through investigation. In the guided-discovery process, the students are provided with the specifics, the data, or facts but are allowed to make generalisation on their own. Guided-discovery provides specifics-data or facts but wants students to generalise. It is carefully planned, closely supervised, targeted on-going assessment and intervention by an instructional team of a school. It allows students to discover specific information by themselves before they make a generalisation. There is no prescribed target result which the students have to achieve; rather students are allowed to discover facts for themselves (Maikudi, 2015).

Teachers' attitude to teaching has been described as pathetic or pitiful, Bessong and Obo (2007), and this negative attitude, particularly of male teachers, has been found to lower the performance of female students. The attitude of students towards learning mathematics has also been found to have direct effect on their performance Grootenboer and Hemmings (2007). Students, who dislike mathematics, commit more and have always linked their problems to the methods of teaching.

Attitudes are formed as a result of some kind of learning experience which consequently will affect the outcomes in science teaching and learning (Omiko, 2015). Attitude has been defined by Yara in Cheung, (2016) as an individual way of thinking, acting, and behaving. Also, Osborne in Cheung, (2016) defined attitude as feelings, beliefs, and values an individual held about an object that may be the enterprise of science on society or scientists. This will have a serious implication for teaching and learning process in mathematics and science – this has the potential to either facilitate or inhibit learning Yara in Cheung, (2016). Many factors have been identified and regarded as being responsible for the dwindling trend in the performance of students in the solution process of algebra. These factors include school-teacher-related characteristics, teaching methods social incentives, and a host of others Obodo, (2002). This suggests that if the afore listed factors and others can be taken into consideration, particularly guided-discovery method of teaching algebra students will excel more in mathematics.

According to Adeyemi in Lambaya (2016), performance is the scholastic standing of a student at any given moment. It has to do with the successful accomplishment of goal(s). A negative attitude to learning and shortage of qualified teachers is considered to be part of the

factors causing poor performance in algebra. Shortage of qualified teachers often leads to overloading of the few available ones, thereby, rendering them worthless and ineffective while their students' performance grossly suffers.

The negative effect on students' performance is further increased with the few teachers being unqualified to teach the subject. Lack of professional training makes it difficult for teachers to comprehend their students' psychology and potentials which should guide them in choosing effective methods and teaching aids. The main purpose of teaching at any level is to bring out a significant change in the learner (Tebabal & Kahssay, 2017). Transferring knowledge requires teachers to use the appropriate method and pedagogy that best suits the learner and suit the objectives and desired outcomes. Most of the traditional methods were a teacher-centered with no activity for the learners making them passive and therefore obtaining knowledge from the teacher without building their engagement level with the subject matter, the approach is least practical, more theoretical, and memorizing (Tebabal & Kahssay, 2017). A large proportion of science teachers, mathematics inclusive, still resorts to the use of "talk-chalk" or traditional method rather than the activity-oriented strategies advocated for. One of these activity-based strategies includes the guided-discovery method. Therefore, this study investigated the effect of guided discovery on attitude in algebra among Junior Secondary schools in Zaria Metropolis, Kaduna State.

Statement of the Problem

Mathematics is a compulsory subject for all students at all levels of secondary school education. Moreover, a minimum of credit is required for admission into tertiary institutions in Nigeria. Algebra, an aspect of mathematics; is an integral part of mathematics examinations. There is high rate of poor achievement of students in mathematics in Junior Secondary School Certificate Examination (JSSCE) and Senior Secondary Certificate Examination (SSCE) over the years. This could be as a result of the teachers' use of ineffective methods and strategies in mathematics teaching which among other factors have contributed to the students' poor achievement in mathematics at the senior secondary school. The available literature on methods of teaching in science education suggests the need to employ new and innovative teaching strategies such as the guided-discovery method. There is a need to explore more into the best methods of teaching specific topics in mathematics in order to enhance students' achievement.

It is against this background that the researcher investigated the effect of guided discovery on attitude in algebra among junior secondary school students in Zaria metropolis, Kaduna State in search of a better way to making the teaching of Algebraic topics more meaningful, students centered and improve students' performance in mathematics generally.

Objectives of the Study

The objectives of this study were to:

1. assess the effects of guided discovery on attitude of students towards learning algebra.
2. examine the effects of guided-discovery method on attitude of male and female students towards learning algebra.

Research Questions

This study used the following questions which guided the conduct of the study:

1. What is the relationship between the attitude of students taught algebra using the guided-discovery method and those who were taught using the traditional method?

2. What is the attitude of male and female students towards learning algebra when exposed only to the guided-discovery method?

Null Hypotheses

The following hypotheses were formulated and tested at a 0.05% level of significance.

Ho1: There is no significant relationship between the attitudinal change of students taught algebra after exposure to guided discovery and those taught using traditional method.

Ho2: There is no significant relationship between the attitude of male and female students towards learning algebra when exposed to guided-discovery method.

REVIEW OF RELATED LITERATURE

The theoretical framework for this study is based on constructivism theory of learning. The theory explains how knowledge is constructed in the human being when information comes in contact with existing knowledge that had been developed by experience. This theory is attributed to Bruner (1967) who viewed knowledge to be internalized by the learner through the process of accommodation and assimilation.

As it is with other field of learning, guided-discovery relies on the general theory of learning for the development of its instructional environment. Since technology has recognized how we live, how we communicate, and how we teach, Fox (2003). Theoretically, this research work on the effect of guided-discovery method on attitude and remediation of errors in algebra concept among junior secondary school students in Zaria metropolis is based on the theory of guided-discovery in learning.

Attitude has been defined by Yara (2009) as an individual way of thinking, acting and behaving. Also Osborne, (2009) defined attitude as feelings, beliefs and values an individual holds about an object that may be the enterprise of science on society or scientists.

Attitudes are formed as a result of some kind of learning experience which consequently will affect the outcomes in science teaching and learning Mohammed, (2012).

Bolaji, (2005) in a study of the influence of student's attitude towards Mathematics scores, found that the teachers 'method of Mathematics teaching and personality greatly accounted for students' positive attitude towards Mathematics.

Okoro, (2011) studied the effect of interaction patterns on achievement and interest in Biology among secondary school students. Findings from this study indicated that male students' achievement and interest scores were significantly higher than that of their female counterpart exposed to three (3) interaction patterns (cooperative, competitive and individualistic patterns of learning). In contrary to the findings of Okoro (2011) and Obiekwe (2008), Maduabum, (1995) conducted a research on the effectiveness of expository and guided discovery on students' achievement in biology. Quasi-experimental design was used in carrying out the study which involved 82 first year senior secondary school students (42 males and 40 females). Analysis of the result showed that there was no significant difference in the achievement of male and female students exposed to the two groups of teaching methods. Several studies have been carried out on Guided-discovery method, attitude and errors remediation in Basic Sciences such as: Physics, Chemistry and Biology among other but little have been done in Algebra. The Success or otherwise of the teaching and learning encounter depends to a very large extent on the teacher and the method he employs in teaching.

In an investigation carried out by Allahoki (2012) on effectiveness of guided-discovery teaching method on academic achievement in ecological concepts among secondary school students in Sabon-Gari Educational Zone, Kaduna State, Nigeria, she sampled 100

students randomly and assigned to experimental and control group using quasi-experimental pre-test and post-test design for the study. At the end of treatment, data collected was analyzed using t-test at $P < 0.05$ significant level, the result obtained showed that there is no significant difference between the performance of boys and girls. Also it shows significant difference in student to discovery method of teaching and those exposed to lecture method. She recommends that conference, seminars and workshops should use appropriate experimental techniques in teaching. The difference between the study of Allahoki and the present study is that her study was conducted on ecological concepts while the present research is to be conducted on algebraic concepts. Also the concept of attitude would be considered in the present study. The similarities between this research and the present one are that effect of same teaching strategy are being investigated in the same environment.

METHODOLOGY

The design for the study was a quasi-experimental control group design with pre-test and post-test. The quasi-experimental design allows the researcher to deduce the cause-effect and relationship in a situation over which he has very little control. Students' Algebra Attitudinal Questionnaire (SAAQ) was developed and administered to 98 samples drawn from 4,540 populations of Junior Secondary School II students in Zaria metropolis. The instrument (SAAQ) was validated by three experts and the reliability coefficient was established as $r=0.86$ using test-retest method. The experimental group was taught using guided-discovery method of teaching while the control group was taught using the traditional method of teaching as the study lasted for six weeks. Data for the research questions were analyzed using descriptive statistics of means and standard deviation, while the null hypotheses were formulated and tested at 0.05 level of significance using the Mann-Witney test.

Results and Discussions

This chapter presents results of the data analysis and discusses the findings of the research. It was carried out under descriptive analysis testing of hypothesis and discussion of findings.

Research Question One: What is the relationship in the attitudinal change of students taught algebra using guided-discovery method and traditional method? Data on the effect of guided-discovery and traditional teaching method on attitude of students towards learning algebra among Junior Secondary School were collected. Mean rank and sum of ranks summarized in **Table 1**.

Table 1 Summary of Mean Rank and Sum of Ranks of Students' Attitudinal Level towards Algebra

Group	N	Mean	Standard Deviation	Mean Difference
Experimental	52	64.43	3350.50	37.89
Control	42	26.54	1114.50	

N=number of students

Table 1 Showed that the mean rank of experimental is 64.43 and the mean rank of control group were found to be 26.54. The sum of rank for the experimental group is 3350.50 while the sum of rank for the control group is 1114.50. It clearly shows that the two means are different. Therefore, the mean rank difference is 37.89.

Research Question Two: What is the attitudinal change of male and female students towards algebra when exposed to only guided-discovery method?

Data on the effect of guided-discovery method on attitudinal change of male and female students to algebra among Junior Secondary School were collected. Mean rank and Sum of rank was summarized in Table 2.

Table 2. Summary of Mean Rank and Sum of Ranks of Students' Attitudinal Level towards Algebra

Group	Gender	N	Mean Rank	Sum of Rank	Mean Rank Difference
Experimental	Male	38	41.42	1574.00	5.84
	Female	38	35.58	1352.00	

Table 2. Showed that the mean rank attitudinal level of male students towards algebra is 41.42 and the mean rank attitudinal level of female students towards algebra is 35.58. The sum of ranks of male and female attitudinal level was 1574.00 and 1352.00 respectively while the mean rank difference was 5.84 for students taught algebra using Guided-Discovery Method. It clearly shows that the two means are different.

Hypotheses Testing

The purpose of this section is to provide empirical evidence for concluding the null hypotheses raised during the study. The hypothesis formulated for establishing the statistical data was tested at 0.05 level of significance.

Hypothesis One: There is no significant relationship in the attitudinal change of students taught algebra using guided-discovery method and traditional method. To test this hypothesis, Mann-Whitney U-test was used as seen in Table 3.

Table 3: Summary of Mann-Whitney u-test of mean attitudinal level towards Algebra

Group	N	Mean Rank	Sum of Rank	Df	U-Value	P-Value	Decision
Experimental	52	64.43	3350.50	92	211.50	0.001	Significant
Control	42	26.54	1114.50				

Table 3. showed the mean rank of the two groups of students' attitudinal level toward algebra. The result shows that significant difference exists among the 2 groups of students in their attitude toward algebra. This is because the p-value value of 0.001 is less than the 0.05 α value of significance. The mean attitudinal ranking was 26.54 and 64.43 by students in TTM and GDM respectively. This shows that students in GDM have the highest means ranking attitude toward algebra than the student in TTM groups. Therefore, the null hypothesis which

states there is no significant difference in the attitude of students taught algebra using guided-discovery method and those taught using traditional method was rejected implying that guided-discovery method had a positive influence on the attitude of students in algebra class. Hypothesis, which states that: There is no significant difference in the mean of male and female students taught algebra using guided-discovery method, was therefore rejected. Hence, there exists a significant difference in the mean scores of male and female JSS2 students taught algebra using guided-discovery method.

Hypothesis Two: There is no significant relationship between the attitude of male and female students in algebra when exposed to guided-discovery method.

Mann-Whitney U-test was used to test the hypothesis as seen in Table 4.

Table 4: Summary of Mann-Whitney u-test of male and female attitudinal level towards learning Algebra

Group	Gender	N	Mean Rank	Sum of Ranks	U-value	P-Value	Decision
Experimental	Male	38	41.42	1574.00	611.000	.248	Non-Significant
	Female	38	35.58	1352.00			

Table 4: showed the attitudinal level of the two groups of students toward algebra when exposed to guided-discovery method. The male attitudinal ranking was: 41.42 and sum of ranks 1574.00, the female attitudinal ranking was: 35.58 and sum of ranks 1352.00. Also, the U-value was 611.00 and the P-value is $0.248 > 0.05$ level of significance. The result shows that significant difference does not exist among the 2 groups of students in their attitude toward algebra when exposed to guided-discovery method. Therefore, the null hypothesis which states that: there is no significant difference in the attitude of male and female JSS2 students towards the study of algebra when exposed to guided-discovery method was retained.

Discussion of Findings

The main objective of the study was to investigate on the effect of guided-discovery on attitude in algebra among junior secondary school students in Zaria metropolis, Kaduna State, Nigeria. Thus, the findings are discussed as follows:

Results obtained from the first study showed that students taught with guided-discovery method had higher level in algebra than their counterparts that were taught with traditional teaching method. The finding is in agreement with that of Ezeugo (2000) who found out that student-centered instructional approach enhances student's interest and improve attitude in science. Okoro (2011) found out that student's interaction pattern promotes student's interest in biology than the conventional instructional approach. This result confirmed the previous finding of the importance of a positive attitude towards a subject leading to high academic achievement has been emphasized by experts such as: Fox (2003); Bature and Bature (2005); Bolaji (2005); Allahoki (2012). Kadala (2014) argued that a positive attitude correlates positively with students' achievement.

The second finding of this study showed that the relationship in the attitudinal level of male and female students towards the study of algebra when exposed to guided-discovery method was quite little. The gender differences in student's interest could be as a result of the steps involved during the treatment process, given that male students had higher attitudinal

level than their female counterparts, it could be traced to the fact that female students flourish more in speech, verbal abilities and presentation. They might have found it difficult to do practical activities unlike their male counterparts, female have greater writing capabilities and can memorize words with greater proficiency, while concrete and visual teaching are enjoyed by boys who are effective with toys; such as movable wheels, clocks, motor toys etc. These may have increased the attitudinal level of boys in learning algebra using guided-discovery method than their female counterparts. The result of the study revealed that both male students and female students had higher attitudinal level in algebra. The finding is contrary to the finding of Obiekwe (2008) that male student had higher attitudinal level in Biology than their female counterparts. This result agreed with the previous finding of the Adeniyi (2000) who identified negative attitudes, lack of seriousness and very poor academic ability in mathematics as major contributing problems on the part of student gender notwithstanding.

Conclusion

The findings of this study led to the conclusions as explained below

Guided-discovery method significantly influences the attitudinal level of students towards algebra than the traditional teaching method.

Gender did not significantly influence the attitudinal level of students towards algebra when exposed to the Guided-discovery method.

Recommendations

In this study, some recommendations were made based on the findings and conclusions. The mode of instruction had effect on the attitudinal level of students taught algebra. Hence, teachers should adopt a guided-discovery method in teaching and learning mathematics in general and algebra in particular.

The curriculum planners should ensure that they incorporate the guided-discovery method in the mathematics curriculum, as it will help to promote students' attitudinal level and achievement in the subject.

Contributions to Knowledge

The study has contributions to knowledge as follows:

The study has brought with it Guided-discovery instructional strategies lesson plans; which were used in teaching algebra learning activities that were developed. This is capable of contributing in no small measure to knowledge in the area of teaching and learning.

Students and researchers will find this work useful for further researches.

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SELF-EFFICACY, ANTICIPATED STIGMATIZATION, DEPRESSION AND HEALTH LOCUS OF CONTROL AS DETERMINANTS OF HIV DISCLOSURE INTENTION: IMPLICATIONS FOR TREATMENT POLICY

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Abstract

Over time, HIV/AIDS remained the health problem that attracted the most research interest and fund investment worldwide, yet, HIV-associated problems (e.g. high infection rates, increase in mortality and medication non-adherence rate, etc.) were reported significant among People Living with HIV (PLHIV). Therefore, this study investigated the bio-psychosocial factors that predict disclosure intention and examined the efficacy of Psychological Inoculation (PI) treatment in enhancing disclosure outcomes among treatment-seeking people living with HIV in Ondo State, Nigeria. Non-experimental correlational design was adopted for the study. Three hundred and ninety (390) people seeking HIV treatment were purposively selected to respond to set of validated instruments assessing psychological characteristics; Self-efficacy ($\alpha = 0.79$); Anticipated stigmatization ($\alpha = 0.71$); Depression ($\alpha = 0.86$); Health locus of control ($\alpha = 0.87$); Self-disclosure intention ($\alpha = 0.92$); and Actual disclosure. Binomial logistic regression was used to test the formulated hypotheses. The study outcome revealed that Self-efficacy (OR = 0.53), anticipated stigmatization (OR = -0.52), depression (OR = 0.93) and health locus of control (OR = -0.51) independently and jointly predicted disclosure intention significantly ($R^2 = 0.41$). Based on the findings, it was concluded that psychological variables have a significant influence on disclosure intention among PLHIV. There is a need for the government and other relevant stakeholders to review and integrate the service of clinical psychologists who are trained to incorporate the outcomes into modules potent enough to address major cognitive barriers to disclosure.

1.1 Introduction

The prevalence of non-disclosure among individuals diagnosed with HIV has continually been a primary global concern, especially in developing countries, and has been widely linked to most persistent problems thwarting the effort of authorities saddled with responsibilities of curbing the menace of Human-Immunodeficiency-Virus and Acquired-Immune-Deficiency-Syndrome (HIV/AIDS) in Nigeria (Olaseni, 2020; Benayew et. al., 2021). The unabated issues have been a primary global health concern with lots of efforts in research and intervention programmes committed to it (Olaseni et al., 2020). The virus remained one of the most complex and complicated health problems confronting the universe today.

With regards to HIV/AIDS prevalence in Sub-Saharan Africa, 59% of the incident of newly infected persons were residents of Africa, while others were from other continents. In other words, the African continent is the most affected by the burden of HIV/AIDS in the world, such that in 2018, over a million new cases were recorded in the Africa continent. Which was considered very high compared to the reported cases in other continents. Recent statistics revealed the prevalence of 25.8 million people living with HIV/AIDS were Africans and the prevalence of 730,000 newly infected cases were reported in 2019 (UNAIDS, 2020). In the most famous black nation, i.e., Nigeria, an HIV prevalence of 1.4% was reported, indicating over 1.9million Nigerians are functioning with HIV/AIDS(UNAIDS, 2020). The prevalence of HIV/AIDS is alarming, especially in Nigeria because many people living with HIV in Nigeria are unaware of their status, and the majority who are aware fail to disclose their positive status to the appropriate audience (Olaseni, 2020).

The awareness level in Nigeria was reported as high as 93.8%, yet the disclosure or disclosure intention rate remains so low in the country (Nigeria), far below the 79% recommended benchmark for developing countries (Nigeria inclusive) by the World Health Organization (WHO, 2004). The prevalence of non-disclosure in the study conducted by Olaseni et al. (2020) reported a 64.6% non-disclosure prevalence rate among people living with HIV/AIDS in Ondo State. It's important to note that self-disclosure has been implicated to have played a significant part in the treatment and management of HIV and AIDS (Salami et al., 2006).

There is a paucity of studies that examine the psychological predispositions and protective factors towards intention to disclose HIV-positive status. For the limited studies that have attempted to examine the relationship between psychological factors and disclosure, there have been inconsistencies in the findings as regards the relationship between psychological factors and disclosure outcomes among PLHIV. For instance, the study of Fekete et al. (2009) and Okello et al.(2015) had incoherent conclusions as regards depression predicting disclosure of HIV positive status. The inconsistency in the outcomes validates the necessity for the study of this nature to hold ground as regards which psychological factors predict disclosure outcomes among PLHIV. The following psychological variables i.e. self-efficacy, anticipated stigmatization, depression are suspected to have a strong influence on disclosure tendencies.

The study of Mitzel, Vanable, and Carey (2019)reported that stigmatization influences disclosure to HIV/AIDS positive status. Stigmatization is not an Africa problem; anticipated stigmatization is a challenge peculiar to the whole world (Nabunya et al., 2020). Stigmatization in numerous reviewed studies was evaluated as a social factor, but the current study is interested in the cognitive measures of stigmatization other than the social. Anticipated stigmatization has not been the only psychological construct liable to influence disclosure intention, but the self-efficacy of PLWH has also been implicated in affecting the disclosure intention.

Self-efficacy is best described as an individual's belief in his or her ability to execute a particular situation, task, or activity. The belief(s) towards self is/are majorly a determinant of how individuals think, i.e., thought patterns, and feel, i.e., emotional dispositions. The study of Mi, Li, Zhou, et al. (2020) reported the mechanism between the association between self-efficacy and disclosure of positive status. Some primary psychological constructs, e.g., depression may also have noteworthy implications in influencing disclosure intention. Depression has been one of the most critical health problems though with not much attention in sub-Saharan Africa. Depression is mostly referred to as clinical depression or major

depression. It is majorly characterized by feeling blues, loss of interest in pleasurable activities, poor concentration, insomnia or hypersomnia, and mood changes, increase or decrease in appetite, low energy. Clinical diagnosis, however, depends mainly on the numbers of symptoms being presented consistently for a duration not less than two weeks period and should significantly cause impairment in day-to-day activities (APA, 2013). The diagnosis of HIV/AIDS to victims could result in a life-changing event causing more psychological stressors like depression among others. Studies have revealed that the coexistence of depression with HIV disease often hinders victims' quest for health-seeking intention or HIV disclosure intention (Rael et al., 2021).

The study of Marton, Pizzoli, Vergani, Mazzocco, Monzani, Bailo, and Pravettoni (2021) established that patients' health locus of control has potential implications in the medical decision-making process. Health Locus of Control (HLC) is the measurement of one's belief(s) that her/his health is determined or not determined by one's own behavior. Health Locus of control has been implicated in the impacts on self-disclosure among PLWH.

It is noteworthy to state that numerous attempts have been formulated to address the menace of non-disclosure among PLWHA, which were considered insignificantly active (Salami et al., 2011). Among the diverse solution approach is the policy integrated into the treatment process called, Treatment Support Specialist (TSS). Where recently diagnosed HIV patients are required to provide a family member to serve as a quasi-support in the treatment plan. The effort was thwarted because, patients opt to disclose to people (such as mother, father, and siblings) who are most likely to share sentiments with them rather than those who are supposed to know and show care due to varieties of psychosocial factors (Olaseni, 2020). Another technique was the victim's advocacy program, where PLWHA under one umbrella of association is working hard to address the challenge of stigmatization and discrimination and counseling.

The aforementioned background leads to the general purpose of the study, which is to investigate the psychological predispositions (self-efficacy, anticipated stigmatization, depression, and health locus of control) of HIV disclosure intention among treatment-seeking people living with HIV/AIDS. The following is the specific research objectives of the study, which is to;

1. explore that self-efficacy predict the outcome of disclosure intention significantly among recently diagnosed PLHIV
2. examine that anticipated stigmatization predict the outcome of disclosure intention significantly among recently diagnosed PLHIV
3. verify that depression predicts the outcome of disclosure intention significantly among recently diagnosed PLHIV
4. evaluate that health locus of control predict the outcome of disclosure intention significantly among recently diagnosed PLHIV

2.0 Materials and Methods

2.1 Study Area/Setting

The study was conducted in Ondo State University Teaching Hospital (OSUTH, formerly State Specialist Hospital). The sampled population was reached and engaged in the research in the Heart to Heart (H2H) unit of the Hematology Department. OSUTH is a government-owned health facility in Akure south local government area of Ondo state. The health institution provides HIV/AIDS care majorly to people diagnosed with HIV/AIDS in the state. This setting was considered appropriate for this study because it is the largest and government accredited facility for the treatment and management of HIV/AIDS in the state.

2.2 Design

The study adopted a non-experimental correlation design. The design enabled the researcher to examine how identified psychological predispositions (self-efficacy, anticipated stigmatization, depression, and health locus of control) correlate HIV disclosure-intention among recently diagnosed people living with HIV (PLHIV).

2.3 Study Population/Sampling Techniques

The population for this phase of the study involves people living with HIV receiving Anti-Retroviral Therapy (ART) in the Heart to Heart (H2H) unit of the Hematology Department of the Ondo State University Teaching Hospital (OSUTH). The target populations were the registered patients attending the clinic, who met the inclusion criteria at the time of data collection. Participants were purposively selected to participate in the study based on the recorded CD4 counts and asymptomatic evaluation of the therapists. The adopted purposive sampling technique made it easy to engaged people with inclusion peculiarities and excluded those with exclusion peculiarities based on registered details. The data was gathered from three hundred and ninety (n=390) PLWHA.

2.4 Inclusion-Exclusion Criteria

The study entails some salient criteria that required the exclusion and inclusion of essential characteristics that are necessary to be considered in the study. The inclusion criteria include individuals receiving HIV treatment and management in the state study facility; participants who were adults (not less than 18 years); consented to participate in the study; ability to comprehend and communicate in Basic English language; asymptomatic and participants free from any psychological disorders.

2.5 Research Instruments

Questionnaire booklets are made up of widely used and psychometrically sound instruments for the data collection in the study. The questionnaire was being made up of two sections, Section A and B; Section A: Socio-DemographicsSection measured respondents' data such as Research Identification Number (RIN), age, gender, marital status, highest educational attainment, occupation, and religion, CD4 counts among others and section B measures the General Self-Efficacy Scale (GSES) is a 10-item, developed by Schwarzer& Jerusalem (Schwarzer& Jerusalem, 1995) to measure respondent's belief in his/her ability in handling or performing a specific task in specific situation confidently. The scale reported internal consistency of 0.79.

Section C is the Berger HIV anticipated stigmatization scale of a 40-item instrument developed by Berger [17] set to measure how often one experiences stigmatization because of his/her HIV/AIDS status. Each question with a four-point Likert scale response option was scored from 4 (Strongly agree) to 1 (Strongly disagree) enabling the possible scores of 160 to 40. The scale in the study yielded a general Cronbach alpha of .71. **Section D** is the Personal Health Questionnaire Depression Scale (PHQ-9) of a 9-item developed by Kroenke, Spitzer, & Williams (2001) to measure the presence of depressive symptoms over the past two weeks. The current study reported a Cronbach alpha reliability value of 0.941. **Section E** is the Internal Health Locus of control (I-MHLC) of an 18-item scale developed by Wallston, Wallston, Kaplan, and Maides (1979)to assess one's beliefs that his/her health is or is not determined by his/her behavior. In the current study, Cronbach's alpha reliability value of 0.847 was reported.

Section F: Self-Disclosure Intention was measured using screening instrument for HIV/AIDS

Self-disclosure Intention Index (HIV-SDI-Index) developed by Olley and Olaseni (2016) to measure the extent of respondents' intention to disclose their status to people around. Attitude (Personal Beliefs about disclosure) as measured by Item 1 – 9, Normative (Subjective norm) as measured by item 13 - 19, Perceived Behavioural Control as measured by Item 20–25, and disclosure motivation as measured by Item 10 – 12. The HIV-SDI-Index has a significant Cronbach alpha of 0.92, indicating an acceptable level of reliability. The validity of HIV-SDI-Index was established through the face and construct (discriminant and convergent) validity. Item 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 15, 16, 17, 18, 23, 24, and 25 are to be directly scored, item 14, 19, 20, 21, and 22 are to be reversely scored. Scores above the mean indicate high disclosure intention of respondents' HIV serostatus, while scores below the mean indicate low disclosure intentions.

2.6 Procedures

Ethical approval for the study was obtained from the Ethical Committees of the state Ministry of Health through the ethical review committees of the facility. The approval was needed to ascertain functional ethical considerations of the study. The informed consent was also reviewed noting the study impending risk and benefit among recently diagnosed treatment-seeking HIV/AIDs patients in the treatment center. Sequel to the approval, individuals who met with the preliminary eligibility (inclusion criteria) were contacted, informed about the purpose and objectives of the study, and were encouraged to read through and complete the informed consent form carefully. The procedure for obtaining informed consent was also included in the proposal submitted to the ethical committees of the Ministry of Health, Akure, Ondo State. Respondents who consented to participate were guided to complete a structured questionnaire.

2.7 Data Analysis

The collected data was analyzed using the SPSS package (version 20). The analyzed data respond to the six research questions stated in the early paragraph. Binomial Logistic Regression analysis was used to provide answers to research questions while findings were only accepted at the confidence level of 0.001, 0.01, and 0.05 only.

2.8. Ethical Considerations

Ethical approval was obtained from the Ethical Review and Research Ethics Committee of the State Ministry of Health (SHREC: AD.4693 Vol.II/5) and the Department of Clinical and Health Psychology of the Heart to Heart unit of the facility in Nigeria. Informal consents were sought from the study participants.

3.0 Results

This session presents the results and interpretation of data collected on Psychological predispositions to HIV disclosure intention among three hundred and ninety (390) recently diagnosed among people living with HIV in Ondo State, Nigeria. The collected data was analyzed using the SPSS package (version 20).

It was hypothesised that self-efficacy, anticipated stigmatization, depression, and health locus of control would individually predict the outcome of disclosure intention significantly among recently diagnosed PLHIV was tested using binomial regression analyses below.

Results from table 1 revealed that self-efficacy, depression, anticipated stigmatization, and health locus of control significantly and jointly determined high disclosure intention among treatment-seeking PLHIV ($\chi^2 = 128.54$, $df = 4$, $p < 0.001$). The phi coefficient analysis of Negalkerke R square revealed that 41% of the variance observed in the outcome of disclosure intention among people living with HIV was jointly accounted for by self-efficacy, depression, anticipated stigmatization, and health locus of control.

Table 1 Showing Summary Table of Binomial Logistic regression that examined predictors of High Disclosure Intention by Psychological Factors

DV	Factors	B	S.E.	Wald	df	Sig	Exp(B)	95% C.I.	R ²	χ^2
High Disclosure Intention	Intercept	13.46	1.68	64.40	1	.000				
	Self-Efficacy	02.02	0.35	32.46	1	.000	00.53	03.76 - 15.07		
	Anticipated Stigmatization	-00.65	0.39	22.84	1	.009	00.52	00.24 - 01.11	41	128.54***
	Depression (1)	04.21	0.57	54.95	1	.000	00.93	22.05 -203.8		
	Health Locus of Control	-2.74	0.52	27.86	1	.000	00.51	05.6 - 42.92		

The reference category is Low Disclosure Intention. SE=Standard error; CI=Confidence interval

Result 1

Binomial results as reflected (in table 1) indicated that high disclosure intention among recently diagnosed PLHIV was independently and significantly determined by self-efficacy ($\text{Exp}(B) = 0.53$, $p < 0.001$; $95\%CI = 3.76-15.07$). This result implies that a unit increase in respondents' level of self-efficacy, significantly increased the chances of PLHIV intending to disclose their HIV-positive status by 53%. In other words, the higher the respondents' level of self-efficacy, the higher the tendency of intending to disclose HIV-positive serostatus by 53%.

Result 2

It was further presented that anticipated stigmatization significantly determined the outcome of HIV disclosure intention of people living with HIV ($\text{Exp}(B) = -0.52$, $p < 0.01$; $95\%CI = 0.25-1.11$). This result implies that a unit increase in respondents' level of anticipated stigmatization significantly decreased the chances of PLWH intending to disclose their HIV-positive status by 52%. In other words, the higher the respondents' level of anticipated stigmatization, the lower the tendency of intending to disclose HIV-positive serostatus by 52%.

Result 3

Furthermore, it was presented that high disclosure intention among treatment-seeking PLHIV was significantly determined by levels of respondents' depressive symptoms ($\text{Exp}(B) = 00.93$, $p < 0.001$; $95\%CI = 22.05-203.80$). This result implies that being respondents with severe depression significantly increased the chances of PLWH intending to disclose their HIV-positive status by 93% than being with other levels of depression. In other words, the severe the depressive symptoms, the higher the tendency of intending to disclose HIV-positive serostatus by 93%.

Result 4

It was further reported that high disclosure intention among treatment-seeking PLHIV was significantly determined by health locus of control ($\text{Exp}(B) = -0.51$, $p < 0.001$; $95\%CI = 05.60-42-92$). The result further implies that a unit increase in respondents' level of health

internal locus of control scale, significantly decreased the likelihood of PLWH intending to disclose their HIV-positive status by 51%. In other words, the intense, they believe that one is responsible for his/her HIV contraction, the lower the tendency of intending to disclose the HIV positive serostatus by 51%. The outcome presented (in table 1) was in support of the stated hypothesis.

4.0 Discussion

The study established that self-efficacy independently and significantly assessed high disclosure intention among treatment-seeking PLHIV. This result implies that a unit increase in respondents' level of self-efficacy, significantly increased the chances of PLHIV intending to disclose their HIV-positive status. The outcome of the hypothesis establishing the relationship between self-efficacy and disclosure intention was in support with the study of Mi et al.[11]. Similarly, another reviewed study conducted by Brown et al. (2015), reported that self-efficacy was significantly related to disclosure.

It was further presented that anticipated stigmatization significantly determined the outcome of HIV disclosure intention of people living with HIV. In a similar outcome, the study by Mitzel et al. (2019) reported that stigmatization influences disclosure to HIV/AIDS positive status. This fear of being stigmatized may lead to social withdrawal and isolation of HIV-infected persons.[22] Then, the incident of stigmatization and its cognition of anticipating stigmatization is a global challenge that's not limited to Africa but the entire continent.

The study results showed that high disclosure intention was significantly determined by levels of respondents' depressive symptoms independently. In other words, the severe the level of depression, the higher the tendency of intending to disclose HIV positive. The outcome here was similar to the survey conducted by Okello et al. (2015) among people living with HIV who revealed that respondents who preferred not to disclose their HIV status had higher scores in internalized HIV stigma and depression rate, therefore more likely, clinically depressed are more likely not to disclose. Valente (2003) posited that the coexistence of depressive symptoms in people living with HIV (PLHIV) often time leads to interference with health-seeking intentions and behavior or disclosure.

It was further reported that health locus of control significantly determined high disclosure intention among treatment-seeking PLHIV. In other words, the intense, the beliefs that one is responsible for his/her HIV contraction, the lower the tendency of intending to disclose HIV-positive serostatus. Examining the previous studies that investigated the impact of health locus of control or locus of control on disclosure among people living with HIV/AIDS. The survey conducted by Marton et al (2021) established that patients' health locus of control has potential implications in the medical decision-making process.

5.0 Conclusion

The study found that high disclosure intention among recently diagnosed PLHIV was significantly determined by self-efficacy. This result implies that a unit increase in respondents' level of self-efficacy, significantly increased the chances of disclosure. It was further concluded that anticipated stigmatization significantly determined the outcome of HIV disclosure intention, which implies that a unit increase in respondents' level of anticipated stigmatization significantly decreased the chances of disclosure intention. Furthermore, it was concluded that high disclosure intention was significantly determined by levels of respondents' depressive symptoms, which implies that being respondents with severe depression significantly increased the chances of disclosure intention. Finally, it was concluded that high

disclosure intention was significantly determined by health locus of control, which implies that a unit increase in respondents' level of health internal locus of control scale, significantly decreased the likelihood of disclosure intention.

Study Limitations

The results of the study should be interpreted with caution due to a handful of limitations. The findings of the study are limited to HIV/AIDS patients who are asymptomatic and with not less than 100 CD4 counts during the data collection in a basic treatment center in Nigeria. Further, data collection is limited to just the southwestern part of the six geopolitical zones in Nigeria; therefore, findings cannot be generalized.

Statement of Conflict of Interest

The authors whose names are listed as contributors certify that they have no affiliations with or involvement in any organization or entity with any financial interest, or non-financial interest (such as personal or professional relationships, affiliations, knowledge, or beliefs) in the subject matter or materials discussed in this manuscript that could conflict interest of integrity.

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PRISON SUBCULTURE AND REHABILITATION PROSPECTS OF INMATES IN OKE-KURA PRISON, ILORIN, KWARA STATE, NIGERIA

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Abstract

Over the years there has been increase in the use of prison to combat crime; yet, crime commission and recidivism keep rising. It is against this background that this paper empirically examines the influence of prison subculture on rehabilitation prospects of inmates with reference to Oke-Kura prison, Ilorin, Kwara State. The objectives of the study are to examine the influence of prison subculture on the activities of inmates towards rehabilitation programmes and the impact of prison philosophy adopted on the rehabilitation prospects of inmates at Oke-kura prison Ilorin. The study adopted a descriptive survey design with the use of structured questionnaire to elicit information from the respondents (Staff and inmates).

Stratified, simple random sampling and Taro Yamani techniques were used to select 240 respondents. Data for this study were analyzed using descriptive statistics; regression and correlation analysis were used to test the hypotheses formulated for the study through Statistical Package for Social Sciences (SPSS) with level of significance at 0.05. The study revealed that there is a significant relationship between prison subculture and inmates' desire to participate in rehabilitation programmes. The study recommended that government should build large workshop, equipped with ultra modern vocational training facilities to complement the efforts of the inmates towards been law abiding citizens after their release and to set up a commission that will empower inmates who have acquired skills after their jail term financially.

Keywords: Prison, subculture, rehabilitation, prospect, inmates.

Background of Study

As society progresses through civilization; the population grows at geometric progression while resources at arithmetic progression, the need for governance arises due to breakdown of law and order so as to meet up with the basic necessities of life by individuals in the society. Igbo (2003) asserted that no society trusts its members to willingly behave well or conform to general normative expectations. There are always personality and other social and environmental factors that induce members of the society to break social laws. Hence, the paramount need to set up social control structures and mechanisms; for the purpose of prevention and control of anti-social behaviour in society. Thus, crime according to Agbakwuru & Ibe-Godfrey (2016) is one of the earliest problems with humanity and can only end with the end of all of human race on earth.

The Nigerian criminal justice system stands on three legs: the police, the courts and the prisons. The effectiveness of the criminal justice system is measured by its ability to meet the goals of deterrence, incapacitation, retribution, rehabilitation and reintegration. The realizations of such goals depend on the level of coordination among the various agencies of law enforcement. At the early stage of crime, if the police effect an arrest, the arrestee becomes a "suspect". If eventually the "suspect" is arraigned in courts, his or her title changes to "accused". The "accused" remains innocent until the court proves otherwise. If the accused is not discharged and acquitted after trial and is sentenced, the title changes to a "convict". The sentence may involve fines, probation (supervised release) or incarceration (confinement). At this level, the prison takes him or her in as an "inmate (Moses, 2011)". Hence, crimes or offences according to Siegel cited in Agbakwuru & Ibe-Godfrey (2016) are the key variables that lead one to imprisonment.

According to Harney (2001) as cited in Marisa (2008) the human experience of incarceration is intentionally hidden from society. Men and women are placed behind bars as a punishment for breaking the law and are removed from society for a varying period of time. We do not see them and they do not see us. This segregation relegates prisoners to a lower social status. They have lost the right to live freely. Under continuous supervision by authority figures, incarceration has tremendous implications for prisoners on how they interact with those authority figures and with one another.

Prison according to McCorkle and Korn (1954) as cited in Maiyaki (2015) is a physical structure in a geographical location where a number of people living under a highly specialized conditions adjust to the alternatives presented to them by the unique kind of social environment. Similarly, Adeola (1994) cited in Eze and Okafor (2007) opined that the physical

appearance of prison of tall wall supplanted with barbwires, an iron gates, antiquated buildings separates prisons from its larger community. Hence, the prison as one of society's institution and organization contains a group of people and a chain of incidents happen inside it (Mohseni, 2011).

The prison community with its distinctive culture and way of life epitomizes a complete design capable of changing the attitudes of individuals for good or bad depending on the personal experience and the social network of action. The ways of life in prison provide the means and ways of adjustment process of inmates (Obioha, 2011). In prison according to Ashley (2015) inmates sleep, eat, work and relax together; hence, residents form their own subculture known as prison subculture. Ajayi (2012) remarked that although, prisoners must abide by institutional rules, they also establish their own rules for themselves. Thus, a culture within culture exists. This subculture has its own status structure and hierarchy of authority. In many prisons, inmates fear the informal prison subculture and its reprisal for rule violations more than formal administrative rules and punishments. He further asserts that if the subculture rejects the goals of rehabilitation, inmates are less likely to accept these goals. It is against this background that the study examines the influence of prison sub-culture on rehabilitation prospects of inmates at Oke-kura prison in Ilorin, Kwara state. The research intends to answer the following questions:

- i. What is the effect of prison philosophy on the rehabilitation prospect of inmates?
- ii. What is the link between prison subculture and inmates' prospect of rehabilitation?
- iii. What is the influence of prison subculture on the activities of inmates towards rehabilitation programmes?

AIM AND OBJECTIVES OF STUDY

The sole aim of this study is to examine the influence of prison or inmate subculture on life within the prison. To this end, the specific objectives of this study are:

- i. examine the impact of prison philosophy adopted on rehabilitation prospect of inmates at Oke-Kura Prison Ilorin, Kwara State ;
- ii. examine the relationship between prison subculture and rehabilitation prospects of inmates in Oke-kura prison Ilorin, Kwara State; and
- iii. examine the influence of prison subculture on the activities of inmates towards rehabilitation programmes.

BRIEF LITERATURE REVIEW

According to Alexander (1777) cited in Hassan (2011) "We are all in prison but it is a matter of degree". In the same vein, Virginia Woolf asserts that "The eyes of others our prison; their thoughts our cages". A prison is a place/space used to confine criminal or people convicted or awaiting trial. It includes the land, the house and every other structure located within the institution used for the purpose of detention. This led to the establishment of the first prison administration modelled on British tradition, and staffed by officers trained in the same tradition when the then Governor, H.S. Freeman, in 1862, was commissioned, inter-alia, to appoint judges and other officers. Hence, the Broad Street Prison was built in Lagos in 1872, but the prison ordinance providing for the establishment of prison was passed along with the Supreme Court ordinance in 1876. Therefore, the prisons administration in Nigerian started in 1876, when the prison ordinance came into force (Onyekachi, 2016).

The term socio-cultural environment is coined from the marginalization of two words 'society' and 'culture' which simply refer to the interplay of both words as it relates to day-to-

day activities of individuals in any institution. Webber (1922) as cited in Ayodele & Aderinto (2016) asserted that social acting is the action that is related to others' behaviour. He further added that "man is an animal suspended in webs of significance he himself as spun. Similarly, Dewey and Bentley (1949) cited in Rummel (1979) postulated that a behavior is always to be taken transitionally: i.e., never as of the organism alone, any more than of the environment alone, but always as of the organic environmental situation, with organisms and environmental objects taken as equally its aspect. Parsons (1964) as cited in Kimeu (2012) said that physical environment are objects that do not interact with or respond to personal inferences, but act as the means and conditions for a particular action while cultural environment involves symbolic elements of cultural tradition ideas, beliefs and values that influence the action. Through social interaction various signs and symbols acquire common meaning and become part of the action system of the relevant actors. However, Parsons point out that the action process and the subsequent influence by the cultural objects continued through a stabilized process of interaction based on a normative pattern structure which continues in a stable state unless it is disturbed. There will always be tendencies to deviance and conversely these tendencies will tend to be counteracted by re-equilibrating processes. Each individual has expectations of the other's action and reaction to his own behaviour and that these expectations would be derived from accepted norms and values of the society they inhabit. As behaviours are repeated in more interactions and these expectations are entrenched or institutionalized a role is created.

Macionis (2000) cited in Ayodele & Aderinto (2016) sees culture as involving all that entirely surround a person: beliefs, rules for behavior, ideas of right and wrong and material objects; he views culture as the social heritage of a people, those learned patterns for thinking, feeling and acting that are transmitted from one generation to the next, including the quintessence of those patterns in physical objects. Similarly, Tew and Vince (2015) argued that culture is made up of shared values, attitudes, goals, practices, stories, symbols, thoughts and behaviours of a group. They also added that culture is developed through our interaction with each other or one another and the environment and encompassing ways that we adapt, survive and grow together. More so, Erturk (2007) also cited in Ayodele et al (2016) conceives culture as the 'set of shared spiritual, material, intellectual and emotional features of human experience that is created and constructed within social praxis.' Hence, prison/inmate culture is defined as the collective shared values and norms of any inmates in any given prison. Thus, it is imperative to examine how the prison subcultures influence the daily activities of inmates as well as their desire to participate in rehabilitation programmes in prison.

According to Noguera (1998) cited in Tew and Vince (2015) there are two different views in literature about how the culture of prison develops. One view is that it is as a result of the criminal culture that individuals bring into the prison with them from outside. Prisons admit people with violent histories, troubled backgrounds and complex needs. The other view is that the culture develops as a response to the experience of imprisonment, powerlessness, deprivation, fear of violence lead to a need to establish status and increased self-esteem control.

FORMAL ORGANIZATION OF THE PRISON

The prison is a formal organization which involves the interaction of people from different technical and professional skills operating to obtain the organizational goals. As a formal organization in its structure and operation, while its goals of reformation, rehabilitation, reformation and deterrence are clearly spelt out in its blue print (Mathias and Rashidi, 2014). In a typical prison for adult male offenders, the formal organization includes the warden at the top of the hierarchy, a deputy warden in charge of custody, a deputy warden responsible for the

rehabilitative program, the prison guards, the superintendent of prison industries, superintendent of prison farms, superintendent of prison camps, director of classification, clinical psychologists, prison physicians, superintendent of education, the chaplain, recreational director, institutional parole officer and perhaps other specialized personnel. These functionaries which head up the formal personnel groups give leadership and direction to prison program and are responsible for executing the work and rehabilitative programs of the prison.

INFORMAL ORGANIZATION OF THE PRISON

A review through copious of literatures reveal that a very large proportion of prison inmates are organized into small informal, natural or primary groups in the words of Cooley; based upon common interests or natural function of some kind. Donald Clemmer in his study titled "Leadership Phenomenon in a Prison Community" published in 1938 found that informal prison groups were based upon such factors as "mutual home background, association in crime, expressed or unexpressed homo-sexual attraction, mutual toleration by forced propinquity and the wish of a submissive personality to share in the prestige of a notorious and dominant criminal and the men who plot and plan for future crime". However, on the basis of investigations in a selected number of men's prisons, it is possible to differentiate a number of important informal groups.

Thus, prison culture consists of habit systems, behaviour patterns, prison customs and folkways, the prisoners' code and prisoners' attitude and opinion toward the prison system, prison personnel and the major social institution in free society. Specifically, the prison culture may also include the prison folklore and mythology built around such historic events as outstanding prison riots, daring prison breaks, protracted sit-down strikes, dramatic deed of perseverance, fortitude and valour by prison inmates and previous criminal exploits of some of the nation's dangerous criminals. Merton (1949) cited in Obioha (2011) in his contribution to structural-functionalist theory of social system identified and distinguished the manifest (intended) and latent (unintended) functions of institutions and cultural traits. He argued that prisonization, social control, regimented culture and seclusion are designed to produce positive results in the life of the individual prisoners upon release. Thus, the prison is perceived from Merton's social structure perspective as capable of producing both well-adjusted and mal-adjusted individuals in the society (Obioha, 2011).

The prisoners' code, inmate code or inmate subculture as aforementioned constitute a fundamental part of prison culture. The prisoners code describes the customs, beliefs, attitudes, values and lifestyles of the prison inmates within a particular prison (Ashley, 2015). This code according to Caldwell (1959) determines the type and extent of legitimate interaction between guards and inmates. The code prohibits fraternization with guards or other prison personnel. In fact, inmates are discouraged from talking to guards except on business matters. The code stipulates that key information regarding plots, impending riots or prison break should never be given to the administration. Prisoners are taught to never squeal on fellow inmates. Inmates are not supposed to notify prison officers of escapes or attempted escapes. In fact, the code even approves the giving of material assistance to inmates planning escapes. The code strongly disapproves giving information to the administration regarding the membership, purposes, activities and programs of the various informal groups. A strong spirit of cooperation and sense of loyalty developed between inmates in their various dealings with one another. Finally, the code prescribes humility and deference toward prison officials and cooperation with the rehabilitative personnel as the surest method of securing an early parole. First offenders are

indoctrinated with the “morality” of the code upon incarceration while the recidivists are already well-acquainted with its tenets from previous incarcerations.

REHABILITATION PROGRAMMES IN NIGERIAN PRISON SYSTEM

Rehabilitation according to Ugwuoke and Ojonugwa (2013) is “The reforming of the personality and behaviour of convicted offenders through well designed educational and therapeutic treatment ensuring that individual offender is returned back to the society as a complete, self supporting and accepted member of the society”. Similarly, Sechrest, White & Brown (1979) cited in Conklin (2007) viewed rehabilitation as the restoration of criminals to a law abiding way of life through treatment. More specifically is the result of any planned intervention focused on the offender that reduces criminal activity which could be achieved by changes in personality, abilities, attitudes, values or behaviours. According to United Nations of Minimum standard rules for treatment of prisoners in respect of reformation and rehabilitation, “the prison institution should seek to utilize all remedial, educational, moral, spiritual as well as other forces of consultancy which are appropriate and available to reform and rehabilitate the prisoners”. Likewise, according to the Nigerian prison service memorandum submitted to the committee set to police and prison. It is stated therein; the present day prison administration requires that prisons must be run in progressive spirit with a view towards not only prisoners' custody but also their ultimate reformation and rehabilitation (Hassan, 2012). According to Ogundipe (2006) cited in Hassan (2012), the Nigerian prison service provides reformation and rehabilitation programmes such as works and vocational training, education, welfare scheme, discipline, financial support.

THEORITICAL FRAMEWORK

The discipline of sociology, unlike other social and behavioural science disciplines has been described as the bank of theories. However, the theory employed in this study is the sub-culture of poverty developed by Oscar Lewis.

THE SUB-CULTURE THEORY OF POVERTY

The idea of culture of poverty was introduced in the late 1950s by the American anthropologist, Oscar Lewis. He developed the concept from his fieldwork among the urban poor in Mexico and Puerto. Lewis argues that the sub-culture of poverty was both an adaptation and a reaction of the poor to their marginal position in a class-stratified, highly individuated and capitalistic society.

As a design for living in the word of Lewis Oscar has the following elements: On the level of individual the major characteristics are a strong feeling of marginality, of helplessness, of dependence and inferiority, a strong present-time orientation with relatively little ability to defer gratification, a sense of resignation and fatalism; on the family level, life is characterized by 'free union or consensual marriages, a relatively high incidence in the abandonment of mothers, trend towards mother-centred families and a much greater knowledge of maternal relatives'. There are rates of divorce and desertion by male family head re-suiting in matrifocal families headed by women. On the community level, 'The lack of effective participation and integration in major institutions of the larger society is one of the crucial characteristics of the culture of poverty'.

As a reaction according to Lewis it goes beyond a mere reaction to a situation. It takes on the force of the culture since its characteristics are guides to action which are internalized by the poor and pass on from one generation to the next. Lewis argues that once established the

culture of poverty, it tends to perpetuate itself from generation to generation because of its effect on children (inmates).

Similarly, another American anthropologist Walter B. Miller argued that the American lower-class has a distinctive subculture with its own set of 'focal concerns'. Included in these focal concerns are "toughness, smartness and excitement". Toughness involves concern for masculinity and finds expression in courage in the face of physical threat and a rejection of timidity and weakness. That is, it can lead to assault and battery in order to maintain a reputation for toughness. Smartness involves the 'capacity to outsmart'. That is, the repertoire of a hustler, the con man, the card sharp, the pimp, the pickpocket and the petty thief. In reality, it is sought out in gambling, sexual adventures and alcohol, all of which can be combined in a night out in town. He added that two factors tend to emphasize and exaggerate the focal concerns of lower class subculture in the life of adolescents; firstly, their tendency to belong to peer group which demands close conformity to group norms; secondly, the concern of young people with status which is largely achieved in terms of peer group norms. Thus, the status of a youth depends on his reputation for toughness and smartness in the eyes of his friends.

Culture in the words of a renowned sociologist scholar, Talcott Pearson is not merely 'situational' relative but becomes directly constitutive of personality as such. Similarly, scholars such as Shweder (2000), Spiro (1984) and Williams (1981) notes that the constitutive role that culture plays in shaping human thoughts, beliefs, and emotions, as well as the ways of life to which individuals are deeply attached. That is, culture infuses human beings or their experiences with an essence that make them what they are. Hence, this theory is relevant to this study in the sense that it enlightens us that subculture of poverty (prison subculture) could positively or negatively impede on the rehabilitation prospects of inmates within the prison wall. This is due to the fact it arises as a way of coping with the ordeals of the prison environment and as such it enhances social solidarity and mutual aid among the inhabitants of the prison.

METHODOLOGY

Methodology focuses on the procedure or techniques used in one piece of research. The research adopted a quantitative method. According to Holton and Burnelt (1997) as cited in James, Joe and Chadwich (2001) "One of the advantages of quantitative method is their ability to use smaller groups of people to make inferences about larger groups that would be prohibitively expensive to study".

The research design was descriptive survey and the population of the study include all the Nigerian Prison Staff and the prison inmates at Oke-kura prison in Ilorin, Kwara State, Nigeria. The total number of inmates as at 15th April, 2019 was 400.

For sample size and sampling technique, stratified and sampling random sampling techniques as well as the popular sample selection method developed by a Math-statistician Japanese scholar Taro Yamane and this method is named after him – Taro Yamane's formula were employed for the study. The researcher chooses stratified sampling technique due to the fact both the Staff and inmates will respond to the research instruments and the Taro Yamane's method is chosen due to the fact that it does not give room for biasness in the process of sample size selection and it also enhances adequacy of sample size. Hence, the conclusions that would be reached after the analysis of data collected can be generalized to the entire population under study. Based on his method, the sample consists of 200 respondents (inmates) and fifty purposely select workers at Oke-kura prison in Ilorin, Kwara State.

The instruments of data collection were copies questionnaire. Questionnaire according to its inventor Sir Frances Galton is a research instrument consisting of a set of questions (items) intended to capture responses from respondents in a standardized manner. (Anol, 2012). The data that was gathered for the study was statistically analyzed. Regression analysis was used in testing hypotheses (i) and (ii) while correlation analysis was employed in testing hypothesis (iii) and level of significance (α) will be at 0.05 via Statistical Package for Social Sciences (SPSS).

STATEMENT OF HYPOTHESES

In order to achieve the objectives of this study three hypotheses were set to guide the study, they are as follow:

- I The prison philosophy adopted at Oke-Kura prison has no significant influence on the rehabilitation prospect of inmates;
- ii. The prison subculture has no significant influence on the rehabilitation prospects of inmates at Oke-kura prison in Ilorin; and
- iii. There is no significant relationship between prison subculture and inmates' desire to partake in rehabilitation programmes at Oke-kura prison in Ilorin.

DATA ANALYSIS

Data analysis could be defined as the ordering and breaking down of data into section or parts. It also involves statistical calculations to be performed with the raw data obtained from the respondents so as to provide answer to research questions of the study. Hence, this section is concerned with the analysis of the data obtained from both the inmates and Staff of Oke-kura prison Ilorin, Kwara State with the sole objective of ensuring a better understanding of the research topic: Prison subculture and the Rehabilitation Prospects of Inmates at Oke-kura Prison Ilorin, Kwara State. A total of two hundred and fifty (250) questionnaires were distributed; out of which two hundred and forty (240) were duly completed and returned and subjected to statistical tools. It should be noted that one hundred and ninety-nine (199) questionnaires was retrieved from inmates and forty-one (41) from prison Staff. The percentage of the questionnaire return rate is 96 %, hence, the data will be useful for generalization. Thus, the generated data were analyzed and employed in testing the set hypotheses:

HYPOTHESES I

This hypothesis seeks to determine if prison subculture has impact on rehabilitation prospect of inmates. The working hypotheses in this regard go thus:

H0: Prison subculture has no significant influence on rehabilitation prospect of inmates

H1: Prison subculture has significant influence on rehabilitation prospect of inmates

With regard to the above hypothesis, the responses given to item 10 (Inmate-to-inmate rules encourages them to work towards the goal of prison) and item 15 (Access to rehabilitation programme) were cross-tabulated below.

Table 1 (a) Cross -tabulation of inmate -to-inmate rules encourages them to work towards the goal of the prison and Access to rehabilitation programmes

Source: Fieldwork,	Rules encourages inmates to work towards the goal of this prison	Do you have access to rehabilitation programme			Researcher's 2019
		Yes	No	Total	
	Strongly Agree	33	48	81	
	Agree	37	49	86	
	Undecided	1	6	7	
	Strongly Disagree	5	7	11	
	Disagree	7	6	13	
	Total	83	116	199	

Table 1 (b) Regression Test Procedure

Model	Unstandardized Coefficients		Standardized Coefficients	T	P-value
	B	Std. Error	Beta		
1 (Constant)	1.614	.072		22.557	.000
Rules encourages inmates to work toward the goal of this prison	-.014	.032	-.030	-.422	.673

Source: Table 1 (b) calculated from the scores of responses from item 10 and 15

P-value = 0.673; alpha level = 0.05; R² = 0.001

From table 1 above, the regression table showed 0.1% of the variance in access to rehabilitation programmes is explained by prison subculture (inmate-to-inmates rules) at Oke-Kura Prison Ilorin, Kwara State. The table also showed that the P-value 0.673 is greater than the alpha level 0.05; this implies that the null hypothesis is accepted while the alternative hypothesis is rejected. That is, Prison subculture has no significant influence on rehabilitation prospect of inmates

HYPOTHESIS II

This hypothesis seeks to examine if a relationship exists between prison subculture and inmates' desire to participate in rehabilitation programmes. The working hypotheses in this regard are stated thus:

H₀: There is no significant relationship between prison subculture and inmates' desire to participate in rehabilitation.

H1: There is a significant relationship between prison subculture and inmates' desire to participate in rehabilitation.

With regard to the above hypothesis, the responses given to item.15 (Access to rehabilitation programmes) and item 16 (Participation in rehabilitation programmes) were cross-tabulated below.

Table 2 (a): Cross-tabulation of the Access to rehabilitation programmes and Inmates' Participation in the programmes

Do you have access to rehabilitation programme	Do you participate in the rehabilitation programme		
	Yes	No	Total
Yes	64	19	83
No	14	102	116
Total	78	121	199

Source: Researcher's Fieldwork, 2019

Table 2 (b) Correlation Test Procedure

		do you have access to rehabilitation programme	do you participate in the rehabilitation programme
do you have access to rehabilitation programme	Pearson Correlation	1	.653**
	Sig. (2 tailed)	-	.000
	N	199	199
do you participate in rehabilitation programme	Pearson Correlation	.653**	1
	Sig. (2 tailed)	.000	-
	N	199	199

Source: Table 2 (b) calculated from the scores of the responses from item 15 and 16

$R^2 = 0.653$; P-value (Sig.) = 0.000; alpha level = 0.05. The $R^2 = 0.653$ showed that there is 65% relationship between both variables. Since the P-value 0.000 is less than the alpha level 0.05; it implies that the null hypothesis is rejected while the alternative hypothesis is accepted. That is, there is significant relationship between access to rehabilitation facilities and inmates' participation in rehabilitation.

HYPOTHESIS III

This hypothesis seeks to determine the impact of prison philosophy on the rehabilitation prospect of inmates. The working hypotheses in this regard are stated thus:

H0: Prison philosophy adopted has no significant influence on the rehabilitation prospect of inmates

H1: Prison philosophy adopted has significant influence on the rehabilitation prospect of inmates.

With regard to the above hypothesis, the responses given to item .22 (How they relate the prison philosophy to inmates) and item 23 (Prison philosophy influences rehabilitation prospects of inmates) were cross-tabulated below.

Table: 3 (a) Cross-tabulation of prison philosophy influence rehabilitation prospect of inmates and How they relate the prison philosophy to inmates

prison philosophy influence rehabilitation prospect of inmates	How they relate the prison philosophy to inmates				
	nature of offence	court sentence	discretion	I can't say	Total
A great extent	11	3	4	0	18
A little extent	5	1	0	0	6
Some extent	7	1	4	0	12
No idea	4	0	0	1	5
Total	27	5	8	1	41

Source: Researcher's Fieldwork, 2019

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1 (Constant)	4.160	.364		11.434	.000
Prison Practice Philosophy	-.390	.154	-.377	-2.541	.015

Source: Table 3 (b) calculated from the scores 22 and 23 of responses from item

Table: 3 (b) Regression Test Procedure

From table 3 above $R^2 = 0.120$, P-value (Sig.) = 0.000

The regression table above showed that 12% of the variance in rehabilitation prospects of inmates is explained by the influence of prison philosophy adopted. The table also showed the p-value (0.000) is less than the alpha level 0.05. Hence, the null hypothesis is rejected while the alternate hypothesis which states that prison philosophy adopted has significant influence on the rehabilitation prospects of inmates in prison is accepted.

DISCUSSION OF FINDINGS AND RECOMMENDATIONS

Following the analysis of data collected from the respondents as highlighted above the study show that there is prison subculture that guide the day to day interactions of the inmates. It was discovered that leader is often selected base on the time spent in prison among other factors, erring inmates were subject to punishment and if matters are beyond them they place such issue before the formal authority for solution. This finding corroborates with Oscar Lewis' (1961) assertion in his theory of subculture of poverty that "The culture of poverty has its own modalities and distinctive social and psychological consequences for its members. It is a dynamic factor which affects participation in the larger national culture and becomes a subculture of its own".

Finally, it was found that there exists a significant relationship between prison subculture and inmates' desire to participate rehabilitation. This corroborates with the submission of Caldwell (1959) that the prison subculture prescribes humility and deference toward prison officials and cooperation with the rehabilitative personnel as the surest method of securing an early parole.

In view of the findings of this study, the following recommendations are put forward in order to enhance the rehabilitation prospects of inmates at Oke-kura prison in Ilorin and Nigerian prisons as a whole.

- I The Awaiting Trial inmates should be allowed to partake in rehabilitation programmes alongside the convicted ones pending the time their future will be decided by the jury. By participating in any programme of their choice will empower them positively while in custody. Thus, there would not be room idleness in Prison.
- ii. Government should build large workshop equipped with ultra modern vocational training facilities such as sewing machines for tailors, clippers for barbers, leather

- materials for shoe cobbler among others coupled with experts in the various sections and the awarding of certificates to successful inmates at the end of their terms.
- iii. Adequate fund should be made available to the management board of Oke-kura prison Ilorin as well as other prisons in Nigeria by the government towards creating an enabling environment to enhance the rehabilitation prospects of inmates in Oke-kura and Nigerian prisons. More so, government should set up a committee in each prison across the country to monitor inmates' progress on training in order to provide money to inmates who have acquired skills while in prison so that they will start earning a living through such skills.
 - iv. State, local government authority and non-governmental organization (NGOs) should assist in providing some essential materials towards upliftment of poor conditions of inmates in order to enhance the rehabilitation prospect.

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INDUSTRIAL CONFLICT RESOLUTION AND IMPLICATIONS FOR NATIONAL DEVELOPMENT

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Abstract

Finding solutions to the problems arising in the world of work is a major pre-occupation of industrial relations, peace and development practitioners – trade unions, management, academia, government, non-government and community-based organisations. It has been argued that efficient conflict resolutions in industrial relations have positive impacts on national security and development. It is against this backdrop that this study examines the role of industrial conflict resolution in Nigeria's security and development in the context of change, adjustment and crisis. This paper relied on secondary data where existing literature and grey literature were obtained, utilized and analysed. The study found that effective conflict resolutions in organisations is fundamental for ensuring national security and development. However, further analysis revealed that the performance of the mechanisms under internal and external pressures remains problematic. Based on this finding, the paper concludes that industrial relations climate and development potentials of the country are closely linked even though there are challenging internal and external pressures. The paper, therefore, suggests that there is the need for significant improvements in the relations among key players in industrial relations. Also, there is the need for more inclusive, integrative and consensual approaches and better governance regimes in the public and private sectors of the economy in order to ensure national security and development in the context of change and transformation.

Keywords: Industry; conflict; resolution; national security; development; conflict resolutions; industrial conflict resolution.

Introduction

Industrial conflict is no new phenomenon. Literature is vast with contributions from authors, researchers and 'News hunters' (Okon, 1996). In the event (If an overtly demonstrated conflict (strike) varied opinions are expressed as to the causing factors and the impacts of the strike on the employees, employers and the state (Okolacha, 2008). The three actors bear the blame though varied magnitude depending on the circumstance and role played by the actor in either aggravating or resolving the crisis (Olanrewaju, 2008). The question that is often enacted is why societal segregation with pluralistic groups? Biblically, the segregation into master (employer) and servant (employee) groups exist to show this has been time immemorial. However, the bible posits ethical behavior expected of the servant to the master and vice-versa (Ojiji, 2006). The servant is to obey legal orders of the master in performing his or her duties while the master is to give to the servants their appropriate dues (wages and salaries) and avoid threatening but motivating the workers. Strike is often frowned at when one considers the overwhelming destructive outcome of a protracted crisis (Okolacha, 2008). These theories supporting the unitary ideology had vehemently preached those employers and the employees should see themselves a one and partners in progress. As such no one should rock the boat lest they both sink (Okolacha, 2008).

According to the 1927 International Labour Office (ILO) Report, communist theory

(unitary) of trade union presents two aspects which differ according to whether action is contemplated under a capitalist regime, it is the duty of the evolutionary trade union to unite, discipline and educate the masses with a view to the abolition of capitalism, and to progress towards the creation of a socialist regime (Alo, 2000). In terms of structure, attempts should be made to convert craft unions into industrial unions and one undertaking one union should be the norm, enabling all classes of workers in an undertaking or factory to form a compact group in the face of employer however, under a proletarian or communist regime, the trade union, must transform themselves into economic sections and organs of the state power (Fajana, 2000). The illogicality of strike by workers when industry has become public property and Bourgeoisie capitalists has been overt thrown automatically follows (Dozie, 2001; Fashoyin, 2012).

The year 1938 was a landmark in the history of modern trade unionism in Nigeria, for it saw the beginning of a coherent public labour policy, under pressure from the British colonial office in London, the trade union ordinance which formerly legalized trade unions and made provision for their internal administration and external regulations. The intent of the law was to prepare Nigeria for the inevitable trade disputes, which would naturally accompany industrialization. In view of the above positive consideration, strikes (conflicts) are not an aberration of ethical behavior but a necessary evil to promote development. However, balance needs to be struck. Too much of conflict can paralyse the life and structure of a nation while increasing level of conflict leads to progressive growth in industrialization and unionization.

Industrial conflict disrupts the achievement of the economic growth and development for the nation as a result of the loss of output in the industries affected. Industrial conflict (strike) also has political implications to the state and government labour relations. This is because it could arouse political agitations on ordinary citizens due to strikes in strategic or essential sector of the economy, such as the nationwide strike embarked upon to force Abacha's regime to de-annul the June 12, 1993 presidential election believed to have been won by Chief M.K.O. Abiola (Dozie, 2001; Fashoyin, 2012). Moreso, industrial conflict (strike) could largely fuel cost-push and excess liquidity, inflation in the national economy as a result of workers winning. Large wage countries are not likely to attract foreign investment from individual foreign industrialist, thereby constituting a barrier, blocking the achievement of state development objectives.

Industrial conflict (strike) also affects the employers/management through loss of productivity, loss of output inability to meet customers' demands, inability to supply customers' orders on schedule, loss of profits, etc. Other losses include the loss of contract years as client avoid a company likely to face a strike action. This paper seeks to investigate the effect of industrial conflict on national development in Nigeria with a view to proffering the, way forward for industrial harmony and development in Nigeria (Fashoyin, 2012).

In a country like Nigeria where economic, social and political environment are occurrences of conflict in industries can never be ruled out. That there are no open or overt demonstration of grievances (strikes and lockouts) does not rule out the existence of other forms of conflict expressions. A study of this nature is of high importance, more so no that the Nigeria, industrial relations system is experiencing and increase in such overt manifestations. As indicated earlier, the year 1994 records strike involving NUPENG, PENGASAN, factors of Nigeria Labour Congress, Academic Staff Union of Universities (ASUU) and the Volatile politically motivated public demonstrations (Fashoyin, 2012). Directly or indirectly, there have been untold implications on the development of the nation and this paper is timely. Man-hour loss due to the various manifestations of conflicts has had tremendous negative effects on

productivity as regards quantity and quality of outputs. The extent to which industrial conflicts affects productivity, hence the level of national development. This forms the bedrock of this research.

Industrial Conflict and National Development

It is an established social fact that conflict is part and parcel of our existence. Conflict to Okolocha (2008) is a “situation of a struggle between opposing principles, persons or forces. It is the state of lack of agreement, incompatibility, a clash of feelings or interests.” Okon (1996) posited that “just as animals respond aggressively to fear, pain or infringement of their space, so does human behaviour stem from such crude stimuli and passion of the mind such as insecurity, greed, selfishness, anger or even stupidity.” Crisis occurs when conflicts are not properly resolved leading to aggravation and exacerbation of the tensions between the parties. Conflict is endemic in social relations in the family, social groups, employment situations and society at large. Conflict can-not be eliminated, at best, it can be regulated and made to serve functional role i.e. contribute to the positive development of the society. Okolocha (2008) posited that managing conflict is to deal with disagreement, dissatisfaction between individuals and groups skillfully. This involves handling conflict in a manner intended to achieve, the best results in the particular circumstance.

It is argued there are tremendous changes in different spheres of life. Sooner or later, every major part of life changes. Relationships, technology, economy government and governance issues, service delivery, population, culture and societies are all affected by and are also instruments of change. Change has been described thus as “a vehicle, you either get on board or you are left behind”. The change process therefore calls for a rethinking of the philosophy, strategies and tactics deployed in resolving industrial relations problems in the context of national development. The change process involves the steps you take to achieve or adjust to change. Change or reform provides an opportunity for nations, organizations and individuals to grow. Values, attitudes, beliefs, assumptions, knowledge, motivations, interests, concerns, issues, abilities and behaviours are challenged and shaped.

Along the same line, Dozie (2001) stresses that leaders and managers of organizations need practical ways to recover entrepreneurial initiative and stimulate innovation of their organizations, in order to stand the test of time. He submits that, as a result of change, organizations are required to adopt a new paradigm to increase their sensitivity, flexibility and adaptability to the emerging demands and expectations of all stakeholders. The laudable development objectives of government as envisaged by the present Administration can only become achievable with new commitment, mindset, ideas understanding, operational targets, mobilization of resources, linkages, integration, communication and reporting strides. The place of effective industrial conflict resolution mechanism can never be over –emphasized in the development of this country especially given the direct and indirect costs of various forms of conflicts at different levels and sectors of the economy. The link between industrial relations climate and development potentials of a country are well recognized and articulated.

The aspects of labour relations in Nigeria are mainly two and these include: one, the establishment and protection of the right to organize. Two, encouragement of the principles and practice of collective bargaining. Even, where these two are present, there will still be some disagreements between the parties in any work situation. Over the years, Nigeria has had its fair share of industrial conflict. In this introductory part, I will briefly take a historical overview on accessions where collective actions are strategically employed (employers and repressive government). Much of the easy development of trade unions occurred around and

immediately after the First World War (1914) in which Nigeria alone with other West Africa British colonies participated with British Government. As should be expected, the effect of war on cost of living or war bonus as it was when popularly known, became an issue in trade union circles during and immediately after the war.

In response to demands for wages increase, the then Secretary of State for the Colonies appointed a one-man commission, Sir A Renton, to enquire into the report on the condition of living of the native staff. Following this enquiry 10% of wages was granted on war bonus but the staff and workers generally considered the rate inadequately. The demand of the union varies from 25 to 50% wage increase. In spite of petitions and pressure by labour unions, the government refused to grant the offer. News of work stoppages spread through the railways. The General Manager refused to give consideration to the union's grievance and demand for wages increase until the strikers resumed duty. They claimed that the grievance was not known before the strike and so the action was unconstitutional and illegal.

The above strike action which saw the mediate of Prince Eleko, the Oba of Lagos, was the first organized strike in Nigeria. On their part, the Union leader agreed to call off the strike in Nigeria. On the part of the Union leaders, there would be no victimization of strikers and that the grievance and claim was wage increase would be settled without out delay. The strike was eventually called off on January 19, 1920 on the government agreement to accept the conditions requested by the union. Otobo (1988) writing on the colonial state and industrial relations with special attention on colonial labour policies states that "labour policy in the period 1862 to 1900 was directed stable labour force, ensuring a ready market for imported goods and wares and, to generate conditions favourable for 'legitimate trade' and other commercial activities of increasing importance to metropolitan business and to European national rivalries

Conventional Industrial Conflict Resolution Mechanisms in Nigeria.

The first one is the private or voluntary. Here the disputes are settled through procedures established by the parties. The Public policy in Nigeria as early as 1955 supported the use of the private machinery. At an International Labour Conference in 1955, Sir Abubakar Tafawa Balewa, the Prime Minister at the time expressed the Government's position thus, "Government re – affirmed its confidence in the effectiveness of voluntary negotiations and collective bargaining for the determination of wages. Private machinery encompasses the grievance procedure, collective bargaining and consultation. The long – term interest of government, employers and trade unions alike would seem to rest on the process of consultation and discussion which is the foundation of democracy in industry". Nigeria is a signatory to various conventions of the International Labour Organization, particularly, the ones on the Freedom of Association and Protection of the Right to organize (No. 87 of 1948 and the right to organize and collective bargaining (No. 98 of 1949). It is instructive to note that these Conventions revolve around collective Bargaining and are aimed at raising the status of labour and working environment world-wide.

Importantly, section 3 of the Trade Disputes Act 1990 provides for the use of collective bargaining and internal machinery known to the parties first. Section 3 (2) of the Act provides that if failure results from the efforts in section 3 then within seven (7) days thereof, they shall appoint a mediator who shall preside over the dispute to resolve it. However, if this fails, recourse is made to section 4 of the Act which provide for the intervention of the Honourable Minister who exercises powers provided in section of the Act. In the Public Service, the roles of the National Public Service Negotiating Councils 1, 2 and 3 and the National Council on

Establishment with respect to collective bargaining and settlement of disputes in the Public Service of the Federation cannot be over emphasized. Statutory mechanisms are provided in the Trade Disputes Act Cap 432 LFN 1990 for resolution of disputes when the parties are not able to resolve on their own or when the provision in section 3 has been exhausted with no result.

- (i) Mediation: Section 3 provides further for the parties to meet within seven days of the existence of the dispute under the chairman of a mediator mutually agreed upon by and appointed by one or both of them with a view to an amicable settlement.
- (ii) Conciliation: The law provides that in the event of the failure of mediation, the matter should be reported to the Federal Minister of Labour and Productivity who will appoint a fit person as conciliator. The Conciliator is usually an authorized labour officer or an official of the Ministry.
- (iii) Arbitration: The Honourable Minister is expected to refer the dispute to Arbitration within fourteen days of the failure of conciliation, unlike other civil courts where parties can go directly. The industrial Arbitration Panel is made up of a chairman, a Vice – Chairman and not less than ten other members, including representatives of labour and employers. The arbitral tribunal constituted under the act is expected to complete its work within 21 days or within such an extension as may be allowed by the Minister.
- (iv) National Industrial Court: Court shall determine any trade dispute referred to it not later than thirty (30) working days from the date it begins to consider such dispute. By the provisions of the amendment of the Constitution, the National Industrial Court has been enlisted as a Superior Court of records in Nigeria. This amendment is expected to strengthen the capacity of the National Industrial Court as the highest court on labour matters under the Constitution (Third) Alteration Act 2010

The National Industrial Court shall have and exercise jurisdiction to the exclusion of any other Court in civil causes and matters-

- (a) Relating to or connected with any labour, employment, trade unions, industrial relations and matters arising from workplace, the conditions of service, including health, safety, welfare of labour, employee, worker and matter incidental thereto or connected therewith;
- (b) Relating to, connected with or arising from Factories Act, Trade Disputes Act, Trade Unions Act, Workmen's Compensation Act or any other Act or law relating to labour, employment, industrial relations, workplace or any other enactment replacing the Acts or Laws;
- (c) Relating to or connected with the grant of any order restraining any person or body from taking part in a strike, lockout or any industrial action, or any conduct in contemplation or in furtherance of a strike, lockout or any industrial action and matter connected therewith or related thereto;
- (d) Relating to or connected with any dispute over the interpretation and application of the provisions of Chapter iv of this Constitution as it relates to any employment, labour industrial relations, trade unionism, employers' association or any other matter which the Court have jurisdiction to hear and determine;
- (e) Relating to or connected with any dispute arising from minimum wage for the Federation or any part thereof and matters connected therewith or arising therefrom;
- (f) Relating to or connected with unfair labour practice or international best practices in labour, employment and industrial relations matters;

- (g) Relating to or connected with any dispute arising from discrimination or sexual harassment at the workplace;
 - (h) Relating to, connected with or pertaining to the application or interpretation of international labour standard;
 - (i) Connected with or related to child labour, child abuse, human trafficking or any matter connected therewith or related thereto;
 - (j) Relating to the determination of any question as to the interpretation and application of any-
 - (i) collective agreement;
 - (ii) award or order by an arbitral tribunal in respect of a trade dispute or trade union dispute;
 - (iii) award or judgement of the Court;
 - (iv) term of settlement of any trade dispute;
 - (v) trade union dispute or employment dispute as may be recorded in a memorandum of settlement;
 - (vi) trade union constitution, the constitution of an association of employers or any other association relating to employment, labour, industrial relations or workplace;
 - (vii) disputes relating to or connected with any personnel matter arising from any free trade zone in the Federation or any part thereof;
 - (k) Relating to or connected with trade disputes arising from payment or nonpayment of salaries, wages, pensions, gratuities, allowances, benefits and any other entitlement of any employee, worker, political or public office holder, judicial officer or any civil or public servant in any part of the Federation and matters incidental thereto;
 - (l) Relating to-
 - (i) Appeals from the decisions of the Registrar of Trade Unions, or matters relating thereto or connected therewith;
 - (ii) appeals from the decisions or recommendations of any administrative body or commission of enquiry, arising from or connected with employment, labour, trade unions or industrial relations; and
 - (iii) such other jurisdiction, civil or criminal and whether to the exclusion of any other court or not, as may be conferred upon it by an Act of the National Assembly;
 - (m) Relating to or connected to the registration of collective agreements.
- (iv) Board of Inquiry: Again, the Trade Disputes Act (section 23 and 24) empowers the Minister of Labour to appoint a Board of Inquiry which is a fact-finding body especially on matters of public interest. The appointment of a Board of Inquiry is not in direct line of Conciliation and arbitration procedures (Eniayejuni 2006:166).
- (v) Disputes Settlement in Essential Services: Essential services are widely defined to include the Federal and Public Service, Civilian Employees of the armed forces, electricity, power, water, fuel of any kind, broadcasting, internal and external communications, ports, harbours, transportation, hospitals, fire-fighting, banking service etc. Trade Disputes Essential Services Decree No 23 1976 as amended). The law empowers the Minister to apprehend a dispute in the sector at any point and deploy appropriate machinery of settlement to resolve the dispute. Most of the listed workers in the Essential Services are permitted to form unions but their choice of strike is curtailed (Fajana, 2000:280). It is obvious that the intentions of the state with regards to the elaborate machineries for disputes settlement include the following (a)

reduction, if not total elimination of strikes; (b) promotion of industrial peace and (c) return of workers to work as soon as possible in cases of full or partial withdrawal of their services, the realities on the ground leave much to be desired.

- (vi) Alternative Disputes Resolution: Increasingly, greater use is made of alternative disputes settlement mechanism in form of independent mediation or even arbitration services provided by Professional bodies, respected and successful individuals in view of the complexities of issues in dispute, changes in the economy, society, cultural and technological contexts as well as unsatisfactory performance of conventional methods of disputes settlement.

Also, the advent of democracy has witnessed the positive roles of distinguished and honourable members/committees of the states and national assemblies, traditional rulers and religious leaders. Their collective roles in resolving industrial, ethnic and other societal conflicts cannot be overstressed. In a conflict where tensions are high, disputants often rely on power-based processes to resolve their differences. Given that both parties have a degree of what might be called intrinsic power, that is their ability to influence the other by virtue of their status; the use or otherwise of power depend on the degree of dependence on each other, the amount of trust in the relationship, the existence of rules of behaviour, astuteness of the parties and extent to which sanctions are available (Otobo 2002).

In the view of Nzamujo (2012) for an entity to achieve its strategic and operational objectives, it must leverage and manage the interface between and among drivers of growth identified as skilled and disciplined staff; appropriate and sustainable technology as well as synergy – all in a dynamic technological, economic, social – cultural and legal-political environment. A close examination of the prevailing socio-economic, legal-political and technological environment has provided a fresh impetus for a re-examination of consensus building and social dialogue in the realization of the Nigeria's strategic objectives especially in relation to National Security and Development in context of high intensity conflicts, political corruption, terrorism and violent crimes. Nigeria has a good tradition of tripartite consultation and negotiations at different levels from enterprise to national level.

The National Labour Advisory Council inspite of its problems under the Military Administration has contributed its quota to the process of the review of labour laws and policies as well as in resolving broad issues of employment and industrial relations. The resuscitation of the National Labour Advisory Board under the present administration will be a step in the right direction. Also, relevant under the present democratic dispensation is the role of the National Public Service Negotiating Councils 1, 2 and 3, the National Council on Establishment and the contribution made to finding solutions to employment and industrial relations challenges in the public service in general. The bodies should be duly funded and strengthened.

Innovative Approaches to Industrial Conflict Resolution

In general, approaches to conflict resolution can be assessed and classified under one or other of the following four categories:

- a) Avoidance approach: a party fails to deal with the conflict
- b) Power approach: a party uses coercion to force preferred position
- c) Rights Approach: a party uses legal means
- d) Consensus Approach: a party endeavours to reconcile, Compromise, accommodate positions or underlying needs.

(i) Power – based procedures determine who is more powerful, implying that the stronger party should get the outcome. Generally, power-based conflict resolution methods tend to be more costly. Otobo (2003) observed that four costs are associated with the greater use of power:

1. A greater strain is placed on relationship
 2. Disputes start to occur with higher frequency
 3. While the disputes may be settled, parties are less satisfied with the outcome
 4. Interactions between the parties require more resources, emotional energy and time.
2. Rights based methods include the use of courts, voluntary or compulsory arbitration, industrial courts and fact finding. Adjudication by third parties can help the parties to resolve their differences and ensure that normalcy is restored especially where conflict is already characterized by deep divisions, strong emotions and general hostility. However, rights – based methods tend to be costly and time consuming. Also, the processes involved in – advertently could be legalistic and complex. Rights – based methods are based upon an organizations or society's laws, norms and values.
3. Consensus – Based Approaches which include negotiation, conciliation/mediation, joint problem solving and relationship by objectives (RBO) are generally preferred when the relationship between/among the parties is characterized by high level of trust, maturity and focus on problem solving or goal attainment. A win – win situation for the group. Social dialogue has been defined by International Labour Organization (ILO) to include” all types of negotiations, consultations or exchange of information between or among representatives of government, employers and workers on issues of common interest relating to economic and social policy”.

A related issue is that corporate good government in the public and private sectors of the economy which flows directly from the forces of liberalization is the need for democratizing processes at enterprise level. Increasingly emphasis is being placed on staff empowerment, self – managed work teams, flexible work structures, greater worker participation and consultation. Alo (2000) conceptualizes corporate governance in the emerging environment as follows: another challenge which business enterprises face today is the need to revamp corporate governance. This refers to seeking clarity in the roles, responsibilities, composition, and accountability of management and board of directors. In today's highly dynamic and competitive environment, Strategic Planning as a process must also be considered along with the four key factors which together determine the success or otherwise of any organization. These are:

- a) The external environment;
- b) The organisation strategy;
- c) The organisation structure – arrangements authority and responsibility relationship; and
- d) The processes – instruments for influencing the behaviour of the employees and of recipients of services.

The successful management of the relationship among the key drivers of growth will lead to catalytic improvement in the productivity of the public or private entity especially if proper cognizance is taken of the imperatives of globalization, crisis and adjustments in today's operating environment.

Recommendations

The following recommendations were suggested:

- a) Social dialogue as an all-embracing mechanism provides a more effective platform for dealing with challenges of building economic competitiveness, social equity and good governance. It is particularly suitable where the capacities of disputants are sufficiently developed and the pursuit of general good is more important than sectional good.
- b) For effective and enduring resolution of conflicts in the public and private sectors, parties are enjoined to devote more energy, time and resources to consensus building through the machinery of social dialogue. Industrial Relations has been rightly described as a strategic factor in National security and development is shaped by globalization and reforms. The Change Agenda of the current government recognizes the importance of good and positive industrial relations in the development of strategic and non-strategic sectors of the economy including the maritime, transport, aviation and finance.
- c) Also, the emergence and consolidation of democratic governance in Nigeria, the redirection of the economy towards greater openness and competition, the nation's commitment to social, economic, and political reforms and national security and development require proper cognizance being taken of areas of vulnerability including high poverty rate, high population growth rate, rapid urbanization, deindustrialization, income inequality, indecent and atypical employment, poor social welfare and protection, inadequate social and physical infrastructures, low spending on health and education and high prevalence of unethical and corrupt practices especially in public sector and poor governance regime with challenges of accountability and transparency.
- d) The aforementioned factors tend to accentuate industrial and societal conflicts, crimes, insecurity and violence. A close examination of the prevailing socio-economic, legal-political and technological environment has provided a fresh impetus for a re-examination of consensus building and social dialogue in the realization of the Nigeria's strategic objectives especially in relation to National Security and Development in context of high intensity conflicts, political corruption, terrorism and violent crimes.
- e) Managing change does not mean controlling change; rather anticipating change, understanding change, and pro-actively adapting to change. This requires intellectual vision, with the ability to transform vision into operating results through the flexible administration of physical, human and financial resources in any environment.
- f) Nigeria has a good tradition of tripartite consultation and negotiations at different levels from enterprise to national level. The National Labour Advisory Council inspite of its problems under the Military Administration has contributed its quota to the process of the review of labour laws and policies as well as in resolving broad issues of employment and industrial relations.
- g) It has to be stressed that it is only in an environment devoid of bitterness, rancour, and hostility that national stability and growth as well as attendant improvement in the quality of life can occur. This can be achieved through effective communication strategies to enhance integration, inclusion and sensitivity.

Conclusion

Effective and results-oriented conflict resolution remains cardinal to overall national security and development goals. The development of capacities of officials in government and industries will help in the improvement of corporate good governance regimes in the private and public sectors for effective utilization of abundant human resources of the country. The promotion of social and economic councils that stress the importance of national security, social integration, social inclusion, social welfare and social security will help in the achievement of much needed diversification and repositioning of the national, regional, state and local economies for long sustainability and development and reduce poverty, crimes and instability. The challenge of ensuring effective industrial conflict resolution for the attainment of national security and development goals in today's environment requires cooperation of all critical stakeholders especially the unions and management and government officials in addressing the great complexities of the prevailing environment accentuated by imperatives of globalization, adjustment, crisis and change.

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THE ELECTORAL PROCESS AND CHALLENGES OF GOOD GOVERNANCE IN NIGERIA: THE OKE-OGUN EXAMPLE

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Abstract

The paper focuses on conceptualising democracy and the electoral process in Nigeria and its consequences on good governance since the beginning of the fourth republic in 1999. The paper interprets the democratic process and argued that a deeper reflection on the term, especially as it relates to Africa, of which Nigeria is a part, further shows the limitation of the practice in bringing about good governance and development to the continent. An attempt is made to foreground this argument by using Oke-Ogun, one of the rural communities in the southwest of Nigeria, with an abundance of resources, as a case in point. It appears that in Nigeria, like in most African countries, democracy is 'tree-top and not 'bottom-up'. Its 'tree-top nature derives from the fact that those on whom governance devolved do not own the means of survival. And for as long as the tree-top democratic process persists with its urban bias development pattern, Oke-Ogun may continue to experience neglect, ad infinitum.

Keywords: electoral process, good governance, Nigeria, development

Introduction

The purpose of this article is to examine the relationship between electoral processes and democratic governance in Nigeria; with a focus on a semi-urban community of Oke-Ogun, in Oyo state, Nigeria. The current democratic experiment in Nigeria has witnessed abysmal electoral processes since the Military junta exited Aso Rock for a civilian president in 1999. The electoral process has been characterized by an increase in the number of politicians with 'do or die' attitude to election results, as a result of intensification of thuggery, ballot snatching and violent electoral behaviour. In general, election management since the birth of the Nigerian 4th has been "fraught with such irregularities that many wondered if the country could survive the ensuing crises" (Agbu, 2016: 2). Along this development was the decreasing importance of governance (dividends of democracy) in the priority of elected leaders as more focus was placed on winning elections than governance.

Being a winning politician, –rather than being a developmental leader – assumed a higher status in the hierarchy of political calculations at this time. This is noticeable in the numbers of politicians that assumed 'juicy' ministerial positions, appointed into lucrative Board and offered ambassadorial appointments as compensation for their ability to 'fix'

elections. Hardly do we have any report on the electoral process in Nigeria that paints a glowing picture. The gloomy pictorial representations are often so dense that one wonders whether Nigeria existed, or would exist before during, and after the process of any election. It is not just the fear of rigging that heralds any electoral process but the violence that is often attached to it. Indeed, historically, the birth of elections in Nigeria, it seems, is synonymous with the history of electoral violence (Angerbrandt, 2018; Ogbu, 2016; Ojo, 2014). Elections in Nigeria have been negatively dubbed 'muddled elections' (Suberu, 2007), 'criminal politics' (Human Rights Watch 2007), 'garrison democracy' (Omotola, 2009), and so on. It has also been asserted that it is as if competitive elections will always lead to electoral violence (Ibrahim, 2006). This is more so when it is assumed that voters may not count in elections (Agbaje & Adejumbi, 2006). The conduct of any election has, more or less, become an avenue for critical analysis, especially because the outcomes of elections are often fraught with one challenge or the other. The 2019 election was, as usual, violent. Among others, factors that contributed to the election violence in 2019 are factors that have changed since the 2015 elections.

Some of the factors identified by the Observer report include: Social and economic inequalities, ethnic and religious divisions, and structural weaknesses, such as corruption and weak state capacity, changing forms of insecurity, and the prominence of disputes within, rather than between, the political parties. Grievances or violence arising from recent local government elections, the report adds, may also have significant consequences for national elections (Verjee, Kwaja, & Onubogu, 2018). This is more disturbing because the recommendations arising from earlier elections have not been adequately dealt with. Put succinctly, the hypothesis is that the quality of the electoral process in Nigeria will inevitably determine the quality of good governance (Ogbu, 2016). The importance attached to the centrality of elections has also been extended to its positive implication for development (USAID, 2018). As such, like other 'development agencies', USAID supports electoral and political processes through targeted assistance to Nigeria's Independent National Electoral Commission, domestic election observation efforts, support for civil society organizations with emphasis on female and youth participation, and political party development. These organizations also attempt to contribute to non-violence. In doing this, they prod parties, through the electoral commission, for electoral reforms because, to them, like many academics (Okechukwu, 2014; Aiyede, 2007), the crux of electoral violence stems from 'rules' and their implementation. What is not questioned, however, are the bases of rules formation and the attendant processes that guide the formation. Central to rules formation, we believe, is the umbrella democratic agenda which elections are supposed to midwife. As such, without interrogating the democratic agenda, elections and good governance are mere theoretical concepts (Sha, 2005).

Democracy in History

Gleaned, historically, democracy was, before it changed, not just an idea or construct but a practice which the Greek society discovered and developed 2,526 years ago. The word comes from *demos*, "common people" and *kratos*, strength, that is, 'common people's strength', put together (Wikipedia, 2018). Then, it meant 'power in the hands of the people' (Thompson, 1992). Within this conceptualization, it was such that sovereignty belonged to the people. It was never about the 'quantity and/or 'quality of the institutions created to give sovereignty to the people. It was, simply, that 'the people' determined what happened to them by themselves. In the Greek democracy, 'the people' precluded the inclusion of women, free resident aliens, and slaves among 'the people' though every adult male citizen was a Member of Parliament.

The Greek democratic institution, a former aristocratic oligarchic society, emerged as a result of the struggle between two aristocratic factions in which the leading faction chose to enfranchise the non-enfranchised group. Thus, historically, democracy is an original impetus by a group of people historico-sociologically discerned and nurtured based on the 'felt-need' of the people. But, who defines the felt needs of the people? Wikipedia argues that the 'Athenian democracy was not only direct in the sense that their decisions were made by the assembled people, but also the most direct in the sense that the people through the assembly, boule, and courts of law controlled the entire political process and a large proportion of citizens were involved constantly in the public business. But, unlike the modern democracy, to which we now turn, Greek democracy had nothing about fundamental rights but the fact of their living in the city and not being subject to another person's rule gave them a seemingly high level of liberty. This, it has been argued, became possible due to the small population of Athens. Of course, though other forms of democracy existed in the Middle Ages, there has been a fundamental meaning attached to democracy with the emergence of the 'representative' form in the 19th century.

In this new form, which emerged around the 19th century, the issue of fundamental rights, as well as the creation of political institutions to enhance democratic practices, comes to the fore. It is no longer the people, as citizens, but their representatives who would make decisions on their behalf. Such representatives have to be 'elected'. And, such 'elected' representatives were the bourgeoisies who, more or less, subordinated the feudal lords during the industrial revolution. This 'nouveau riche', the 'new rich', as would be expected, determinedly opposed 'people-power by creating political institutions more favorable to themselves. The 'new rich' were those who earned their wealth outside their family such that achievement orientation came to the fore. More importantly, however, was the fact that they owned the means of survival of the majority of the people. As such, the minority began to determine the fate of the majority who had to fall in line with the dictates of the minority. Falling in line meant obeying the rules of survival established by the minority. And, by implication, accepting the new institutions created to support minority rule. This, thus, led to the emergence of political parties through which representatives are to be 'elected', not to represent the 'people' but the party. One, therefore, wonders, within this arrangement, how individual freedom can be protected or how the conduct of the free and fair election will be possible. Indeed, separation of powers may be implicated where the executive funds the judiciary and those who are supposed to defend the civil society compromised. For a fact, the free market, which thrives on the 'survival of the fittest, is foundational to the challenges of democracy

As stated by Olutayo (1994), the idea of equal citizenship before the law was floated. And, to ensure the acceptance of this new order, citizens could, therefore, participate in choosing their representatives. The 'voice of the people has become the 'voice of the representatives. It is not surprising, therefore, that the challenges associated with this new form of democratic elections have not been taken into consideration. For instance, how do we 'elect' our representatives? How much do we know about these 'representatives? How would the 'representatives' identify the constituencies' interests? Would they identify with these interests? Are there ideological state apparatuses that may hinder 'free and fair elections? Will the 'winner takes all' ensure free elections without rancor? What is the 'quality of the 'representatives to be able to ensure 'good governance? Who defines 'good governance'? Of what value is 'good governance for the common good of the populace?

Good governance, according to Sorensen (2008:5) '...is a subset of the wider concept

of governance and implies that the government in power upholds the rule of law and can provide the necessities of life like food, shelter, security, and health care to its citizen'. This position, however, is a possibility only if, according to him, every country evolves its strand of democracy 'that best suits its history, culture, social values, economy and politics' (p.4). In the case of Nigeria, have we evolved our type of democracy?

Democracy, elections, and good governance in Nigeria

Democracy is a way of life. It revolves around the ownership and non-ownership of the means of survival which, in turn, determines the institutions for the socialization of the citizenry. As such, democracy percolates every aspect of the society without which survival is impossible. On the contrary, there is no gainsaying the fact that the 'type' of democracy in Nigeria, as presently constituted, derives from outside its shores. The first attempts at democracy were derived from the colonial experiences which created Nigeria as a constituent and the constitution the colonialists deemed fit for what became Nigeria. Of course, attempts have been made to develop what is called 'home-grown' democracy. However, its basic content has not, successfully, deviated, fundamentally, from 'foreign' democracy as is expected to be operated in a Federal structure. Granted that it seems, today, Federalism, as was supposed to have been borrowed, ought to give a certain amount of independence to the 'federating' units, Nigeria's 'democratic' structure is only hinged on competition, regularly, among political parties, not individuals, groups and organizations. Thus, Nigeria's form of democracy has been referred to as 'tree-top in which the elites have 'captured' the state because participation is not fully inclusive neither are civil and political liberties sufficient to ensure the integrity of full participation and regular competition at all levels of the society (Ake, 1992). This is virtually inevitable since the life chances of the elites are dependent on the values of the foreign countries they are aping. This is not unexpected since they do not own the means of survival through which indigenous institutions would be created to reflect their way of life. Central to this problem is the question of poverty that constitutes a great barrier to our form of 'imported' democracy.

Today, what we have in Nigeria is a disjuncture of the economic realities of the supposed democratic practice. Thus, elections have been seen to be more important than democracy as a way of life. It is not surprising therefore that only those who can afford the party 'ticket' are selected to represent the party at various levels.

Table 1: List of prices for nomination tickets Nigeria's two major parties

	APC	PDP
House of Assembly	...	₦850,000
House of Representatives	₦3,850,000	₦2,500,000
Senate	₦7,000,000	₦3,500,000
Governorship	₦22,500,000	₦6,000,000
President	₦45,000,000	₦12,000,000

Sources: www.informationng.com/2018/09/full-list-heres-the-real-cost-of-the-apc-presidential-nomination-forms-and-other-categories.html and <http://punchng.com/prohibitive-party-nomination-fees/> accessed 021118

From the table above, it is clear that the least paid worker, with 18,000, is not qualified to participate in seeking for elections. This is more so that these figures merely represent the ticket and the intention fees. The amount of money that would be paid at the state structure levels and the campaign will scare a Professor at the bar in the university to ever think

of getting near aspirations for election, even at the state house of assembly.

Consequently, the values of 'stomach infrastructure' seem inevitable in Nigeria's democracy. Who else is qualified to contest for these positions if not the business and political elites who have amassed great wealth at the expense of the people? Of course, these elites do not belong to the owners and controllers of the means of production which, largely, dominates democracy in 'original' capitalist systems. By implication, the type of governance derives from the economic realities of the society in which the electorates do not determine the party manifesto and, expectedly, 'those who pay the piper call the tune'.

Interestingly, good governance continues to be seen as the provision of 'basic amenities' and the maintenance of the rule of law which, again, are the requirements of international development organizations. Unfortunately, the majority of the populace not only defines good governance in this wise but also perceives it as the sine qua non for development. What we often leave unattended to are the costs of providing the so-called amenities. This, interestingly, has been the orientation to development since the Colonial Development and Welfare Act of 1942, and almost every government since independence projects herself in terms of the provision of these amenities. Within three years of this government alone, it has spent \$9 billion on infrastructural projects (Premium Times, 2018). This is even though the International Monetary Fund (IMF) posits that

public investment is lower and of worse quality than other emerging market economies... a large infrastructure gap is often a particular impediment to growth and narrowing it can raise GDP growth by three-fourths of a percent....This persistent slower growth has meant that Nigeria's public capital stock per head is less than half the sub-Saharan African average, a situation that might constrain its recovery and slow economic diversification... Similarly, Nigeria also has a lower efficiency for public investment spending. Efficiency gaps capture the difference in the potential and actual quantity and quality of infrastructure for a given level of public sector spending on infrastructure... Nigeria has large efficiency gaps in the quantity of infrastructure measured through levels of the physical capital of roads, public education, electricity production, health infrastructure, and access to treated water—falling well below the regional average. While Nigeria also performs poorly on the quality of infrastructure measured using a business survey measure from the World Economic Forum, the gap between Nigeria and the regional average is much smaller (Brookings, 2018)

Going along with the World Bank recommendations implies, of course, that we forget the infrastructures have to be paid for and, ironically, virtually nothing is made here in Nigeria. This is further compounded by the fact that these infrastructures have changed with time. For instance, the supply of electricity has changed from hydro to solar and wind. For each, the technology is never the same. So, if we are not able to produce our technology for one, the change to the 'latest' means we have to 'begin again'- buy the, now, latest technology. It is not just in buying this new technology that the government has challenges but also in the knowledge that would have been developed around the outgone technology. In other words, the teaching of electrical engineering, for instance, must change to support the new, solar technology. Unfortunately, before the new set of engineers graduate, newer technology would develop thus leading to a mismatch in skill and technology. Added to these is the fact that the lecturers also require updated knowledge, including the purchase of new teaching equipment. As such, funding of higher education needs to be increased but, alas, what do we have?

Oke Ogun in the political economy of Oyo state

Oke-Ogun is located in the Oyo North Senatorial District of Oyo State. It has a population of about 1.6 million, according to the 2006 census. It occupies 60 percent of the landmass in Oyo State and it has 10 out of 33 local government areas in the state (Salaudeen, 2017). Oke-Ogun region is richly endowed with a lot of agricultural and mineral resources. According to Ajani, (2017), Oke Ogun is, perhaps, one of the most materially rich parts of Nigeria, richer even than some African countries. Some of the mineral resources include gemstones like beryl, tourmaline, rube lite, quartz, amethyst, sapphire, aquamarine, and garnet.



Other economic minerals found here are tantalite, columbite, marble, dimension stones, clay minerals, feldspar, gravel, and silica sand. However, minerals found in this region, in their order of decreasing abundance are marble, tourmaline, amethyst, limestone, red stones, tantalite, capstone, and quartz (Opara, 2016). Oke Ogun has also been referred to as the 'food basket' of not just Oyo state, but the whole of Southwestern Nigeria (Okeleye, Olorunfemi, Sogbedji, & Aziadekey, 2016; Adebajo, Bolarinwa, and Omotayo, 2014; OYSADEP, 2005). Despite these immense mineral resources, as well as rich agricultural land, the Oke Ogun indigenes continue to complain of feeling 'unrecognized, unprotected and marginalized' (Adebayo, 2018). Such feelings are, rightly though, based on what may be surmised from what the President of Oke Ogun Development Consultative Forum (ODCF), Dr. Olusegun Ajuwon, in terms of their lack of development, was quoted as saying:

No institutions of higher learning, hospitals, or industries in the area. Tertiary educational and health institutions that ought to be sited in Oke Ogun have been diverted to other zones without any justification. No good road network, no regular power supply from the national grid, no state or federal housing scheme (Adebayo, 2018)

Of course, Oke Ogun Polytechnic, Saki, and SAF Polytechnic, Iseyin, now exist in the Oke Ogun area. Do these satisfy the yearnings of the Oke Ogun people? Not really! Thus, it seems, their lack of having access to the first position in the state, the Governorship position comes to the fore. The argument is that being the area with the second largest number of local government areas in Oyo state, and the immense human and natural resources they possess, the areas' interests can only be better protected if someone from the region becomes the Governor of the state. Yet, except, it is argued, by providence, as is claimed in Alao Akala's governorship, no region has been able to become Oyo State governor outside Ibadan since the return to democracy in 1999.

As noted in an unpublished paper by Oyedele and Olutayo, the Oke-Ogun people occupy Guinea Savannah grassland, favorable to the cultivation of food in abundance to feed the rising population. Historically, as it is still present today, the staple food that was/is

produced in plenty were/are yams, grains of different types, melons, sweet potatoes, and a variety of vegetables taking advantage of bodies of water in the area. Their topography is of high altitude with lower humidity and dry air thereby favoring good health. The area is dotted with granite and table flat plain (Clarke 1972). The present-day Oke-Ogun falls into the metropolis of the glorious Oyo Empire. By Oyo Administrative design, it was at the head of *Ekun Otun* or Western Province. Other provinces are *Ekun Osi*, *Ekun Ibolu* and *Ekun Epo*. At the apex of the Oyo Empire's administration was the capital, Oyo-Ile, the seat of Alaafin, while those towns that today constitute Oke-Ogun were considered an integral part of the capital because most of them inhabit people of royal blood and that of nobles. Then, Oyo-Ile was not only politically, socially, and economically stable, it was able to define its needs, around which relevant social institutions were created, determined the changes necessary for different historical experiences, and controlled its external relations using its social institutions. This enclave always exhibits unanimity of opinion and purpose with the throne of Alaafin. Some of the towns have their history intertwined with that of Oyo-Ile. Places such as Igboho, Saki, etc. have relics that bound them with the capital (Johnson 1921).

Unfortunately, the present predicament of the Oke-Ogun region seems to emanate from the fall of the Oyo Empire and the eventual relocation of its core to what is now referred to as the new Oyo. The colonial and geo-political economy favors urban bias development patterns and, as such, Oke-Ogun may continue to experience neglect, *ad infinitum*. This is more so that Oyo Alaafin continues to determine the fate of other regions outside Ibadan. Of course, it is for this reason, among others, that attempts are being made to bring Oke Ogun to the limelight.

This, unfortunately, is expected to be accomplished through the modernization development paradigm, as observed in its leaders' speeches. Central to their thesis is the need to become the 'first in the state to use such an advantageous position to secure the 'good things of life. The practicability of this endeavor may, however, be truncated if other regions are not carried along. Though the awareness of such is rife, the ambitious intention requires our concern with the sustainability of the 'project'. Today, Oke-Ogun does not define its needs, around which relevant social institutions are created, determined and the changes necessary made when desired. Indeed, both the internal and external relations are controlled by people who are not directly involved in the day-to-day running of the region. For a fact, the elite associations are 'foreign' to the region when survival in the immediate environment, which determines the sustainability of any development agenda, is considered. That is, they are more in tune with the outsiders than those who experience the hardships in the area directly. The elite thinks and act in terms of European ways of life than depending on the immediate environmental resources. Until there is a direct association and recognition of the 'common people' in the region, the Oke Ogun 'project' may not see the light of the day it clamors for! This is because 'development means people'. And, the 'people' may not identify with the political ambition of its elite except they are so recognized.

As adumbrated above, election and good governance are the proceeds of the democratic process. More than this, however, is the 'free market' and the importance of technological advancement in realizing the exploitation of the environment as well as the assumption of deeper relevance in the political economy of not only Oyo state, but also, Nigeria as a whole. Without technological advancement, participation in the 'free market' is limited. The better processed your products are, the more relevant you become in the market. More importantly, such processed products must be seen as a need in the market. The 'free market' economy is a capitalist endeavor wherein the rule of the survival of the fittest reigns

supreme. Thus, the possession of unprocessed agricultural and mineral resources does not enhance free and equal participation in the market. Now, the Oke Ogun elite need to demonstrate their commitment to their people by encouraging technological advancement in turning the immense unprocessed agricultural and mineral resources into processed products from which the majority of the people in the region would benefit.

On the contrary, they can continue their 'tree-top' politics. However, the relevance of Oke-Ogun elite in using this method can only be realized if they have enough financial muscle to pay their way. The American-type of democracy Nigeria runs is not about morality. It is about how deep your pocket is. This is why the lobbying group continues to profit, even more than the hedge fund, from their investments in America(Wikipedia, November 2018)

Conclusion

It is not true that development, automatically, derives from democratic practices. This is more so that there is no clear definition for the term democracy. Thus, the governor of Ondo state, recently, referred to the term as 'the most abused word in the world today (Akeredolu, 2018). If there is no clear-cut definition for the term, why are we still interested in it? The seemingly unanimous agreement is that the worst democracy is better than any other form of government. Unfortunately, a deeper reflection on the term, democracy, especially as it relates to Africa, of which Nigeria is a part, further shows the limitation of the practice in bringing about development. It is not just that it is a hangover of the colonial experience, but that those on whom its practice devolved have continued to use it as an instrument for enriching themselves and impoverishing the majority. Therefore, it is not surprising that election into the 'juicy' positions, is always very violent in the 'winner takes all contest. In Nigeria, like in most African countries, democracy is 'tree-top' and not 'bottom-up'. Its 'tree-top' nature derives from the fact that those on whom governance devolved do not own the means of survival, though they are in control of its management. Yet, such control is also dependent on their identification with nations outside their territories whom they are trying to ape. Consequently, the 'common people are only 'pawns' in the chess games rather than being of any significant relevance. In so far as this remains the case, it is not just the institution of democracy that will continue to remain a mirage but development.

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RESEARCH OUTCOMES AND UTILIZATION: BRIDGING THE COMMUNICATION GAP BETWEEN RESEARCHERS AND END USERS IN NIGERIA

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Abstract

The apparent disconnect between the deluge of research outcomes and the public, especially end users, in Nigeria, has been a critical issue in public policy making. Getting research outcomes to the public will entail integrating research communication into the research process in order to leverage on the utility value of research outcomes, and reduce research – end users gap. This paper, drawing on the community-based gender-responsive research outcomes on climate change adaptability and disaster risk reduction strategies in the Niger Delta region of Nigeria, examined the dimensions of research acceptability as well as the communication tools and strategies to improve research-policy-practice relationship. It recommended the essentiality of audience segmentation, framing of research information in non-technical language, deployment of appropriate digital open access platforms and one-on-one interactive channels to effectively translate evidence-based knowledge production to utilization.

Key Words: Research, End Users, Communication, Knowledge, Audience, Gender, Climate Change

Introduction

The relationship between volume of research outcomes in Nigeria and the level of public awareness of such outputs, especially amongst end-users, is inversely proportional. The level of disconnect between researchers and policymakers is high, and by implication, the robust efforts of researchers often end up in official shelf lines, institutional hard copy and digital libraries, academic journals and technical policy briefs, without public awareness, especially as regards inputs into policy making, in order to value to social services delivery through policy making. The distinct communication gap and challenges in connecting the deluge of applied research outcomes to public policy and utilization are reflective of the shallow analysis and lack of evidence - based policies of government. Research communication strategies, therefore, are central to the whole gamut of the research process in order to add value to social services delivery. Applied researches, in themselves, are incomplete without being applied to the context of solving social problems in terms of knowledge deepening and practice. The research – practice gap has also been acknowledged in public health researches and application, as it is estimated that six million infant deaths could be avoided yearly if 23 research evidence-based outcomes were implemented by public health programmers in 42 countries globally (Bryce, Bryce, Walker, Lawn, Steketee, 2005). In Nigeria, government

officials, and even print and electronic media practitioners, seldom read academic journals laden with technical jargons. Researchers have the responsibility to make sure that their research outcomes reach the public, demonstrate that their findings are relevant to specific areas of society, and such outcomes presented in simple and lucid language for the understanding of the public (Yettick, 2015). According to Willinsky (2006) research communication has epistemological perspective (the ability of a research work to be peer reviewed and accepted as contributory to the body of knowledge in that field of study) and ethical implication (the ability of getting the research outcomes or conclusions to the public space to be of relevance to society). This highlights the issue of research and its impact and value not just to the academic community but to the public, especially end-users or policy makers. Currently, there are increasing ranges of communication options, such as traditional media outlets and the new media like the social media types, online and open source publishing, one-on-one interviews via mobile devices that researchers and organizations could leverage on to disseminate research information (Rickinson, 2016).

The fundamentals of research communication are encapsulated in three major ways: First, research communication is supposed to be factored into, rather than separate from, the research. It is faulty to see research communication as an end-on add on, and as a separate activity in itself from the research process. This implies that research communication with stakeholders should be integrated into the entire research process at the beginning and final stages to build understanding and interest. Second, the communication to boost the research-policy-practice relationship is about engagement and learning rather than just dissemination and transfer. It is critical that researchers view end-users as active agents to be engaged in frank exchanges rather than passive recipients of research findings. Deploying the user-centric perspective would enable researchers to understand the contexts and culture environment of end-users in accepting research recommendations, and not see policymakers as passive receptacles of research outcomes. Third, communication to boost research utilization should be deployed with understanding of the type of research use. The three typologies of research use are instrumental (providing applicable body of knowledge or technical solutions to guide practice in a field of study); conceptual (providing new concepts that enable policymakers to understand social problems in more enlightened manner); and strategic (the use of research outcomes as persuasive or political instruments to pursue a particular position of policymakers or practice) (Figgis J., Zubrick, Butorac, Alderson, 2000; Estabrooks, 2001; Hemsley-Brown & Sharp, 2003; Levin, 2004). This paper intends to examine the dimensions of research accessibility for end-users, the communication strategies deployed for research communication, gender sensitive communication options, as well as the dynamics of framing effective research dissemination for policymakers and end-users in rural settings. A community-based research on empowering women as leaders in promoting climate change adaption strategies and risk reduction initiatives in the Niger Delta region of Nigeria in October, 2019 will be used as a case in point. This paper intends to deploy the community-based research outcomes to advice on research communication strategies that could link policymakers and rural farmer end-users with research outcomes in a synergy that works.

Dimensions of Research Accessibility

Malich (2016) offer a three – dimensional perspective on the concept of research acceptability after a study on research to policy linkages, supported by the Canadian-based International Development Research Centre (IDRC). It was noted that research acceptability should be seen from the perspectives of research end users and the public audience ability to

physically obtain or access the information or research itself; the capacity to intellectually comprehend or understand the research critical information or outputs; and the frame of mind to socially accept the research implications as valid for implementation or practice. Thus, research acceptability has three attributes – physical, intellectual and social.

The physical aspect refers to the ease to obtain a copy of a particular research work or having the technology, and even funds backing, to quickly access research resources by members of the public - policy makers, media practitioners and other interested persons or organizations. Physical access has become a source of concern as certain research outputs by academics and professionals are stored in hard copy and locked away in shelves in academic institutions, or in digital format in online platforms and access to them will involve paying certain amounts of money which dampens interests of the public audience that may need the evidence-based information to guide decision making process or report such research outcomes in the mass media. The intellectual dimension deals with how research findings or outcomes are communicated to make meanings to the end users and policy makers. This concerns the level of comprehensibility and language style that will enhance understanding and outcomes applicability by the end users, policy makers and media practitioners. In this regard, the researchers must remember to present the research outputs and policy implications in simple language that will appeal to the understanding of the different audiences. The social aspect deals with how social networks influence research outcomes uptake. This will involve understanding the institutional and cultural networks in communities to ensure that research findings reach the targeted end users and policy makers. For instance, the inclusion of some policy analysts in government and key women and men actors at the community level in the research process may likely facilitate the uptake of research outcomes in both public organizations and rural areas.

Policy makers face challenges of gaps in knowledge and emerging trends, therefore, they look forward to learn what they don't know (Perna and Riepe, 2016). Policy makers usually operate within short time context in articulating social problems, analyzing the issues and evidence available to them, and recommending options for policy implementation. Political leaders tend to have their own biases towards certain positions consistent with the preferences of their party platforms and constituents that they represent. Thus, they seek quick analysis of the cost – effectiveness and comparative advantage of policy issues. Despite these time constraints contexts and trade off scenarios, policy makers are interested in accessible research outcomes that they can comprehend and assist them in service delivery to the society or constituents.

The disconnect between research and public policy has been linked to the seeming apathy of researchers and institutions to actively share their research outputs with the public, and ineffective research communication (Brownson, Eyler, Harris, Moore, Tabak, 2018). Some of the lessons learned in this regard has been that passive approaches to communication dampens enthusiasm for the uptake of research outcomes (Lehoux, Denis, Taillez, Hivon, 2005); stakeholder engagement in research and evaluation processes may likely enhance research uptake (Keown, Van Eerd and Irvin, 2008); and dissemination of research outcomes to non-scientists or professionals is enhanced when research communication are framed to evoke interest and indicate obvious utility (Milkman and Berger, 2014). Policy makers, in their quest for evidence-based researches, are interested in research communication that offers accessible and easy-to-use information that also speak relevance to the policy context. They depend on the human resource at their disposal such as analysts, policy experts or lobbyists to act as intermediaries to translate evidence-based research outcomes to knowledge utilization for

specific policy issues. This is because academic researchers are seldom knowledgeable about institutional public policy making processes, and research findings and recommendation are preferably published in journal articles and academic conference proceedings that are seldom accessible to policy makers, end users and media practitioners (Colby, Quinn, Williams, Bilheimer, Goodell, 2008). Kingdon's (2010) agenda setting multiple streams theory indicate that policies are adjusted or changed when elements of three streams work in concert in the socio-political context. First, there must be a clear-cut recognition and definition of the social, economic or political problem to be addressed. Second, there will be efforts to develop potential policy alternatives to solve the problem from evidence-based researches and other credible information from other sources like the bureaucracy or private sector initiatives. Third, there are the roles of public opinion and political bargaining from various interest groups. Policy change directed by policy makers usually occur from the interactions of these three scenarios, with the policy makers struggling to make meaning and balance out of the discordant tones and pressure groups.

Community-based Gender-responsive Climate Change Adaptation Research Outcomes in the Niger Delta region of Nigeria

Climate change poses serious risks to the coastal, freshwater and mangrove terrains of the Niger Delta region in Nigeria in terms of agricultural and fishing ecosystems, human health and socio-economic development. The onslaught of climate change variations has also thrown up challenges of gender – driven adaptation options and risk prevention initiatives in the rural communities in the region. Thus, a responsive climate change adaptation policy by government and women – led risk mitigation strategies by community stakeholders would assist rural farmers and fishermen and women in their daily living. This is the kernel of the research outcome, and should be the focus of the research communication of the gender-sensitive community-based climate change adaptation and risk reduction initiatives undertaken in October 2019 by the Centre for Population and Environmental Development (CPED) funded by the Canadian – based International Development Research Centre (IDRC) (Onokerhoraye, Omuta, Nwoye, Ogisi, Okoro, Ikelegbe, Odjugo, Dudu, Eronmhonsele, Onojeta, Atedhor, Akpomera, 2019). Deploying two broad perspectives (gender and agro-ecosystem), the research which deployed Key Informant (KI) and Focus Group Discussion (FGD) methods of study, was targeted at how to improve climate change adaptation and disaster risk reduction strategies in rural communities; scaling up community-based initiatives by promoting interactions between researchers, policy makers and women leaders; and expectations of increased integration of women – led community – based adaptation strategies into policy and planning by the Executive and Legislative arms of government. The research outcomes were to promote community-based social and behavioural change with women and other stakeholders learning and deploying skills to make informed farming decisions; collaboration and partnerships between local governments, and non – governmental organizations

Effective Research Communication to Policy Makers and End Users

The predilection and general practices of academic researchers in climate change adaptation strategies are to disseminate their conclusions and findings in a passive manner, and in technical language to professional peers in traditional or professional publications. Studies have shown that the most patronized dissemination channels were academic journals (99%) and academic conferences (81%). Other lesser preferred platforms are seminars and

workshops (69%), face-to-face meetings (50%), press releases and media interviews (33%) (Brownson, Eyler, Harris, Moore, Tabak 2013; Tabak., Stamataks, Jacobs, Brownson, 2014). Academic researchers, the source in a communication process model, are motivated by their conviction that dissemination to their professional colleagues was more critical in professional growth and influence, and not necessarily to connect with public audience with research outcomes (Brownson, et al, 2018). However, research funding organizations such as international development agencies are now encouraging researchers to engage stakeholders and policy makers much more in the research process, in sharing research findings and policy recommendations. This can be done effectively when the audience is properly segmented.

Audience Segmentation

The idea and practice of audience segmentation is simply for the researchers to recognize and delineate the end users, policy makers and the media to who the research outcomes could be relevant. Audience segmentation is popular in the social sciences and social marketing. It is based on the understanding that there is stronger indication of effective communication or presentation when the product or research findings and policy or practice recommendations are targeted at, or framed with sensitivity for segments of the stakeholders or public. The three key audiences for research information dissemination of the climate change adaptation research outcomes are the policy makers, community leaders and women leaders who engage in agricultural activities in the Niger Delta region of Nigeria. The strategy for effective research communication revolves around questions of audience (the right people), content (the right information), outputs (the right format), and other influences (the right time) (Rickinson, 2016). The framing of the information is also important for audience segmentation, as it indicates weighing the benefits (gains) versus the risks (losses) in climate change adaptation initiatives (Nelson, Hesse and Croyle, 2009). For instance, the type of evidence relied upon by policy makers is likely the ones from the field, while community leaders and women groups may prefer “real world” stories and practices presented by researchers. Again, while personal connections for policy makers to the rural communities are moderate, for the local women groups, it is very high.

Policy makers are largely elected officials or appointed heads of public agencies, who are guided by political party interests and seek out research information that are evidence-based and with cost implications for policy issues. They usually rely on certain middle level staff to distil priority information for them. These categories of staff are critical audience in effective communication for the researcher. At the public policy levels of government, and strategic implementation at the community levels, it is necessary to distinguish between the primary audience (those who are targeted to use the research outputs such as policy makers and end - users); secondary audience (those who would like to promote or disseminate the research outcomes such as mass media practitioners); and tertiary audience (those who are just interested in knowledge gain, and not necessarily application of such research outputs such as academic and professional colleagues) (Rickinson, 2016), Audience segmentation in research communication will involve clear understanding of their characteristics in terms of “interests they have that the research could support, activities they undertake that the research could inform, concerns they have that the research could address, communication preferences they have that need considering, and time scales and schedules they have that need remembering” (Rickinson, 2016:12).

Channels of Reaching Policy Makers and End Users

The communication vehicle or channels for research dissemination is as important as the audience segmentation. A well thought out channel of communication is tailored to meet the specific end users, who should have no difficulty to access it. Such channels are media outlets that are digital (online presentation, social media, blog post, podcast, and e-newsletter) or print (journals, fact sheet, policy briefs, press releases, and research reports). The channels could also be interactive such as workshops, meetings, face-to-face discussions, and interviews on radio and television.

Policy makers in Nigeria have the predilection for the traditional media (television, radio and newspapers) because these media outlets often set the agenda in public policy issues for different levels of government. These traditional media channel outputs are propelled by human interest, urgency of the social, economic or environmental issue, its potential for controversy, and timeliness. However, social media spread, accessibility and speed have made the platforms to be veritable tools of disseminating research findings and policy options, and offer significant mileage in communication with re-tweets, downloads, citations and forwarded posts.

Policy briefs, which summarize key information on an issue with relevant data or infographics, are advocacy tools that are directed at specific audiences. As an advocacy instrument, policy briefs should persuade the policy makers and end users with focused, easy-to-read and understandable presentations of research outputs. However, policy briefs may seem attractive to the political, economic and business elite who seek summaries of researches and lengthy analyses of issues. Policy briefs can only be of value to a literate audience as they deploy data or infographics and executive summaries. This channel of research communication is rarely recommended for the far less literate end users in rural communities.

One-on-one interactive meetings are strong communication instrument when focused on particular issues in research outcomes. Policy makers and end users easily remember these meetings and discussions, but they are difficult to fix because of the busy schedules of elected policy makers and community leaders. The interactive channel works faster when researchers identify and liaise with certain middle level or professional staffers working with policy makers at the executive or legislative arms of government or traditional/community leaders. It must be noted that while such channels as traditional and social media, and policy briefs may be effective when well managed for policy makers, only the one-on-one interactive meetings will strongly appeal to both policy makers and rural women in farming or fishing communities in the Niger Delta area when communicating research outcomes on climate change adaptation strategies. To push for, and promote, women – led adaption and disaster risk reduction initiatives in a patriarchal communities in the region would require one-on-one interactive persuasive presentations, and acceptance for the review of social norms and behavioral change to enable women, who are in majority of the farming population lead in this regard. Besides, the low literacy level in the rural areas amongst the women farming and fishing population reduces the utility value of traditional and social media and policy briefs for them, with limited advantage of radio communication.

Framing the Research Information

The content of the research communication is strategic for the differentiated audiences. The content simply captures the essentiality of the research outputs, elucidates the outcomes, interprets the implications, and the practice options recommended to be best suited

to add value to the end users, and public policy making. In this regard, the choice of words, language and style of delivery are very important in linking research with policy and end users. In communicating climate change adaptation initiatives and disaster risk reduction strategies to policy makers, community leaders and women groups, and even the media practitioners, the central issues are clarity of words or description of research outputs and practices, clear and technical jargon-free language to aid readability for educated analysts and policy makers, as well as understanding by the less-educated rural women and male farmers. For policy analysts and their principals in public service, photos, images and even videos bring life to ideas. Quotes and short scenarios emphasize qualitative findings while charts, tables and figure drive home quantitative findings (Cordingley, 2004; Nutley, Walter, Davies, 2007). Clarity of information is about framing the information in such a way that it will distil out essential highlights of the research outputs as it relates to the segmented audiences. Deploying the Synthesis model will mean identifying four key questions that should shape the information for research end users or the public: why is this of interest to policy makers and other end users?; what 'story' does the evidence tell?; what are the implications for policy makers?; and what choices does the evidence suggest would be most effective? (Colby, Quinn, Williams, Bilheimer, Goodell, 2008). In framing the research information, the policy makers and end users, as well as media practitioners should be able to identify policy and practice recommendations that are short, medium and long terms.

Gender–Sensitive Communication of Research Outcomes

Elias and Hermanowicz (2016) argue that gender – sensitive communication of research outcomes, especially for policy makers and in rural communities, will involve deliberate actions that include understanding of the audience, indicating, in simple language, the critical gender dimensions, sharing the research findings with differentiated stakeholders through gender – sensitive channels, and monitoring and evaluating these efforts for continuous improvement. The research outcomes of climate change adaptation strategies in the Niger Delta region of Nigeria was to promote women – led disaster risk reduction initiatives, therefore, it is essential that local women in the communities are target beneficiaries of the research outcomes and practice recommendations to support their empowerment for agricultural activities. Thus, in communicating the research findings, the audience differentiation should also identify local women groups and leaders, as well as civil society associations that are sympathetic to gender issues to interact with. At the community level, sources of information may differ by gender roles and preferences. Local women in the Niger Delta region of Nigeria are likely to prefer to associate with community religious groups, cooperatives and self help associations. It will be imperative to present research findings according to gender of study participants in the research process. In sharing research information, the appropriate simple language, or even local language translators, should be used for the local women because of low level of formal education. It is also essential for the researchers to adopt mixed methods of communication by organizing different interactions between policy makers, community organizations made up of both men and women, and local women's groups and gender-responsive civil society organizations. The local women groups may benefit much more from illustrated photographs and verbal methods of storytelling, especially with illiterate audiences in the rural areas, which may use oral culture as vehicle of assimilating information and practices.

Conclusion and Recommendation

Research accessibility in its three forms – physical reach of its research information, intellectual understanding of its findings and recommendations, as well as social acceptance of the research outcomes' implications as valid and practicable – are critical in making research connect with policy and practice.

There are avalanche of studies and applied researches on diverse areas of our national life and recommendations on how to solve numerous societal problems, yet these research outputs do not get to the end users. This situation is rooted in the serious communication disconnect between researchers and end users, the technical language of communication not comprehended by the local end users, and researchers do not factor research communication to the public into the research process.

In the Nigerian academic environment, researchers prefer journal metrics which are indicated by the Impact Factor and Index, number of journal citations, downloads, and views or likes on the internet with dedicated academic social media sites. However, these metrics do not offer assessment of the synergy in research dissemination to end users. These academic or professional journal sites are limited by payment of access fees, which discourages end users and evidence-based value for policy making.

It is, therefore, recommended that professional and applied researches should be disseminated on open access platforms by institutions and researchers themselves to facilitate physical access, and the contents summarized in simple language to ensure ease of intellectual understanding of policy makers. Researchers and academic institutions must come to term with this reality, and review their relationship with the public in getting research outcomes to end users and policy makers.

It is imperative to state that new interest in research activities is how to move the focus from knowledge production to knowledge utilization, and that research communication should be an integral, rather than separate, aspect of the research process. Researchers should always task themselves, during the research process, on important issues that deal with how to simplify the research outputs, communication channels that would be most effective in reaching, and interacting, with end users. The utility of researches are enhanced when the outcomes reach the public and add value to society.

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ASSESSMENT OF INFRASTRUCTURAL SERVICES PROVISION BY THE FEDERAL GOVERNMENT IN THE SOUTH EAST GEO-POLITICAL ZONE AND IMPLICATIONS FOR RESTRUCTURING

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Abstract

The lop-sided infrastructural architecture in many geopolitical zones in Nigeria since the enthronement of President Mohamadu Buhari administration in 2015 seems to be one of the main causes of the current political agitations and secessionist movements calling for restructuring. Notwithstanding the provision of the nation's constitution that guarantees true federalism with equity, justice, and fairness, many people, especially in the Southeast region of Nigeria have alleged favoritism and marginalization in the provisions of some basic infrastructural services. The paper examined the nature of infrastructural services provided in this geo-political zone (south east) in comparison with other geopolitical entities in Nigeria and its implications to political restructuring. The qualitative method of data collection was employed with In-depth Interview (IDI) as the major instrument although complemented with secondary sources. The Equity Theory and Spatial Inequality Theory formed the theoretical framework of the study. Findings from the study revealed that the southeast geo-political zone has been marginalized in infrastructural services distribution which the respondents attributed to ethnicity and religious differences. The respondents did not consider resources derivation as an attributable factor but agreed generally that the refusal of the zone to vote massively for the ruling government in 2015 and 2019 general elections respectively accounted for their ordeal. Given these revelations, some recommendations were made geared at embracing equity, justice, and fairness in infrastructural services distribution which will also douse the current tension for restructuring.

Key Words: Assessment, Infrastructure, Infrastructural services, Geo-political zone, Restructuring

Introduction

In many countries including Nigeria, the distribution of some critical infrastructural services seem to be lopsided or unevenly spread especially among different geo-political zones. This may be rooted in certain societal ideologies, environmental factors, economic, cultural, and political processes, or ethnic and religious differences (Ademiluyi & Aluko-Arowolo, 2009, Adefila & Bulus, 2014). In the socialist states such as Poland, China, Soviet Union, and others, the central government has to provide all the resources free for the citizens both in the urban and rural areas without discrimination or giving priority to one region to the disadvantage of others (Morton, 2018). In other words, it is like a 'pool of Common Wealth' where the citizens are expected to discharge their responsibilities to the state with the state trying to reciprocate by discharging her obligations to the people. The implication is that both the rich and the poor have

free access to critical infrastructural services for their overall wellbeing. The capitalist system, on the contrary, seems to undermine the intent of all citizens and as such access to infrastructural services is limited to the elites or the highest bidder among states or communities, leading to abject hunger and undesirable poverty (Okeke & Chukwudebelu, 2014).

The provision of infrastructural services appears to be one of the foundations of good democratic governance. According to Olufemi (2019), a good democratic government is expected to put in place all measures and resources considered fit to make the living conditions of its people to be of maximum standards. The author also stated that in addition to sustaining societal living conditions, the provision of infrastructural services is the key to the economic growth of any nation. Adebayo (1985) also opined that the achievements recorded by any state leader are measured by the level and type of infrastructural services provided or engaged in concerning the agitation of the people and available resources.

In Nigeria however, the phenomenon of inequity or lop-sided infrastructural services provisioning seems to be obvious and epitomized in the use of geo-political zones since the emergence of democratic government in 1999. Ezeakukwe (2019) noted that the southeast geo-political zone has been marginalized in the provision of basic infrastructural services since the enthronement of democracy in Nigeria in 1999 and the situation is becoming worse with the onset of President Mohammadu Buhari Administration in 2015. The author stated that this is contrary to the philosophy of Nigeria's founding fathers and nationalists such as Late Dr. Nnamdi Azikiwe and Pa Obafemi Awolowo who continued to maintain that to achieve political and economic success, there is the need to honour the equality of the federating units in resources distributions.

A brief analysis of the situation before the Nigerian Civil War shows that the southeast Nigeria, in addition to having provided a robust opposition to the British Colonial administration, also stood on having a strong Nigeria without any form of discrimination (Ezeakukwe, 2019). This deliberate policy of denying the people of the southeast region of the basic infrastructural services appears to have been the genesis of the current move for restructuring and secession by this group and which has also generated insecurity in the region. According to Aribisala (2015), the southeast region receives the smallest amount of revenue among all the zones even though Imo State and Ebonyi State are counted among the oil-producing states of the nation. The author also reported that during the administration of President Olusegun Obasanjo, the Petroleum Trust Fund (PTF) under Major General Buhari as the chairman only executed 4,440 kilometers of roads in the Southeast zone which represents only 24% while 13,870 kilometers were built in the northern Nigeria representing 76%. The Enugu-Onitsha Road, the Enugu-Port Harcourt Road, the 9th Mile-Markudi Road amongst others are yet to be rehabilitated by the government. There is also the absence of an international Airport in the Southeast region as work in Akanulbiam International Airport, Enugu is yet to be completed for smooth international flights. The runways need to be retouched and water supplies must be taken care of in addition to the cooling system. Mikairu and Agbo (2019) observed that the situation had attracted the attention of the Southeast governors who had to make formal complaints jointly to the federal government on the deliberate delay of the project. This situation implies that travellers from the southeast had to go to Lagos or Abuja before they could board a flight overseas.

Equally, the second Niger bridge which the ruling government used as one of its campaign promises in 2015 and 2019 is still far from completion. The inability of the government to finish this project has posed a problem too opening up the waterways to the

Atlantic Ocean. Presently, no standard and modern railway is linking the East with such cities in the North like Kano. Aribisala (2015) also reported that under the PTF National Health and Rehabilitation Programme (NHERP), the entire states of the southeast geo-political zone got zero percent allocation while the North got 100%. The side of primary Health care programme also witnessed similar incidence with the Southeast having 12% and the North having 88% allocation.

In the same vein, the coal resources and other solid minerals deposits in the region have not been profitably exploited to provide employment to the youths and enhance the living standards of the people. The lop-sided tendency of the federal government infrastructural service delivery in the Southeast geo-political zone seems to have brought the promise that this paper had to examine the perception of the public on the provisioning of the infrastructural service in the South-east geo-political zone, which seems to have brought the people out to a boiling point while advocating for restructuring or opting out of Nigeria. It is against this background that this paper tried to have an assessment of the provision of the infrastructural services by the federal government to the people of the southeast geo-political zone and its implications to political restructuring in Nigeria. This is the general objective of the study.

In addition to this general objective, the following specific objectives also came into play; (i). To ascertain the relationship between infrastructural services provision in the South-East by the federal government and ethnicity (ii) To ascertain the relationship between infrastructural services provision in the South-East by the federal government and party affiliation/loyalty, (iii) finally to find out whether infrastructural services provision in the South-East by the federal government is related to religious differences.. This will help to fill the knowledge gap as prior studies (Davies, 2019, Adefila & Bulus, 2014, Ademiluyi & Aluko-Arowolo, 2009) tend to dwell on Economic development and infrastructural facilities in Nigeria with none specifically geared towards restructuring.

CONCEPTUAL FRAMEWORK

(a) Infrastructural services: Infrastructures are the physical facilities considered crucial in promoting human development or the general wellbeing of members of society (Davies, 2019). This may include roads, bridges, electricity, railway, portable water, sewers, telecommunication, schools, hospitals, markets, housing recreation centers, and so on. These facilities tend to shape people's quality of life and economic growth. Oke (2013) also stated that infrastructural facilities are necessary for a nation in the management of its population growth and alleviation of poverty. It is the thermometer in which a country's developmental status can be measured (Olufemi, 2019). In addition to facilitating the production of goods and services, it also helps in distributing the finished goods to the end-users. It also assists people in achieving relative self-reliance in the nation's development process. As Adefila and Bulus (2014) noted, they are classified as specialized elements in the development process designed to improve the socio-economic wellbeing of the people. In other words, they are the catalysts of the development of a nation and necessary for improved quality of life (Oisasoje & Ojeifo, 2012).

Since infrastructural services are meant to make life easier and more pleasant, the federal government is expected to provide states or federating units with these facilities to enhance societal living conditions (Oguzor, 2011). They are the basic structures needed for the operation of a society.

(b) Restructuring: Restructuring is such an amorphous concept that could be interpreted or misinterpreted by many people depending on the situation it is used. Generally, it may imply a fundamental change or arrangement that alters the previously existing relationship between

different components of a system. According to Igboke (2020), restructuring simply means to change the political institutions of a nation or state from the former way it was organized consequent upon generated agitation among the units and then make it work better to accommodate the interests of all sections or groups. It is a kind of rearrangement, reorganization, or reformation of the polity.

Similarly, Omoniyi (2021) sees restructuring as a transition from a lop-sided federal political structure to true federalism which is characterized by political inclusiveness, people-oriented constitutional amendments, resource control, electoral process, political representation, sharing of offices, citizens' rights, protection of lives and properties and building of enduring political infrastructures. It is a tool advocated by a particular section of a nation that feels that they have been marginalized or shut out of the federal government on the provision of infrastructural facilities and other basic needs required for maximum living. It is also basically to re-organize and entrench equity among geo-political zones in sharing amenities and opportunities necessary for true federalism.

Restructuring is expected to ensure that government is brought as close as possible to the masses at the grassroots, especially those that believe that they were neglected (Omoniyi, 2021). This idea which was anchored on the reframed 1999 Constitution of Nigeria was later documented in the 2014 National Conference (CONFAB) Reports (Uwalaka, 2018). The conference subscribed to the devolution of power with at least 60% of the power of the federal given to the states and local governments to enable the people at the grassroots to have a feel of the operations of government. One of the benefits, according to Uwalaka (2018), is the tendency to experience tremendous growth and development at the grassroots. Restructuring has become the growth and development strategy used by most nations in the contemporary world to reframe the power perspectives of the institutions and levels of government (Igboke, 2020).

REVIEW OF LITERATURE

(a) Overview of the state of the Infrastructural services in Nigerian Federating Units

The ushering in of the democratic government in Nigeria in 1999 gave an array of hope to the masses for an improved socio-economic condition and full-blown federalism characterized by equity, justice, and fairness. However, the lofty expectations were not recorded especially with the incoming of President Mohammadu Buhari in 2015. Nwokolo (2020) observed that since the attainment of independence, the structure of the Nigerian federation has remained problematic and contentious even though power has remained centralized. According to the author, across different geo-political zones, many factors have been identified which have inhibited the unity of the nation and which have also formed the basis for the current agitation for restructuring. Among such factors are lack of justice, fairness, and equity in infrastructural provisioning which have resulted in increasing poverty. Ezeakukwe (2019) also pointed out that since the coming in of APC-led government of General Mohammed Buhari, the state of political and economic conditions of the people in different geo-political zones, especially the Southeast, has raised the public debate on how best to address what has been characterized as marginalization

Similarly, Yusuf (2004) observed that for many years, there has been an increasing manifestation of the inability of the Nigerian government to cope with the demand for basic infrastructural facilities. The author clearly stated that the Nigerian power sector, for example, operates with low generating capacity relative to the installed capacity. Equally, no significant improvement has been recorded in rail services, while more than 50% of the federal roads are in

very bad conditions, severe congestion at the seaport and use of obsolete facilities in the airports coupled with the fact that not up to 50% of the population has access to clean water.

Omodia and Mohammed (2016) argued that in a nation where the majority of the people lack the basic infrastructural services and other necessities of life, conflict and violent demonstrations or agitations may be the order of the day. The major challenges in Nigeria are largely on providing the infrastructures when they are needed without being influenced by politics of ethnicity or tribal sentiment, party loyalty, corruption, religious sentiment, or based on resources derivations (Olufemi, 2019). It also appears that politics in the form of ethnic-interest agitation and lobbying are common things in democratic governance in developing countries which may have compelled the government of the United Kingdom to establish a separate Ministry in charge of Infrastructural projects (Olufemi, 2019). On the other hand, Sullivan (2013) opined that the extent to which people's affairs are managed, especially on the provision of essential amenities, depends on the class of people in power. The construction of eight stadia simultaneously in Osun State alone in the Southwest and the establishment of Nigerian Airforce University, Nigerian Police Academy, Nigerian Defense Academy, and the University of Transportation in the home state of President Mohammadu Buhari, all in the Northern part of the country, have continued to raise arguments on the fairness and equity in the nation. Kuku (2014) also claimed that there have been reports of the government's insincerity in the handling of issues related to the provision of infrastructural facilities like road, rail services, electricity, water, bridges, seaports, and others while pretending to be serving the common interest of the population. The horrible state of affairs in Nigeria as it relates to poor infrastructural services especially in the Southeast geo-political zone may be the major reason for people of the Southeast to become desperate for change through restructuring or breaking away entirely from the Nigeria federation.

Bamboye (2007) argues that individuals are poor because they do not have access to infrastructural services for improved quality of life. The United Nations Organization also made it clear that the role of infrastructural facilities in the overall economic growth and development of a nation cannot be overemphasized.

THEORETICAL FRAMEWORK

The study adopted Equity Theory and Spatial Inequality Theory as its theoretical framework. Equity theory which was developed by John Stancey Adams in 1963 argues that people experience distress when things are perceived as not being fair (Al-zawahreh& Al-madi, 2012). In other words, the greater the level of unfairness that people perceive, the greater the level of their distress. If individuals perceive that what they are given are not fair compared to that of their peers, they will feel distressed and try to change things to create a sense of fairness. The theory stresses that equality and fairness are important. A situation where a particular geo-political zone in Nigeria is neglected in the provision of basic infrastructural services does not speak for equity and fairness in a nation practicing democracy. The current agitation and secession by the indigenous people of Biafra (IPOB) in the Southeast may have been precipitated by the neglect of the zone in infrastructural distribution.

On the other hand, the Spatial Inequality theory which was developed and influenced by Marxism argues that structural and political factors or policy intervention are the causes of inequality in the location decision of Industrial Units (McDonald, 2006). It is therefore, necessary to remove all political and institutional obstacles to the development of economic and social infrastructures so as to integrate poorer states or region into the national economy (Tickamyer, 2000). The implication is that the uneven distribution of basic infrastructural

services across a geographical unit increases the level of poverty and distress among the people which gives room for tension and agitation for regime change or restructuring.

METHODOLOGY

This study was conducted in the Southeast geo-political zone of Nigeria which comprises five states: Abia, Anambra, Ebonyi, Enugu and Imo state. These states formed former Eastern Nigeria in the late 1960s before state creation and then the emergence of geo-political zones in the 1990's. Igbo is the local language of the people. The projected population of the zone as of 2020 stands at 27.8 million people (NPC, 2020). Agriculture and Commerce form the major occupation of the people which have the zone to command the largest economies in Nigeria.

The research design was non-experimental with the primary data gathered using the qualitative approach of In-depth Interview. Three states (Anambra, Ebonyi and Enugu) were randomly chosen with 18 respondents from each (ie 54 respondents in all). The respondents were purposively chosen for having resided in the area for not less than 10 years and attached to one of the federal universities in each the state (Nnamdi Azikwe, Awka, Anambra state, Dr Alex Ekwueme Federal University, Ndufu-Alike, Ikwo, Ebonyi State and University of Nigeria, Nsukka, Enugu State. The respondents were then subjected to In-depth Interview Guide (IDI). It is assumed that the level of education and their long period of stay in the state will afford them the opportunity of giving a valid assessment of infrastructural provisioning by the federal government in their respective states. Written informed consent was sought from all the participants who were also assured of confidentiality of information given in the process.

In addition, secondary data was collected from journals, published texts, newspapers, the Internet and conference papers. Data collected through the IDI were transcribed and thematically analyzed with relevant quotes pulled out while the materials gotten from secondary sources were properly edited and irrelevant items weeded out. The study was carried out between the months of June-August, 2021.

FINDINGS

Relationship between infrastructural service provision and ethnicity: Participant's view was sought on whether ethnicity has an influence on the provision of infrastructural facilities by the federal government to the South East geo-political zone in Nigeria. In many developing countries including Nigeria, ethnic particularism has been the major cause of inequality in socio-economic development and national integration. An informant who shared his view on this issue stated thus:

Once you are from a particular ethnic group And you are on the top, everything is appropriated to the advantage of the group. This is the situation in the distribution of infrastructural services in Nigeria. Everything in Nigeria has gone to the North because the president is from there. We are treated as an outcast herein South East; no roads, no water, epileptic power supply, and so on.

Another informant who held a similar opinion said *'how can you tell me that Nigeria is one while most states in South East are neglected in infrastructural services, the so-called second Niger bridge is still yet to be completed and the ruling government has been using it to defend themselves against partiality'.*

Relationship between Infrastructural Service provision and party affiliation or loyalty

It also appears that the allocation of infrastructural services to states is predicated on the number of votes enjoyed by the government in power during the election. The majority of the participants expressed that since only one state is being controlled by the ruling government out of the five states in the southeast, the people of South East may not be expecting much from the federal government as they did not vote for the APC ruling government in 2015 and 2019 respectively. The southeast geo-political zone is predominantly dominated by the People's Democratic Party (PDP) since the inception of democratic government in 1999.

An informant from Anambra state stated:

I was not surprised by the federal government's neglect of the zone in some of these critical infrastructures because we did not vote for the APC but that should not be the case', after all, the president is the president of Nigeria, and not specifically to APC. The government should try to honour the commitment they made during the campaign.

Another participant in Enugu emphasized thus:

That we did not give the president up to 25% vote during the election does not mean that we will be discriminated in the provision of social amenities in the zone. The APC led government should stop its inflammatory rhetoric.

Religious dichotomy and infrastructural Services provision: Religious animosity seems to have become a permanent source of threat to the socio-economic development of Nigeria. As such, the study further sought to examine the influence of religious differences on the infrastructural provisioning to the Southeast geo-political zone by the federal government. The incidence of religious dichotomy has grown exponentially in all facets of socio-economic and political activities of the nation since the entrenchment of democratic rule in 1999. A female participant in Abakaliki, Ebonyistate had this to say:

Religion has divided the Nigerian society since independence and had created a lot of crisis and wickedness among the masses. People have been brainwashed to see another person who does not subscribe to his faith as an enemy who does not deserve anything from him. This is a total misconception and is mostly practiced by our Muslim and Christian brothers. People in the government also have imbibed this wrong notion. May God help Nigeria. If our founding fathers like Zik and Awo had behaved like this, would we have been here?

Another participant in Awka, Anambra State lamented that Nigerian leaders have been deceived by religion and had forgotten that Nigeria is a secular state that should not allow religious sentiment to affect one's commitment to the people. In his words:

What a big shame? Do our leaders still remember the oath of allegiance, they take the first day they are sworn into office? The last sentence there says 'So help me God'. How can you after taking such oath still go into discrimination, hatred, marginalization of a particular group entrusted unto your hands to take care of simply because they belong to a religious faith different from yours. It is highly ridiculous. The earlier we correct this impression as we hold political positions, the better. Remember, each person will surely stand before the judgment seat of God in the last day.

One participant in Enugu also referred to most of the Nigerian politicians as cultists who no longer have a human conscience and do not recognize God in any form. According to the respondent, governance is built on the spirit of commitment and humility like a shepherd boy who cares for his sheep. The President should see himself as the servant of the people irrespective of religion or ethnic affiliation.

On whether resources derivation determines the extent to which provision of infrastructural services is allocated, the majority of the participants stated that since the exploration of mineral resources is undertaken by the federal government, no state or geo-political zone should be shortchanged in infrastructural facilities. A participant in Nsukka, Enugu State explained that before the discovery of crude oil in Nigeria, the coal industry in Enugu generated a lot of money to the country and the Southeast was never given preference rather the proceeds was used to develop the whole country especially Lagos which serves as the nation's capital city then. He said *'I thank God for blessing Nigeria with a natural endowment, if not for the fact that many of our leaders are clueless, this country would have developed more than Japan and China'*.

DISCUSSIONS

The Nigerian government since 2015 appears to have fallen terribly beyond expectation based on its inability to provide the necessary infrastructural facilities to the Southeast geo-political zone of the country which many agreed to be one of the causes of the ongoing agitation or secessionist movement and the call for restructuring. Most of the federal roads in the Southeast have dwelled more on their dilapidated state with gullies and craters as their general features. Akaeze (2010) noted that where the highways become so bad, robbers often take advantage of the bad road situations to wreak havoc on travellers. In addition, the much-campaigned second Niger Bridge and AkanuIbiam International Airport, Enugu are yet to be completed and commissioned. Adegboyega (2021) stated that while the federal government was busy spending \$1.96 billions dollars to construct a railway line that links Maiduguri and Kano to Maradi in the Niger Republic to enjoy affordable transportation, the South East geo-political zone is yet to benefit from the current rehabilitation of railway system. Both the individuals and corporate bodies in the zone spend huge sums of money on daily basis to fuel their generators to meet their alternative energy requirements due to the inefficiency of power distribution companies operating in the zone.

As reported by participants in this study, one of the prominent factors that have been promoting this situation is ethnicity. According to Adetiba (2013), ethnicity is a source of the inequality ravaging different ethnic groups which were enthroned by colonialism. The author remarked that ethnicity has succeeded in depriving states and individual opportunities to have benefited from development programmes of the central government. One of the participants noted that there is preferential treatment given to the Northern zone of the country in the distribution of infrastructural services.

Participants' responses also revealed that inordinate loyalty to the government at the Centre has been a determining factor to infrastructural distribution. This aligns with the view of Njoku (2019), that since 1999 the People Democratic Party (PDP) which is now the opposition party, has become so entrenched in the southeast geo-political zone that they massively voted for the party in 2015 and 2019 respectively. The author noted that only one of the five states in South East is currently being controlled by the ruling party. In addition, people that matter politically within the zone are followers of PDP right from the local government, state assembly members, House Representatives, senate, and governors.

It was also revealed from the participants' responses that religious differences have equally been accountable for the inequalities in the infrastructural distribution in Southeast geo-political zone. This finding is in tandem with the submission of Apuwabi (2018) that religious differences have been an obstacle to the economic prosperity and overall socio-economic development of Nigeria since independence. Muslims and Christians are always

involved in crises and killings as a result of perceived hatred and mutual suspicion. Ajegbu (2020) also stated that religion apart from being a source of intolerance and human rights violation affects socio-economic development and infrastructural facilities provisioning. One of the participants in the study stated that even our leaders have been brainwashed that once you do not share similar religious faith, you do not expect to benefit anything from them.

The study participants, however, disagreed with the fact that resource derivation in a state is related to the infrastructural services given. A participant in Nsukka, Enugu State emphasized that it is not possible because before the discovery of crude oil in Nigeria, the Coal Corporation located in Enugu generated a lot of money for the federal government, which was used in developing Lagos and other cities in Nigeria as no consideration was given to the Southeast geo-political zone.

IMPLICATIONS OF FINDINGS TO POLITICAL RESTRUCTURING

In respect to the foregoing, findings from the study have shown that states in Southeast geo-political zone are neglected in the provision of infrastructural facilities by the federal government; whether in the transport, power or education sector, the Southeast lags behind many other geo-political including its contemporaries, that is; those states that were created at the same time some of the states in Southeast were created. The southeast railway system has not developed beyond what the British handed over to us. This cannot be considered as an exaggeration with the revelations from the study participants who generally attributed the inequality in infrastructural distribution as it concerns the southeast geo-political zone to ethnicity, religious differences and the refusal of the zone to vote massively for the APC ruling government in 2015 and 2019 election respectively. Participants did not consider resource derivation as a precipitating factor in this respect. This cynical performance of our leaders and inequality in the distribution of infrastructural services have been identified as the root of the current clamour for restructuring, secession, and break up by IPOB and MASSOB. How does one account for a situation where the distribution of infrastructural facilities and development projects are concentrated in a particular geo-political zone at the detriment of others. Succinctly, this does not suggest equity. Aribisala (2015) noted that the Southeast receives the smallest revenue allocation. Going by this alleged favouritism of the North under Buhari administration, the clamour for restructuring may further gain attention in the southeast and add to the upheavals shaking the nation to its roots.

Omoniyi (2021) posited that agitation for restructuring is not only restricted to the Southeast geo-political zone as similar agitation is still going on in the South-West and the Middle Belt. These different groups have threatened that they would not allow elections in their zones in 2023 unless the issue of restructuring the nation is sorted out. Many people have expressed their views that the concept of the federal government holding the resources and distributing to states and geo-political zones is no longer in fashion and hence the need for restructuring. John Stancey Adams in his preposition of the equity theory in 1963 clearly pointed out that people will feel angry and dissatisfied when they perceive that they are getting less than what they expect in comparison to their peers (AL-Zawahreh& Al-medi, 2012). In other words, when there is inequality in economic and social indicators of wellbeing across a geographical unit within a country, the results are tension, anger and demonstration (Kenbur& Venables, 2005). One of the advantages of restructuring according to Igboke (2020) is that it ensure that governance are brought closer to the local people or communities.

CONCLUSION:

The study's findings have established that infrastructural provision in the southeast geo-political zone of the country has been at very low ebb since the ushering in of President Mohammadu Buhari Administration in 2015. This unequal distribution of infrastructural facilities has been the bane for the current agitation for secession, break-up and restructuring. Majority of the respondents pointed out that ethnicity and religion had been the cornerstone to this development. They further posited that the Nigerian state has been so weak in acting as impartial actor in promoting the wellbeing of its diverse population as equal citizens in the distribution of national resources for sustainable development. It was also revealed from the study findings that the inability of the APC ruling government to get maximum votes from southeast geo-political zone in 2015 and 2019 elections spelt doom for the region in getting the required democracy dividends from Buhari administration. The opposition party; PDP has been so entrenched and popular in the southeast since 1999. As a result of the hatred, unhealthy rivalry and disparity in development meted to the people of southeast geo-political zone according to respondents' revelation, some recommendations were made which if implemented will go a long way in restoring sanity and reduce the tension on restructuring.

RECOMMENDATIONS

The following recommendations were made:

- Since the essence of governance is to better the lives of the citizens, political parties should ensure full compliance on the commitment made during political campaign to avoid inflammatory rhetoric, agitations, protests and other forms of demonstration resulting from disparity in infrastructural services.
- Inclusive governance and well articulated policy frameworks in relation to infrastructural distribution should be made clear to everyone in each geo-political zone.
- Government should set up a body responsible for attending to all issues and complaints that could accentuate centrifugal tendencies and treat without bias.

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"DON'T EAT LIKE A GLUTTON": RECONSTRUCTING THE POLITICS OF PALLIATIVES RENDERING IN AKWA IBOM STATE DURING THE FIRST WAVE OF THE COVID-19 PANDEMIC IN NIGERIA

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Abstract

The COVID-19 pandemic did alter existing structures relating to politics, social life, and economic growth. More so, the pandemic stimulated several new challenges. In a bid to forestall further spread of the COVID-19 virus in Nigeria, certain measures – such as lockdown regulations, social distancing, handwashing, and more – were adopted by both the federal and state governments in Nigeria. Among these measures, the lockdown regulation stirred multiple social concerns in Nigeria. It created a weak economy, as well as exacerbated hunger among the teeming population. Considering the foregoing background, we argue that in Akwa Ibom State, a critical survey of the nature of palliative rendering from the State government to her citizens was biased, politicised, and lopsided. Findings further revealed a dichotomous society where the elites had their ways, while the masses were stranded because of poor disbursement of relief materials, which ordinarily should have cushioned the effects of the COVID-19 lockdown regulation. Moreover, the article revolved around the “don't eat like a glutton” statement, which was made by one of the special advisers to the governor of Akwa Ibom State during the heat of the palliative rendering. To contextualise that narrative, a mixed method technique was adopted, which aids both oral sources and secondary data.

Keywords: Akwa Ibom State, COVID-19, Lockdown, Palliatives, and Politics.

Introduction

On 28 February 2020, the Nigeria Federal Ministry of Health (FMOH) announced Nigeria's first index case of the COVID-19 virus, which had commenced earlier in November 2019 at Wuhan, China (Amzat et al, 2020; Usman, 2020). In a swift reaction to combating the further spread of the virus, certain measures – such as social distancing, handwashing, and facemask facing – were adopted and initiated to halt further spread of the virus into community levels. With reports that the virus was spreading at a faster and larger rate, a more aggressive measure – lockdown – was adopted by the governments at all levels. The COVID-19 lockdown regulation came with a myriad of social, economic, and political concerns. Besides the issue of human rights abuses that became prevalent during that period, palliatives rendering in many states of the federation equally left a question mark on the nature of 'social contract' between the Nigerian peoples and governments (politicians inclusive) across every stratum. Should there be one lesson Nigerians must have learned from their collective experiences during the first wave of the COVID-19, that should be a truism that despite the country have explored crude oil since 1956, (Steyn, 2009) and had sold millions if not billions of crude oil barrels, the country could still not adequately catered for her citizenry for a relatively short period the COVID-19 pandemic forced Nigerians to hibernate in their homes, especially as they struggled to

comply with compulsory lockdown protocols initiated as part safety measures against the virus by the federal and state governments.

However, to mitigate the hunger and hardship brought about by the persistence of the COVID-19 pandemic on Nigerians, the federal and state governments intermittently initiated some levels of palliatives that came as foodstuff, and finances to support households that were mostly hit by the pandemic. It was in the course of distributing those palliatives – both at the federal and state levels – that a widerange of social issues erupted across many states in Nigeria.

Considering the foregoing background, this chapter conducts a modest reconstruction towards understanding some of the critical events that unfolded in Akwa Ibom State as regards the politics of palliative recorded during the first wave of the COVID-19 pandemic in 2020. To do this, the chapter adopts the Akwa Ibom State experience as its case study to show how the inability of the Akwa Ibom State government to disburse palliatives among her citizens raised certain concerns for the people of the state. Further, the chapter argues that Akwa Ibom State – which is noted as one of the highest revenue earners from the federal purse (Yusuf, 2020) – ought not to have recorded negative impressions when it comes to palliative rendering during the 2020 pandemic. The chapter presents its discussion in five sub-headings: introduction, study area and research methodology, narratives of the first wave of COVID-19 in Akwa Ibom State, gluttony or insufficiency, and a concluding remark.

Study Area and Research Methodology

The study was conducted in Akwa Ibom State. Lying between latitude 4.32° N and 5.33° N and longitudes 7.25° E and 8.25° E, the state has a population of over 4 million and an area of 7,081 km². Akwa Ibom is one of the fastest-growing states in Nigeria and is home to the Ibibio, Annang, Oron, and Eket, and Obolo peoples. Its capital – Uyo – has been noted as one of the fast-rising urban centres in Nigeria. Akwa Ibom State is one of Nigeria's largest oil-producing states and for having the longest sea line within the Gulf of Guinea. The fact that the state produces a large fraction of crude oil, which serves as the major revenue-earning means for Nigeria, makes her one of the highest statutory allocation earners. In 2020 alone, Akwa Ibom State was listed by Federation Account Allocation Committee (FAAC) alongside Bayelsa, Delta, Rivers, and Lagos States as biggest beneficiaries of N2. 30 trillion disbursed (Nwachukwu, 2020). Its monthly allocation in 2019 (preceding the pandemic year) varies between 10 and 15 billion nairas. These are besides its internally generated revenue, especially as Akwa Ibom State possesses several oil and gas companies such as Exxon Mobil, Total PLC, and Addax, that operate within the state's territory (Enouh, Iheanochio, and Ekpeyong, 2016).

Despite its rich profile, Akwa Ibom State, however, is, as many other states in Nigeria, characterized by diverse social, economic, and political challenges. The state is reported to have the second-highest unemployment index based on a reported 2020 statistics from the Nigerian Bureau of Statistics (NBC) (Onuegbu, 2020). The Majority of the youths often engage themselves in what has been termed as 'street politics' where they often find a way to get attached to the political happenstances of the state, especially during election seasons. Despite the paucity of functional industries, the state possesses quite some commercial centres where buying and selling – stimulating economic activities – occurred. Some of the major commercial centres across the states are the Itam and Akpana edem markets, and the Uyo plaza business hub. Others are the Oron beach market, Ikot Ekpene Raffia city market, Eket spare parts market, and more.

To reconstruct the politics of palliative as it played out in Akwa Ibom State, the article employs the analytical and descriptive method, where primary – unstructured interviews, and newspapers – and secondary sources formed the major means for data extraction, synthesis, and reinterpretation. More so, the study adopts ethnography as the authors were all present in Akwa Ibom State – vacillating between Uyo, Itu, Ibiono Ibom, Abak, Uruan, Ikono, and Ikot Ekpene local government areas (LGAs) –before, during, and after the COVID-19 lockdown regulations were initiated by both the federal and state governments towards curbing further spread of the virus. Evenso, during the period, the authors engaged in data extraction from various radio reportages.

The COVID-19 Pandemic in Akwa Ibom State

Although the Akwa Ibom State took proactive steps towards preventing the entrance of the COVID-19 virus into its territorial space, it would be declared as having its first cases – five – on April 1, 2020, by the NCDC (Owoseye, 2020). In a sharp response, the state government through its commissioner for health, Dr. Dominic Ukpung, released a press statement claiming that “Akwa Ibom State Government only heard about the test results in the news...[as]several sample batches have been previously sent for testing from Akwa Ibom State and they all returned negative results” (Udonquak, 2020). After some brief moments of self-denial, the state later saw the need to accept the results issued by the NCDC as confirmation for the entry of the COVID-19 virus into the state. Worse still, on 19 April 2020, Akwa Ibom State recorded three more cases of infected persons, and on the 20th of April, it was disclosed by the Chairman of Akwa Ibom State COVID-19 Committee who doubled as the Secretary to the State Government (SSG), Dr. Emmanuel Ekuwem, that Akwa IbomState “has 12 confirmed cases of coronavirus, two active ones, nine discharged and one dead” (Akpan-Usuh, 2020).

Long before the COVID-19 virus entered into Akwa Ibom State, the state government had earlier announced its readiness to tackle the virus headlong through a systematic and aggressive health plan approach when the state government commenced a speedy revamping of most of the health centre needed to address any health crisis that might arise from the pandemic. Some of these health centres included both the Infectious Hospital at Ikot Ekpene and the world-class Ibom Specialist Hospital. Added to those was another 300-bed isolation centre at ItukMbang, Uruan LGA, which was expected to have “a category 3 virology and clinical laboratory capable of doing a wide range of blood fat and other tests for those who have core morbidities and polymerase chain reactions with PCV machines for testing COVID-19 and HIV as well as 20 self-contained rooms for health personnel and other workers” (Udonquak, 2020).

Besides hospitals and isolation centres, the government of Akwa Ibom State deployed various strategies – contact tracing, lockdown, awareness creation – with the hope that they would salvage the seemingly threatening virus before itpermeates the communities. As its most potent strategy – lockdown – in fighting against the virus, the residents of Akwa Ibom State had to sit at home (as part of the recommended lockdown protocol), when Governor Udom Emmanuel announced an initial 14-day lockdown on 2 April 2020. During that 14-day lockdown, the entire state's economy was badly affected as most economic activities went into hibernation. The most affected were those whose sources of livelihood wererigidly based on daily income, which most people under this category fell under transportation business, and Small and Medium Enterprises (SMEs). As more reports of COVID-19 cases emerged, the state government was determined to extend the lockdown. Consequently, a seven-day lockdown was added to the initial 14 days, and another extra four days by the SSG, Dr.

Emmanuel Ekuwem, who, on behalf of the state government disseminated the information to the general public as to the reasons the additional days were considered necessary. The lockdown crippled almost every activity, except for those – medical practices, foodstuffs and groceries, pharmacies, among others – that were considered as essentials, but with a drastic measure such as handwashing and compulsory face-mask wearing, and proper form of identification for those whose jobs demand they move about (Ukpong, 2020).

From tertiary institutions to secondary and primary schools, to hotels, eateries, and non-essential spots, a complete lockdown was initiated based on the government's policy. Moreso, markets days were regulated as major markets across the state were instructed to open only on Mondays, Wednesdays, and Saturdays to ensure that the people had access to the market to buy foodstuff, which of course remained a basic essential required to survive in the face of a threatening pandemic; and to ensure that the economy of the state does not collapse entirely. Moreover, as its strategy to keep the primary school pupils and secondary school students academically alive, the state government initiated an online study programme that was aired on the state's radio and television channels – Akwa Ibom Broadcasting Corporation.

Nonetheless, given the realities of life in a state where a majority of its population live on daily-earned income, people were compelled to violate the lockdown regulation orders as they went all out to search for their daily survival. It was generally argued that since the government had forced them to sit at home without any tangible, and all-inclusive form of assistance, the people were left with no choice but to go all out (despite the government's instruction) to fend for themselves than to die at their homes due to ravishing hunger that starred them in their faces. Transporters – keke and minibus drivers – had to shut down operations in the state. The majority of this category of people – who constituted the meagre wage earners – continued operation in some part of the state. Their unjustifiable reason to defy the government's lockdown policy was not far-fetched, given that they were wage earners and, and would risk being caught by the security operative than to have their households languish in hunger. Transporters were not the only group that disobeyed the state government's sit-at-home orders in Akwa Ibom State. Several other categories broke the standing order issued by the government to help fight against the widespread of the COVID-19 virus in Akwa Ibom State during the first wave.

Moreover, a more sensible explanation for the continuous defilement of the sit-at-home order was that, unlike developed societies that provided their citizens with sufficient palliatives in both cash and materials, the government of Akwa Ibom State were yet to send out palliatives in a manner that everyone would at least be a part of that process. Of course, with access to fund shut down, the rate of crime soared, as robbery became the order of the day along the streets of Uyo, and environs. It became a recurring case of robbery incidents witnessed across the state, especially in the capital city of Uyo. Moreso, there were heightened cases of sexual violence where the majority of the victims were teenage girls within the age bracket of 6-20 years. In reaction to such a societal menace, coupled with the massive protest by various civil society groups, the state government swiftly passed into law the Violence Against Persons Prohibition Law (VAPPL) (Effiong, 2020).

By May, the lockdown had been relaxed, though with a curfew – running from 8pm to 6am – introduced to checkmate night movements, especially as it was reported that people kept sneaking into the state despite the ban on inter-state movements that were initiated during the proper lockdown. When reports of people – disguising as cattle traders – began to permeate into Southern states through vehicles conveying cattle from Northern Nigeria, the Akwa Ibom State government swiftly placed a ban on the importation of livestock pending when the virus

could have at least been curb to a minimal level. The ban created a scarcity of livestock. The socio-economic impact of the pandemic became almost unbearable for the people of Akwa Ibom State. It created a moment of tension, as well as fear as even when the virus does not kill one, the surging hunger might kill. That notwithstanding, it was noted that many – both the young and old – doubted if the virus was even in existence. During one of the interview sessions with a young man who presumably should be around 30 years of age, he shared his thoughts about the coronavirus in Akwa Ibom State. for him “if the virus was real, we would have all died.” Another interviewee at the Itam Market, along the Itu-Calabar highway, noted that “God will never allow such a virus to enter Nigeria, as He [God] knows how bad our healthcare system already is, so He would never allow such a thing to happen.”

Although many others shared their thoughts, which are quite different, they almost all concluded that in as much as governments at all levels in Nigeria only adopted the WHO's recommendation that deals with lockdown and contact-tracing without the other aspects that deal with providing reasonable subventions to help citizens absorb the trauma of the pandemic – despite several grants the government received from diverse non-governmental and governmental agencies – there is no way the government could have tackled once and for all. Thus, as the people continued to negotiate for their daily survival, so did the cases of infected persons, based on the report of the NCDC continued to increase by the day.

Gluttony or Insufficiency?

Akwa Ibomites went berserk when one Mr. Samson Akpan – the media aide to the Governor of Akwa Ibom State – remarked 'don't eat like a glutton' while fielding questions from a radio presenter as regards the wide array of complaints concerning the distribution of palliatives the State Government released in her bid to cushion the biting effects of the COVID-19 lockdown. Though Mr. Akpan swiftly explained what he meant by such denigrating remarks, unfortunately, the damage had already been done, as many Akwa Ibomites and residents of the state felt embarrassed that a political appointee paid with taxpayers monies would go on air to make such a demeaning comment simply because many people aired their anger over how the palliatives issued out by their state government have not been properly distributed to get to the “poorest of the poor” rather was alleged to have been hijacked by some persons who have links to the corridor of power.

As Lagos State continued to experience a surge in crime due to the hunger precipitated by the COVID-19 regulation, the Federal government ordered the Nigeria Custom to distribute confiscated rice across all states of the federation. As expected, the first set of governors that received this rice decried the bad state of the rice and how unsafe it was for human consumption. (Oyewale, 2020). On 27 April 2020, Governor Udom Emmanuel told Akwa Ibomites that “the only palliative we [Akwa Ibom State] have gotten from the Federal Government is 1, 800 bags of custom bonded warehouse rice. As I am talking to you, the rice is in the warehouse. It is a gift. We have sent it for test and until the test result is out, we will not distribute it to our citizens. It is not good for consumption” (Umo, 2020). After the laboratory testing on the rice, 510 bags were reported unfit for human consumption, while the remaining 1290 bags were distributed among Akwa Ibomites as instructed by the government of Akwa Ibom (Anthony, 2020).

However, while residents of Akwa Ibom awaits the outcome of the test on the 'only FG's palliative to them, the state government had already begun the distribution of the state's owned palliative, which included garri, flour, noodles, pasta, beans, and rice, salt, sugar, among others, in a bid to cushion the biting effects of the COVID-19 lockdown. The distribution of the

state government's palliative was conducted in two tranches – April and July. However, there were reported cases of politicking associated with such distributions. Besides consumable palliative, the Akwa Ibom State government also received logistic, technical, and medical palliatives from multinationals such as ExxonMobil, BUA, among others.

Although the Akwa Ibom State government provided the public with a rough estimate of several palliatives that were donated to the state both by individuals, corporate bodies, and the federal government, (Oladayo, 2020), the realities as per palliatives rendering within the state left much to be desired when issues of humanitarian management technique within the government's sphere is to be examined. A dense trove of oral sources suggested that the nature of palliative rendering became skewed, bias and betrayed the peoples' trust in the government that was supposed to make those relief items during a pandemic lockdown gets to the “poorest of the poor” (Kingsley, 2020) in all the villages in Akwa Ibom State. Nonetheless, despite government's effort at ensuring that these palliatives were evenly distributed with utmost sincerity and focus on the vulnerable of the society, it was reported in some quarters of the state that the palliative made to help the poor in the society had become a political tool in the hands of many that were in charge of distributing these items. For instance, reacting to a press interview, the chairman of the Civil Liberty Organisation (CLO) in Akwa Ibom state, Mr. Franklyn Isong faulted how the palliative committee was composed and the measure adopted. His views resonated with those of the several village chiefs and their subjects, as they decried the fact that when such a committee is made up of “political appointees like Commissioners, lawmakers, local government Chairmen, and secretaries; parties loyal to the ruling party [with] the exclusion of civil society and the media would not deliver on its mandate” (Oladayo, 2020).

Moreover, the chairman of the CLO remarked “the palliative items did not trickle down to the vulnerable that deserve them. The people who were more than downtrodden did not get it' because it was based on political patronage, compensation or party arrangement” (Oladayo, 2020). Further, the Akpaha Oro – second in-rank to the monarch of Oro Nation (made up of five LGAs) and treasure, Council of Oro Traditional Ruler, lamented that the “distribution was politicised... Unless you are a member of the PDP, then the palliative does not come to you. It couldn't [sic] go round, and the little they had was shared out on party basis” (Oladayo, 2020). However, these submissions contravene the testimonies of several highly placed personalities in the state who attested to the fact that the palliatives distributed by the government were even more than enough.

Going beyond reported statements, the ethnography survey and unstructured interviews conducted across Uyo, Itu, Abak, and Ikono LGAs proffered quite enormous insights on the responses of the people towards the COVID-19 lockdown and the distribution of palliative. Recurrent visits around some communities such as Itu Road, Urua Ikpa, Ikot Edem, Ikpa, Udoette, Nelson Mandela, and Nwaniba, among others revealed that most of the residents of these places were not partly satisfied in the manner through which these consumables were distributed. For many, nothing was distributed. This set of persons hold the view that those announcements about the government making provision and concomitant distribution were a mere charade. Even so, during data collection along Ikpa Road (some 200 meters away from the Main Gate of the University of Uyo Town Campus) a truck stationed by the gate was distributing some consumables as palliatives.

Approaching some of the beneficiaries of that arrangement, we discovered that the polythene bag contained two packs of noodles, a small portion of rice, one small tin tomato paste, and a little pack of salt. However, there were areas such as Ikot ObioAtai, among others where each family received as much as few cups of rice and beans, about 10 packs of noodles,

as well as salt and sugar in meagre quantity, as part of their dues shared through the village-family structure put into place by the state palliative committee. During an interview session, a source confirmed that the mechanism by which the palliative in her area (Ikot Ebido village) was distributed appeared to have favoured those who are members of the ruling party in Akwa Ibom State.

The general complaint as rendered by various persons indicates insufficiency in what was shared as a palliative by the state government. Addressing the people of Akwa Ibom State to exercise patient and manage whatever quantity they had received as a palliative, Samson Akpan, who is the media aide to Governor Udom Emmanuel, mused "Government says to stay at home, please stay at home. They give you palliative, manage it. Don't eat it like a glutton, some of you eat carelessly" during a radio interview on the 21 April 2020. His choices of words were enough excitement that sparked another round of controversy, as several Akwa Ibomites wasted no time to take to the social media to air their resentments over the comments of Samson Akpan.

In yet another media briefing, Samson Akpan cleared the air, to avoid the perceived politicization of his earlier remark, when he stated "Are you not aware that even when the palliatives were given, some people that are highly placed went away with them? Have you not heard? You are a journalist, you investigate. People should not be greedy over food, people should rather support others to eat. That's what I mean" (Ukpong, 2020). Regardless, the damage had been done, as through pragmatic analysis, it could be argued that the choice of words of the aide denote that the common people – even though he said he was referring to the well-to-do – were demanding too much and must manage whatsoever was given to them.

Concluding Remarks

From the analyses so far, we have made a modest reinterpretation of the nature and praxis of the palliative rendering that transpired in Akwa Ibom State during the first wave of the COVID-19 pandemic in 2020. The most troubling aspect is that a state as Akwa Ibom – with the huge financial capacity to cater adequately for her population during a pandemic – regrettably recorded some available situations that left a lasting negative impression on the people of the state. The palliative rendering exercise was politicised by those who think the government had made the supposed palliative-for-all a ruling party business, thereby leaving out those who are either neutral or belong to other political parties. Ideally, one would have expected that given the wanton contributions of palliative by well-spirited individuals and corporate organizations, coupled with the financial muscle of Akwa Ibom State, issues of palliative ought not to have stirred any sort of worry for the residents of the state in the first place. However, the multivocality of complaints that followed the distribution of palliative ultimately besmirched the status of the state, not only as an oil-producing one but as one that has often reiterated its capacity to be food-sufficient. Whatever be the case, the COVID-19 and its effect on the economies of Nigeria as a whole and Akwa Ibom, in particular, has shown that a lot more needs to be done.

Notes

This information was extracted from the official website of the NCDC in an article entitled "First Case of Corona Virus Disease Confirmed in Nigeria" on 28 February, 2020. <https://www.ncdc.gov.ng/news/227/first-case-of-corona-virus-disease-confirmed-nigeria>. Economically, many businesses, especially the Small and Medium Scale Enterprises (SMEs) suffered massively due to lack of patronage.

See: National Bureau of Statistics, “Federal Account Allocation Committee – February 2019 Disbursement,” accessed 09 June, 2021, [https://www.nigerianstat.gov.ng/pdfuploads/Federation_Account_Allocation_Committee_\(F AAC\)_FEB_2019_Disbursement.pdf](https://www.nigerianstat.gov.ng/pdfuploads/Federation_Account_Allocation_Committee_(F AAC)_FEB_2019_Disbursement.pdf).

There are over 7, 000 mini bus drivers and over 15, 000 tricycle riders in Uyo alone. An estimated figure given by the Ministry of Transportation suggests that there could be over 35, 000 transporters in Akwa Ibom State.

Agency Report, “COVID-19: Akwa Ibom Extends Lockdown to April 27,” Premium Times, 23 April, 2020, accessed 15 November, 2020, <https://www.premiumtimesng.com/coronavirus/389491-covid-19-akwa-ibom-extends-lockdown-to-april-27.html>.

Medical practitioners, members of the press, as well as government officials were granted permission to move around the state for obvious reasons that revolved around essential services during the pandemic. However, such movements were often time blighted by a series of police brutalities on mostly medical workers in the state, which almost led to a strike action from the health workers' associations in the state.

The term “keke” denotes the tricycle that has become one of the main means of transportation in many parts of Nigeria. It has also become a major source of poverty alleviation programme among the teeming unemployed population in Nigeria.

This view was shared with the author by various kekedrivers with whom unstructured interview sessions were conducted at different time and at different locations.

Andrew Odey, (c.30), Corp Member, Ikpa Road, Uyo, 20 September, 2020.

Magaret Isong, (28), Business Person, Itam Market, Itu, 22 September, 2020.

Bassey Utuk, (72), Retired Civil Servant and Agro-allied Marketer, Urua Ekpa, Uyo, Akwa Ibom State, 25 September, 2020.

This has been captured in the link: <https://nairametrics.com/2020/08/19/bua-boosts-akwa-ibom-abia-covid-19-response-with-8-ambulances-facemasks/>. accessed 29 September, 2020.

For details on these positive testimonies concerning the massive distribution of palliatives across the 31 LGAs, <https://www.independent.ng/31-lgas-receive-gov-emmanuels-relief-package-in-aibom/>. accessed 29 September, 2020.

Florence Benjamin (27), Student and Business Person, Ikot Ebido Village, Uyo, 23 September, 2020.

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