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Volume 10

Number 2

December 2010

The African Symposium

*African Educational
Research Network*



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The African Symposium (ISSN TX 6-342-323)
Volume 10, No. 2, December 2010

Introduction – Dr. David Adewuyi, Managing Editor

Member institutions of AERN will recall the important suggestions made to improve the general management of the Network at the May 3-7, 2010 Annual summit in Nairobi, Kenya. The suggestions were tabled at the follow-up Ohio University mini-summit on October 18, 2010. After exhaustive deliberation on the suggestions, a motion was moved, seconded and generally adopted to approve the following decisions:

1. **Individual membership** of AERN will be one-time payment of US\$100. Members will have the opportunity to attend and present papers at AERN summits and publish original research articles in *The African Symposium*.
2. **Management institutions of AERN in USA and Africa** will contribute at least **US\$2,500** each to be remitted to the Secretariat immediately. The Management institutions are VUU, Ohio University, Albany State University, Clark Atlanta University, North Carolina State University, Kenyatta University, University of Botswana, Uganda Martyrs University, University of Swaziland, and University of Lesotho.
3. **Institutional membership** (that is, institutions other than those listed in 2 above) will contribute at least **US\$1,000**. These institutions will have access to archival materials on AERN website.

The contribution will be kept in an account at the Secretariat for the smooth running of the Network. Some of the projects to be executed immediately include the renovation and improvement of the website to make it more user-friendly, purchase of necessary supplies and equipment for the Secretariat, travel assistance to members from institutions in good financial standing, and employment of research/student assistants for the Managing Editor and Technical Editor.

This issue contains fifteen articles from authors in different parts of the world. Substance abuse among secondary school students in the most populous city in Africa, Ibadan, was the issue examined by **Amosun, P.A., Ige, O.A., and Ajala, O.A.** The authors investigated the causative factors, the involvement of males versus females, senior and junior students, and Muslims and Christians caught up in this menace. Numerous factors were found to be responsible for the problem and recommendations were made on the ways to deal with substance abuse among adolescents. **Elishiba Kimani** and **Kisilu Kombo** both of Kenyatta University, Kenya discussed the harmful effects of absent fathers on families in Gatundu North district, Kenya. Part of their findings was that families with absent fathers suffered identity and provision crisis and that women bore extra burden of added reproductive and productive roles. The study recommended a policy shift in economic empowerment, other forms of investment and wealth generation in rural areas through multifaceted approach as a strategy of minimizing the vice.

Adekunle Adegoke of Obafemi Awolowo University in Nigeria studied the interactions among people's locus of control, health beliefs and health behaviour practices. Describing the influence of age, sex and marital status on health behaviour practices, analyses of the data showed that health beliefs, level of education, sex and marital status correlated

with health behaviour practices of respondents. The paper concludes that interaction effects were significant for sex and age, and also for age and marital status on health behaviour practices. **Kukunda Bacwayo**, a senior lecturer at Uganda Christian university, examined Uganda's performance on the 7th Millennium Development Goal (MDG), one of the goals set by world leaders in 2000 with the aim of reducing world poverty. This paper argued that despite the Ugandan government's commitment to increase safe water access and sanitation coverage, this target is not attainable because of the increased withdrawal of government from service delivery and preference of private provision of services over public provision because of the neo-liberalist approach to development.

Akinbileje Thessy Yémisi of Obafemi Awolowo University and **Igbaro Joe** of Adeyemi College of Education, Ondo, Nigeria made some analysis of the socio-cultural factors underlining the use of clothes in Yorùbá land. Proverbs were used to project the significance of traditional fabrics among the Yorùbá. A succinct analysis of the proverbs assisted in decoding the thought patterns, feelings, opinions and the ideas that clothing communicate to the Yorùbá. **Adeniyi, S.O.** of Federal College of Education, Lagos and **Oyewumi, A.M** and **Fakolade, O.A** both of Ibadan University investigated knowledge, attitude and decision making about the issue of HIV/AIDS among adolescents with hearing impairment in Oyo, Lagos and Kwara States. The findings revealed that there were significant differences in knowledge, attitude and decision making of adolescents with hearing impairment as a result of Family Life and HIV/AIDS Education.

Bamidele Abiodun Faleye of Obafemi Awolowo University, Nigeria, investigated the level of Cognitive Test Anxiety of selected undergraduate students in order to find whether CTA of students vary by ability levels and gender. Results showed that students' CTA was generally low and CTA negatively affects performance levels; the higher the level of students' CTA, the lower the level of students learning outcome and vice-versa. However, gender differences did not lead to corresponding differences in CTA and performance levels. **Nana Adu-Pipim Boaduo** of University of Free State, South Africa, surveyed teacher needs for the continuing professional teacher development and attempted to propose school-based in-service training as an intervention strategy for teacher continuing professional growth and development in the Eastern Cape Province of South Africa.

Abdul Rasheed Adeoye, University of Ilorin, Nigeria, employed the deductive method of research to review and re-examine the arguments surrounding the essence of the theatre director in the traditional African theatre and concluded that there was the presence of the theatre director in the traditional African theatre. **Sana Cherni** and **Mohamed Ridha Ben Maad** of Higher Institute for Childhood Education, Carthage-Tunis, explored the influence of the socio-cultural environment on the preschool system in the Maghreb region. The paper sought to shed light on the influence of the socio-cultural context on the structural organization of preschool. It was found that socio-cultural influences did not only figure across countries with palpable demarcation lines but rather among counties sharing almost the same cultural heritage.

Leonard Nkosana, University of Botswana, discussed the results of form five (year 12) students' and teachers' survey questionnaires regarding the reality of the teaching of speaking in English, which is not assessed in the BGCSE ESL exam compared to the other macro skills like reading and writing, which were assessed. The study concluded that multiple factors, beside BGCSE ESL exam, influence the teaching of speaking in Botswana senior secondary schools. **Akeem Akinwale** and **Mike Aremo** both of University of Ibadan,

Nigeria, examined concession as a catalyst for crisis management in Nigerian ports, using content analysis of archives. The paper concluded that unless the Federal Government of Nigeria cultivated people-friendly innovative ideas, the crisis of Nigerian ports might escalate.

Ogundokun M.O. and **Adeyemo D.A.** of Ibadan University, Nigeria examined the moderating influence of emotional intelligence, age, and academic motivation on academic achievement of 1,563 secondary school students from Oyo state, Nigeria. The result revealed that Emotional Intelligence, Age and Academic Motivation were potent predictors mildly associated with academic achievement. **Bayode Isaiah Popoola** et al. sought to determine the relationship between teaching effectiveness and attitude to reading among secondary school teachers in Osun State, Nigeria. Results of data analysis revealed, among other findings, a significant relationship between the time devoted to reading by teachers and their teaching effectiveness on the one hand and between attitude of teachers to reading and their teaching effectiveness on the other hand. The study concluded that there was an urgent need for a virile post-qualification literacy program for Nigerian teachers with a view to improving their teaching effectiveness. **Uzoechi Nwagbara** of London, United Kingdom's Greenwich School of Management, analyzed Tanure Ojaide's *When It No Longer Matters Where You Live* (1998) to do a critique of elusive notions of home, exile and cultural identity, compounded by the blinding subjectivities of globalisation and transnationalism that occlude the true import of mass migration and global capitalist rhetoric.

A STUDY OF SOME CAUSATIVE FACTORS OF SUBSTANCE ABUSE AMONG SELECTED SECONDARY SCHOOL STUDENTS IN IBADAN, NIGERIA

by

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Abstract

This study investigated the causative factors of substance abuse among secondary school students in Ibadan, Nigeria. The study was the descriptive type while a survey method was applied. The sample of the study comprised four hundred and eighty students (480) selected through multi-stage sampling from secondary school students in Ibadan. A self designed Adolescent Drug Habit Inventory (ADHI) was used to collect data for the study. Three hypotheses were raised for the study. Chi Square with all hypotheses tested at 0.05 level of significance was used for data analysis and 2 x 2 contingency table was obtained for each hypothesis, allowing for a comparison of the calculated value with the tabulated value at the degree of freedom of 1. Results showed that there is a significant difference in the involvement of males and females in substance abuse. Also, there is a significant difference in the involvement of Junior and Senior students in substance abuse and there is no significant difference in the causes of substance abuse between Christian and Muslim students. The findings showed that the causes of substance abuse are numerous; researchers cannot state with utmost confidence the specific causes of substance abuse. It was therefore recommended that researchers should engage in research that can expose the definite causes of substance abuse.

Keywords: Causative factors; Substance Abuse; Secondary School Students.

Introduction

Substance abuse is a social problem that has spread and increased rapidly in our educational institutions especially among our secondary school students. In Nigeria, this social mal adaptation is considered an issue of serious concern as it adversely affects the lives and performance of students involved as well as the harmonious functioning of the entire structure of the society. Drug abuse and other associated problems are inimical to the survival and effective functioning of human societies. A significant number of untimely deaths and accidents have been ascribed to the activities of persons under the influence of one drug or the other.

Fayombo (1998) defined substance abuse as the use of mood modifying substances illegally, excessively and in a socially unacceptable manner. The drugs range from those that should not even be taken without medical prescription such as cocaine, amphetamine, heroine, marijuana, LSD25 to the socially acceptable beverages such as whisky, local gin,

beer and other alcoholic drinks. Odejide (1997) viewed substance abuse as the improper use or application of drugs by a person without proper knowledge of the drugs and without due prescription from a qualified medical practitioner. This definition focuses on psychoactive drugs; all drugs can be abused to an extent that it turns into addiction when the drug user is unable to stop the use of drugs despite the harmful effects on the user's social, personal and economic lives.

The problem of substance abuse is so grave that though it was originally conceived as the problem of a 'select few', it has extended beyond the usual characteristics of abusers being male, adult and urban based people to now include female, youngsters and rural dwellers. These abusers erroneously believe that drugs enhance their performance, put them in good mood, the accompany problems of this act constitute a major threat to the well-being of the society (Ajala, 2009).

The youths in Nigeria like many countries of the world are developing addiction to psychoactive substances. In 1992, the National Drug Law Enforcement Agency (NDLEA) collected drugs use and abuse data from schools, records of patients admitted at mental health institutions for drug problems and interview of persons arrested for drug offences. The result showed that youths constitute the high risk group for drug trafficking and abuse. Friends and school mates account for about 90% of the source of influence of the use and abuse of various psychoactive substances. In Nigeria, alcohol and cigarette are legal substances but, the two have been discovered to cause physical damage to human bodies. These substances have also said to be "gateway drugs" to other more potent drugs like heroine and cocaine (UNDCP, 1988). In Nigeria, it has been reported that smoking (tobacco) causes 90.0% of lung cancer, 30.0% of all cancers, and 80.0% of other chronic lung diseases (Shokunbi, 1990).

Classification of Psychoactive Drugs

Psychoactive drugs are usually grouped into three:

1. Depressants
2. Stimulants
3. Hallucinogens

Depressants include alcohol, barbiturates and heroin. Alcohol is perhaps the most used and abused drug in Nigeria (Ajala, 2009). Alcohol is used to offer prayers in many cultural ceremonies (libation), used for naming new born babies and freely served in wedding occasions in Nigeria. Alcohol is a terrible downer, a sedative depressant of the Central Nervous System. It has been noted to increase violent behaviour and a major cause of fatal accident. Heroin is a white powdered substance derived from opium and usually taken by injection. It is a powerful depressant that provides euphorid, the abusers claimed that it is so pleasurable that it can eradicate any thought of food or sex. Barbiturate and sedatives are sleeping pills. Like narcotics, barbiturates exert calming effects on the Central Nervous System.

Stimulants are drugs that excite and sustain activity while diminishing symptoms of fatigue, cigarette, caffeine, amphetamines and cocaine belong to this group. Cocaine is the best known stimulant; it is swallowed, sniffed or injected. Hallucinogens produce hallucinations. These are drugs that induce changes in perceptions, thoughts and feelings;

they are usually called “consciousness expanders”. The most common hallucinogens in Nigeria are marijuana, known as Indian hemp or “Igbo”. It produces euphoria and heightens enjoyment of food, music, sex, etc.

Causes of Substances Abuse

Drugs are abused for various reasons. The earlier studies of Weil (1973), Lief (1975) confirmed that search for pleasure motivates drug abusers to alter their state of consciousness. The studies confirmed that people abuse drugs for the enhancement of good feelings and used it as a means of coping with stress of life.

Idowu (1992) advanced these reasons for substance abuse in Nigeria: Intra-individual reasons, Sex, Physical or mental illness, Personality make up, Extra individual reasons, Dependence producing nature of the drugs and Availability.

Intra-individual reasons pertained to the individuals and these include age, sex, physical and mental illness. Odejide (1979, 1982) and Idowu (1987) have shown that young people especially adolescents and young adults are most prone to drug abuse. A survey carried out by National Drug Law Enforcement Agency (NDLEA) revealed that they abuse drugs as early as age eleven (for prescribed drugs) and age 16 (for narcotic drugs). The reasons advanced by these students are: to feel on top like adults, to feel good, to get excited, to be like friends and to be like stars. Odejide (1997, 1994), Idowu (1987) have shown that drug abuse is sex based, more males than females abused drugs. However, (Tanzi and Hedge, 1990; NDLEA, 1991) stated that there are as many males as there are females who abuse drugs. Individuals with physical or mental illness are more likely to use drug than those without such illness. These individuals are more pre-disposed to over use of or over dependence on drugs to control and treat such ailments. The use of these drugs outside medical prescription constitutes drug abuse.

Individuals differ in their make up and in the way they respond to situations and events in their environment. The ability to tolerate or yield to stress, frustrations, pain and discomfort determines whether an individual will become a drug abuser or not. It could be inferred that drug abusers are usually weak and unable to cope with stress, pain or discomfort. Thus, drugs foster a sense of relaxation and sedation which help abusers to escape the reality of environmental stress, such as urbanization, the pressure to get ahead in school and business, unfair distribution of income, poverty and family problems.

There are external reasons that act on the individuals. Drug abusers usually described such factors as those of peer pressure, the urge to be curious and wish to experiment, unemployment, idleness, unstable family conditions, for example, death, separation, boredom, poverty, affluence and the bustles of city life. Extra individual reasons include the need to get rich quickly (drug trafficking), to enhance performance (especially among the athletes and artists) and drug use in the family (NDLEA, 1991).

Dependence producing natures of the drugs are reasons which have to do with the drugs. A drug continually used for a period produces dependence, thus making it difficult for the user to quit the tranquil sedatives and analgesics are the most common dependence producing drugs.

Drugs that are readily available such as alcohol and tobacco can be easily abused. In

1991, more than 12% of the students in Lagos State indicated that it was easy to get illegal drugs like cannabis, heroine, and cocaine. About forty percent (40%), indicated that these drugs could be gotten, though with a little difficulty (NDLEA, 1991). Researchers like Anumonye (1980) and Odejide (1982) have clearly shown that all the reasons stated by Idowu (1992) above curiosity and experimentation are the most valid for young people.

Effects of Substance Abuse

The cancerous effect of substance abuse is not limited to a particular part of the world or an age group. Odejide (1997) confirmed that drug abusers experience academic failure, distortion of the senses, dream like thinking, false confidence, hampered performance, illusions, hallucinations and delusions. Other health effects include loss of brain cells. Adamson (1997) also affirmed that alcohol has bad effect on the health of the abuser because it destroys all the organs of the body. In Nigeria, smoking (tobacco) causes 90.0% of lung cancer, 30.0% of all cancers and 80.0% of other chronic lung diseases (Shokunbi, 1990).

A number of studies revealed that youths, especially students constituted the high risk group, in the use and abuse of drugs. Stimulants such as cocaine, heroin, alcohol, marijuana, cigarettes are most common drugs abused by them. This study investigated the causative factors of substance abuse among secondary school students in Ibadan, Oyo State.

Hypotheses

On the basis of the problem stated earlier, the following hypotheses were formulated to guide the researchers:

- There is no significant difference in the causes of substance abuse between the male and female subjects.
- There is no significant difference in the causes of substance abuse between the senior and junior subjects.
- There is no significant difference in the causes of substance abuse between the Muslim and Christian subjects.

Method

Research Design

The design employed in this study was the descriptive type while a survey method was applied.

Sampling and Sampling Technique

The target population comprised all the secondary school students in Ibadan, Nigeria. A multi-stage sampling was employed in selecting sample for the study which involved four hundred and eighty students in the secondary schools. Four local governments were randomly selected, and only an intact class was randomly chosen in each of the schools. All the students constituted the sample for the study.

Instrumentation

The Adolescent Drug Habit Inventory (ADHI) was developed by the researchers. The

instrument was used to collect to collect information on age, sex, religion, parents' occupation and causes of drug abuse in eliciting feedback from the students. It was given to other experts on drugs related issue for evaluation. The final form of the items was then validated, it has an interval test retest reliability co-efficient of 0.73 and a construct validity of 0.70 was obtained. The interval was three weeks.

Results and Discussion

HO₁: There is no significant difference in the causes of substance abuse between the male and female subjects.

Table 1: Showing difference in the causes of substance abuse between the male and female subjects

Gender	Substance Abuse (Sex) Cross Tabulation		Total	Calculated X ²	Tabulated X ²	P
	Not severe count	Severe count				
Male	95(51.1)	153(52.0)	248	89.90	3.84	0.05
Female	91(48.9)	141(48.0)	232			
Total	186	294	480			

To test this hypothesis, the frequency counts for each gender was calculated, using 480 respondents. The chi square was then used at 0.05 significant levels for the difference.

The table shows that calculated X² value 89.90 is greater than the tabulated value 3.84. The result shows that there is a significant difference in the involvement of males and females in substance abuse. HO₁ is therefore rejected.

Table 2: Showing difference in the causes of substance abuse between Junior and Senior Students

Class	Substance Abuse (Sex) Cross Tabulation		Total	Calculated X ²	Tabulated X ²	P
	Not severe count	Severe count				
Junior Class	35(15.6)	190(84.4)	225	87.19	3.84	0.05
Senior Class	151(59.2)	104(40.8)	255			
Total	186	294				

The table shows that calculated X² value 87.19 is greater than the tabulated value 3.84. The result shows that there is a significant difference in the involvement of Junior and Senior students. HO₂ is therefore rejected.

Table 3: Showing Difference in the causes of substance abuse between Muslim and Christian Students'

Religion	Substance Abuse (Sex) Cross Tabulation		Total	Calculated X ²	Tabulated X ²	P
	Not severe count	Severe count				
Christians	97(42.5)	131(57.5)	228	88.35	3.84	0.05
Muslims	89(35.3)	163(64.7)	252			
Total	186	294				

The table shows that there is no significant difference in the causes of substance abuse

between Christian and Muslim students. The calculated X^2 value 88.35 is greater than the tabulated value 3.84. H_0 is not rejected.

Conclusion and Recommendation

The findings showed that males and females have different reasons like 'stimulation of their brains', 'inability to cope with the realities of life', 'shyness', 'talk to opposite sex' for engaging in drug abuse. Also, junior and senior students have different reasons for getting involved in substance abuse. Also, religion is not a determining factor of substance abuse between Muslim and Christian students as these students would have different reasons for drug abuse. The causes of substance abuse among secondary school students are numerous. Despite years of dedicated research, scholars understanding of the causes of substance abuse are inadequate to enable researchers state with utmost confidence the specific causes of substance abuse. It was therefore recommended that researchers should engage in research that can expose the definite causes of substance abuse among secondary school students in Nigeria.

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CHALLENGES FACING NUCLEAR FAMILIES WITH ABSENT FATHERS IN GATUNDU NORTH DISTRICT, CENTRAL KENYA

by

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Abstract

Nuclear families in Africa are culturally perceived as comprising of a father, mother and children. Fathers are assumed to be in charge of family guidance, protection, provision of material and welfare needs of the family. They are also a source of inspiration to the children. However, many families have absent fathers. Reasons for this state of affairs range from socio-economic to alcoholism. The perception that absence of fathers results to some challenges in family survival formed the problem of this study. The study was guided by structural functionalism theory, which assumes that a family is like an organism that is made up of several structures, each of which is expected to perform so as to maintain its stability and continuity. The theory further postulates that the structure can hardly hold if the center is malfunctioning. Father's role in a nuclear family is central to its harmonious existence and survival as a unit. The study purposively sampled 100 households with absent fathers and 20 with both fathers and mothers in Gatundu North district, Kenya. Diversity in socio-economic status was taken into consideration when coming up with the study target groups. Interview schedule and observation checklists were used to generate data. Data was thematically analyzed. Findings indicated that families with absent fathers suffered identity and provision crisis. In addition, the women bore extra burden of added reproductive and productive roles. The study concluded that families with absent fathers were likely to continue with the socioeconomic crises as well as leadership vacuum unless stringent measures are put in place to reverse the trend. The study recommended a policy shift in economic empowerment, other forms of investment and wealth generation in rural areas. In addition, the study calls for a multifaceted approach as a strategy of minimizing the vice.

Key Words: Nuclear, Family, Absent, Fathers

Introduction

Background to the Study

The fundamental unit of all societies is the family. The family is usually the major source of the basic necessities of life and health, love and tenderness, adequate food, clean water, a place and time for rest, clothing and sanitation, which is made possible by the prevailing socio-economic, environmental and sometimes political conditions. The family is thus responsible for the care and upbringing of all its members. It's a cohesive unit which ideally provides economic, social and psychological security to all its members. It defines social and moral norms and safeguards both material and spiritual customs and traditions as well as providing role models preparing the way for adulthood (Degbey, 1980). Therefore, a family is like an ecological system: what affects one member affects the other members and the whole system. In the context of this study, absent fathers are defined as those who do not interact with nuclear family members on a regular basis and consequently do not play a significant role in family affairs and survival. Divorce, death, abandonment and alcoholism are all forms of absence, which nevertheless affect children development differently. The age at which children lose their father is significant since it influences their perception of males and females, the world as well as their emotional, social and academic advancement (Krohn and Bogan, 2001).

In the mid-nineteenth century, fathers increasingly moved out of home for economic reasons. Men came to spend less and less time in a parental role as they came to be seen primarily as economic providers for the family (Griswold, 1993). A major consequence of this shift is a change in role from being active and present dominant influence in the family to being physically absent and intermittent dominant influence. Fathers lost the regular opportunity to parent, while children suffered the loss of their fathers. For growth and development of a child's personality, it is desirable for both parents to be around. Children emulate the behaviour of the parent they identify with, usually of similar gender (Gohm et al. 1998). Thus, role learning for a son will be more difficult if the father is absent from home. More so, daughters also have different learning experiences with absent fathers because cross-gender parent experiences are absent or limited.

According to National Centre on Fathers and Families (2000), the objective of paternal authority is to promote the welfare of the family in the best interests of children. The cultural image of the father is that of highly visible and esteemed member of the society and the acknowledged head and focal authority of the family. A father's success accords status and success to his wife and children as he serves as the representation of the values of spatial and social realms outside the kitchen (Fieldman-Savelsberg, 1994). Fathers' absence from the home creates tensions, family break-ups, disciplinary and motivation problems, which affect children's emotional, social, academic and psychological progress. Evidence abounds regarding the woes of single parent families in Africa as well as other parts of the world as discussed below.

Globally, one-quarter to one-third of all families are headed by single mothers, calling into question the normativeness of couple headed families (Krohn et al. 2001). Developed countries, in particular, are experiencing an increase in single-parent families as divorce becomes more common. In developing countries, divorce is not as common, but desertion, death, and imprisonment produce single-parent families, primarily headed by women (Kinneer 1999). Rates vary from country to country, with for example less than 5 percent in

Kuwait and over 40 percent in Botswana and Barbados. In countries such as Ghana, Kenya, Rwanda, Cuba, Puerto Rico, Trinidad, and Tobago more than 25 percent of households are headed by women (<http://family.jrank.org>).

The nuclear family remains the preferred cultural pattern in the United States of America. The United States Census Bureau shows that 70% of children in the United States of America in the 1970 have lived in traditional two-parent families, with 60% living with biological parents. A survey done in 2004 revealed that nuclear families with original biological parents constitute roughly 24.1% of households, compared to 40.3% in 1973. Roughly, 75% of all children in the United States of America will spend at least sometime in single parent household (<http://en.wikipedia.org>). The same survey noted that there was a dramatic increase in single-parent families in the United States in the last three decades of the twentieth century while only 13 percent of families were headed by single parents in 1970. Over one-fourth of children in the United States lived with a single parent in 1996, double the proportion in 1970. Approximately 84 percent of these families are headed by women. Of all single-parent families, the most common are those headed by divorced or separated mothers (58%) followed by never-married mothers (24%). Other family heads include widows (7%), divorced and separated fathers (8.4%), never-married fathers (1.5%), and widowers (0.9%). The factors most commonly related to the contemporary U.S. single-parent family are changing social and cultural trends, increased rates of divorce and non-marital childbearing, increased employment opportunities for women, decreased employment opportunities for men (especially African-American men), and the availability of welfare benefits that enable women to set up their own households (Rodgers 1996). It has been estimated that 50 percent of children born in recent cohorts will spend some part of their childhood with a single parent as a result of separation, divorce, or out-of-marriage births (<http://www.nytimes.com>).

In the traditional African rural societies the extended family system includes several generations of cousins, uncles and aunts living in a compound or close to one another. Within this structure, children occupy a central place and are raised in a close family group. Thus, the responsibility for the social development of the child is shared by the members of the family. However, rapid demographic and socio-economic changes due mainly to urbanization and modernization have altered the composition and structure of families in modern societies. In the modern era, the concept of the family in an African setting has shrunk to become a nuclear family consisting solely of father, mother and children, thus denying many parents the assistance they once received from extended family support networks. As Degby (1980) observes, the nuclear family is a matter of the individuals' life, his house, his possessions and not the traditional usage of our farm, our home, sharing all happiness and woes and successes as in an extended family. As a result, many parents find it difficult to carry out their work as well as family responsibilities. Urbanization and modernization have placed heavy burdens on families by causing influx of people especially men into the cities in search for jobs. As a result, many nuclear families in Africa are having absent fathers who go out in search for better livelihood. Others are caught up in alcoholism, while others engage in extra marital affairs abandoning their families.

The breakdown of the nuclear family has resulted in an increase in woman-headed households, which correlates with absent fathers (Dobson, 2002:142-144). Barker and Ricardo (2005) observe that boys with absent fathers in Sub-Saharan Africa participate in conflict and violence as a means to gain power and in order to find camaraderie, male role models. This means that they lack a sense of power and masculinity and are searching for it in conflict and violence. A study carried out in South Africa to explore and describe the

experience of boys with absent fathers showed that boys who have absent fathers tend to have relational difficulties in social situations. The research looked at the boys in areas of physical, cognitive, personality, social and moral development and established that 63% of youth suicides are from fatherless homes; 90% of all homeless and run-away children are from fatherless homes; 85% of all children that exhibit behavioural disorders come from fatherless homes; 80% of rapist motivated with displaced anger come from fatherless homes; 71% of all high school dropouts come from fatherless homes; 75% of all adolescent patients in chemical abuse centres come from fatherless homes; 70% of juveniles in state operated institutions come from fatherless homes; and 85% of all youths sitting in prisons grew up in a fatherless home.

Marriage is no longer seen in the same light as years gone by (Gillis, 2002:232). It has become purely contractual as opposed to covenantal, and is becoming a disregarded social institution, thus divorce is cited as one of the contributing factors to absence of fathers. In looking at family patterns, Coleman and Glaros, (1983) asserts that the most common cause of a disrupted family is desertion by the father. This desertion leaves remaining family members with feelings of rejection in addition to financial and other problems. If the family is unable to reorganize effectively, the children are likely to suffer in their development. Many of the reasons fathers are absent from the lives of their sons are direct consequences of society's impact on the family. For example, Mott (1994) cites both historical and contemporary economic conditions that force men to work out of the home for long hours in habitually dehumanizing environments which results to alienation in both directions- the father from the family and the family from the father.

In Kenya a family is a great source of pride. However, family and marriage relations in Kenya are gradually changing in response to the changing social and economic environment. In this regard indigenously favoured family systems are eroding, either through complete abandonment or evolution into more viable forms that are conventional. In modern times a number of educated women are choosing to avoid their traditional role as wives as some have children but prefer life as a single parent. On the other hand, husbands are absent from their families as they migrate to urban areas to look for jobs, leaving the women to take care of the family. As a result, many children are growing up without a father figure who is a disciplinarian and this has led to young children venturing into dangerous activities like drug abuse, robbery, while others roam in the streets trying to make a living (<http://family.jrank.org>).

With time, marriage has ceased to represent ties between social groups; rather it's an alliance between individuals. The non extended family system is now widespread in Kenya, with the most common form being the monogamous nuclear family found in both urban and rural areas. There are also single parent families consisting of one parent and children, which is common in urban areas. Most single parent families consist of the woman as the parent, a trend increasingly emerging among urban and professional women. Autonomy is first on the agenda as many single mothers choose to have children with married or younger men who will not have absolute influence or authority. More so, increase in single parent families in Kenya is attributed to high incidences of teenage pregnancy and premarital and extramarital sex, which has resulted to many children being brought up without a father (<http://family.jrank.org>).

This study was grounded on the perception that when a father spends much time away from home, the role of child-rearing is left to the mother, who has to be engaged in triple

roles of productive, reproductive as well as community demands. Further, children who do not receive love, affection and masculine role modeling from a father figure are deprived emotionally, socially and economically. A father's role in a nuclear family is therefore central to its well-being and survival. Hence, there is need for reformulation of the role of the father in the family in terms of authority, social, economic and emotional involvement. The study thus sought to unearth the challenges facing nuclear families with absent father figures. The study locale was a rural setting; which was Gatundu North District, in Central Province-Kenya.

Statement of the Study Problem

In the African traditional set ups, a nuclear family was born out of marriage which was perceived as irrevocable; and also as a significant social bounding in matrimony. Similarly, in the modern society, this bound is nurtured through the expected relations and partnership between a mother and a father in a family arrangement. However, despite these expectations, some father figures tend to relinquish their family headship obligations. Relinquishing of family obligations may take many forms such as working away from their nuclear families, alcoholism and death. The challenges caused by such a phenomenon to the family as a unit and to individual members have been voiced by scholars and researchers as well as several organizations that cherish family unity. It was therefore imperative to seek for an understanding of the phenomenon of absent father figures in the nuclear families, a mandate that this study undertook.

Purpose of the Study

Concern has been raised that despite awareness campaigns on the dangers of absent fathers in families, there was an increase of men indulging in the vice. It is not clear why this should be so. The study aimed at coming up with specific data on the challenges that face nuclear families with absent fathers' figures. Based on these findings, it was envisaged that appropriate strategies of solving the problem would be suggested for implementation.

Objectives of the Study

The specific objectives of the study were:

- a) To investigate on the perception families had on absent fathers in the nuclear families
- b) To examine factors which necessitated the absence of fathers from their families
- c) To identify the challenges that face nuclear families with absent father figures
- d) To provide intervention strategies that would help alleviate the problem of absent fathers among the families in Kenya

Theoretical Framework

This study was based on Emile Durkheim's structural functionalism theory. The argument that is advanced in this theory is that a system consists of various components or sub systems, which must function together for the entire system to work. At any point when a subsystem or an element within the system fails, the whole system is in jeopardy and will cease to work. Accordingly, a family is like an organism, which is made up of structures. Each of the structures is expected to perform so as to sustain the family unit. (See Figure 1)

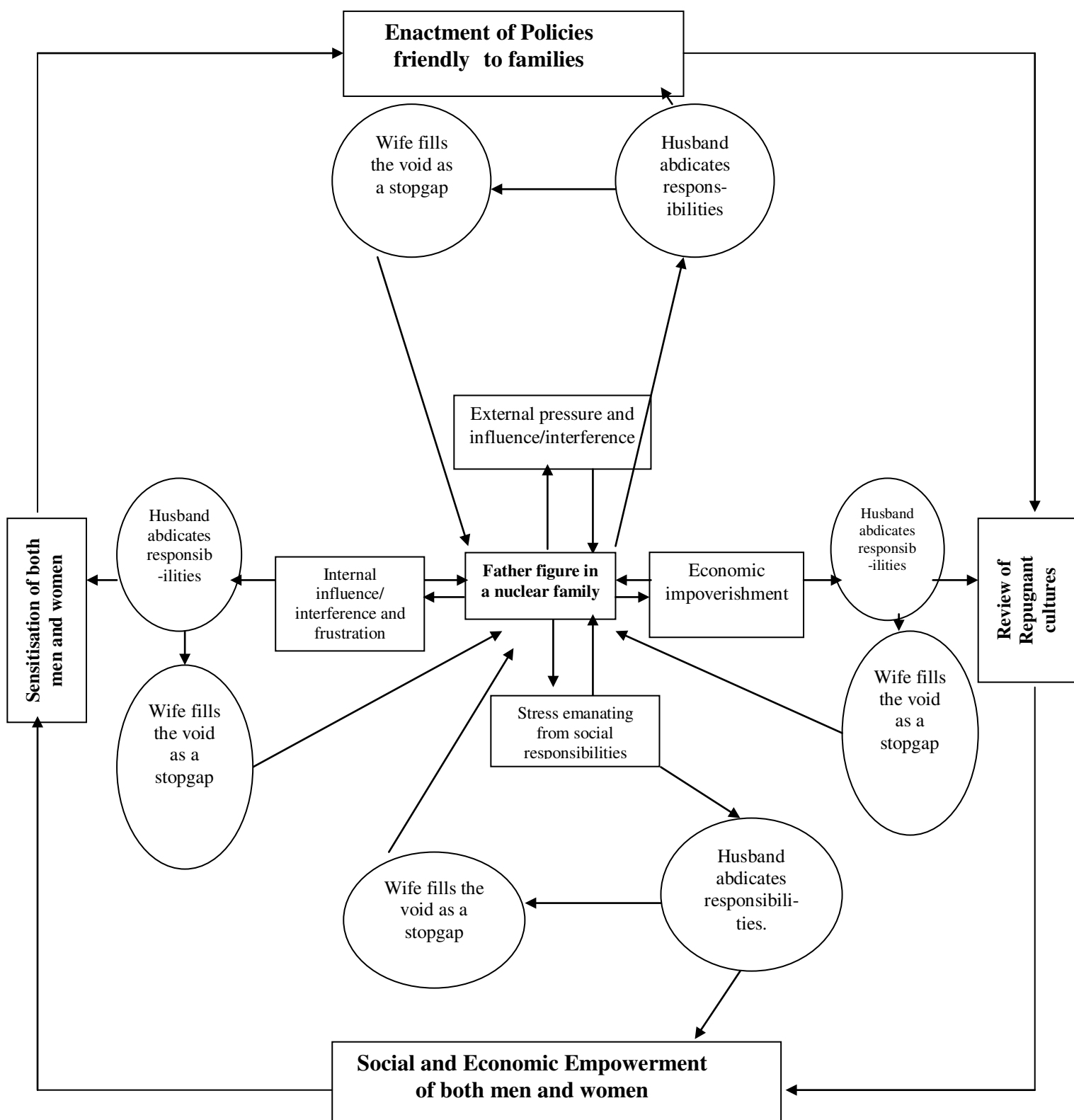


Figure 1. Conceptual Framework: Multifaceted Approach to Minimize Incidences of Absent Fathers in Nuclear Families

The theory further postulates that the structures are coordinated from a central authority so as to enhance and maintain harmony and stability. Each structure is interrelated and interlinked. A malfunctioning of one structure is bound to have ripple effects on the whole unit. This study examined the central and critical role played by a father figure in a family. His position enables him to play central as well as multiple roles. Such roles include co-ordination of all family activities; delegation of duties and, socialization of the young ones. Therefore, his role as a head in a nuclear family is central to its harmonious execution of activities and survival of that unit. However, in the event of an absent father the “normal” function as well as the survival of the family is in jeopardy. Intervention measures are necessary if family units are to be saved from disintegration. The measures should aim at restoring the father to his rightful role as a figurehead for social and economic empowerment of the entire family. On the other hand, for this to happen several initiatives need to be put in place, for example enactment of policies friendly to family survival, sensitization of both men and women, social and economic empowerment and review of repugnant cultures, as illustrated in the conceptual framework.

Method

The study was descriptive and adopted qualitative research methodology. Purposive sampling was used to select Gatundu, North district in Central Province of Kenya. The district is in a rural setting, about 40 kilometres from Nairobi City. A sample of twenty five households with absent father figures from each of the four locations was purposely selected for the study, giving a total of 100 families. A special consideration was taken to ensure that selected families included diverse social-economic status as well as reasons for the absence of the father figures, as table 1 shows.

Table 1: Reasons for the absent fathers in the sampled households

Reasons for father's absence	No. of families	% of selected sample
Working away from home	50	50
Divorce/separation	16	16
Substance and drug abuse	20	20
Disappearance from home	10	10
Death	4	4
TOTAL	100	100

In the selected households, women, youth and children were interviewed, using separate interview schedules. Additionally, 5 households with both mothers and fathers in each of the four locations were purposively selected, giving a total of 20 families, where both parents were interviewed, using an interview schedule. Additional data was collected using an observation checklist during home visits. Collected data were analysed on the bases of the study objectives, as presented and discussed below.

Research Findings and Discussions

This section presents collected data and related discussions.

Understanding of the Concept of Absence of Father Figures in a Nuclear Family

Analysis revealed that 70% of the children interviewed perceived an absent father as one who worked far from home or that one who came home late. The same was true with 100% of youth. While 30% of children indicated that they did not know, 100% of women and

men interviewed viewed absent fathers as those who abdicated their family responsibilities to their wives. Thus, the results of the study showed that the majority of the respondents were aware of what was meant by the “term absent fathers”

Reasons for Fathers' Absence

Respondents gave various reasons for fathers' absence from nuclear families, with working away from home as the most common while the least was cited as death. Figure 2 presents the actual responses.

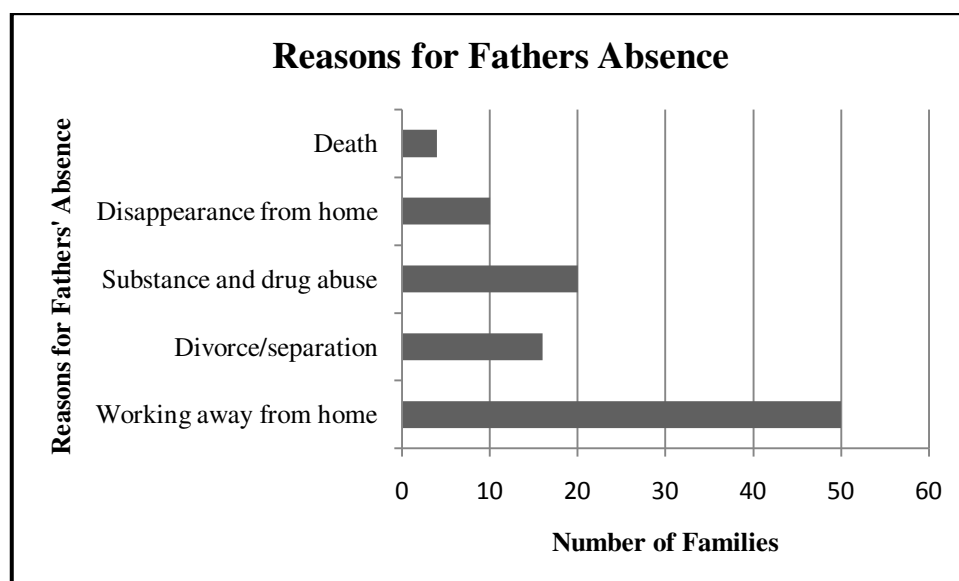


Figure 2: Reasons for fathers' absence

Whether or not Absent Father Figures was a Problem to the Well being of the Family

As indicated in Figure 3, 90% of women and men respondents indicated that absent fathers contributed to family disintegration, while 10% indicated that fathers' absence made no difference. On the other hand, 81% of women and 64% of men pointed out that absence of fathers had serious implications on the children's discipline and contributed to poverty. Further, 50% of the women whose husbands had disappeared as a result of alcoholism and other drugs abuse cited serious deprivation and embarrassment to the community as a major problem. As for the youth and children in

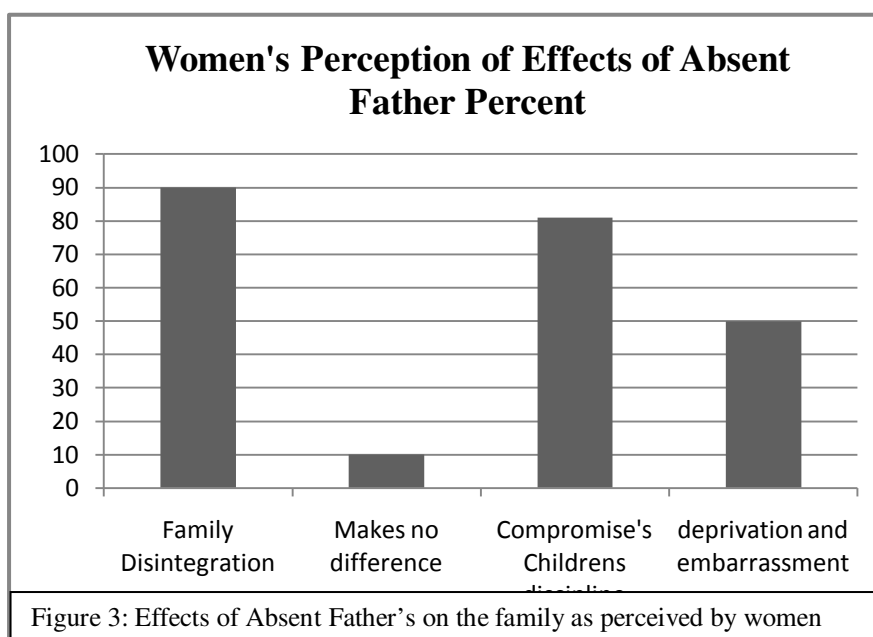


Figure 3: Effects of Absent Father's on the family as perceived by women

homes with absent fathers cited problems of insecurity, stress, drugs/substance abuse, early marriages, especially for girls, school dropout and family disintegration.

In addition, 30% of the study respondents cited the challenge of the absence of fathers who take excessive alcohol as particularly being of concern in that they became weak, unable to sire children, neglected matrimonial duties and unfortunately die young.

According to the children and youth respondents, children from such homes felt insecure and suffered from stress, more specifically most of those students never concentrated on studies due to uncertainty, a phenomenon which led to poor performance. Other problems cited by the youth were lack of enough financial support, children falling into negative peer pressure, early marriages and pregnancies for girls. Thus, the phenomenon of absent fathers was viewed as a problem and that Kenya government lacked a strict policy to regulate the behaviour of fathers.

Perception of an Absent father who has Absconded his Family Responsibilities

Respondents were asked to indicate their individual perception of an absent father in terms of physical appearance and character. 70% of the youth in the study gave physical identification to include having red eyes, untidy, withdrawn and poor health. 75% of women respondents identified such a father with violence, unpredictable behaviour, rude, lying and loner. 80% of the men respondents identified fathers who abscond their family obligations with alcoholism, violence and arrogance.

Other findings from the study indicated that families with absent fathers were either viewed with a lot of suspicion or condemned (women 93%, Youth 87% and men 97%). However, it also became clear that the society did not want to seek for explanation on the circumstances under which men ran away from their families. In this regard, the society is usually left to form a preconceived idea on what may have affected the head of the family. In most cases, such families are not held with high regard.

Factors Contributing to the Phenomenon of Absent Fathers

Findings indicated that various factors explained the phenomenon of absent fathers. According to Figure 4, 98% of women and 86% of men felt that the society did not prepare men on how to hold their responsibilities in marriage. Other factors cited were poverty (52%), internal frustrations from homes (48%), alcoholism and other drugs abuse (35%), lack of employment in rural areas (32%), irresponsibility in the family obligations (5%). Death was cited by 25% of respondents as an inevitable cause, with an emphasis of HIV/AIDS, as the main cause, while 37% of women respondents indicated that some husbands were forced out of their homes by their wives especially when they failed to be recognized as family heads, being nagged or made to feel inadequate.

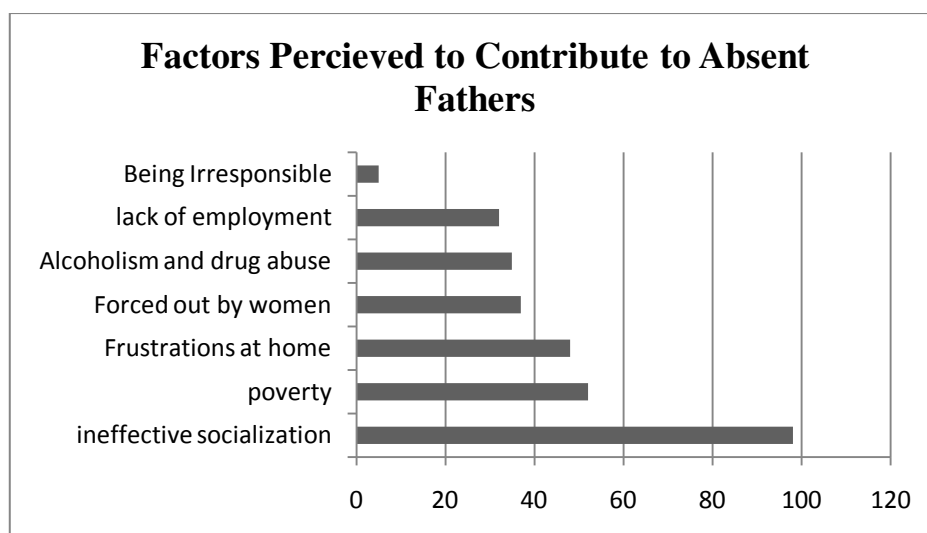


Figure 4: Factors contributing to Absentee Father Phenomenon.

The researchers probed further on the frustrations, which faced men in their families. It became vividly clear that frustration emanated from family misunderstanding, failure to provide basic needs, nagging and assertive wives who never respected their husbands' excessive demands from the family members and finally unemployment. Women on their own part were also asked to give reasons why they thought men left their matrimonial homes. 80% of them felt that men acquired an escapist attitude on failing to fend for their families. They felt that men used to escape from families as a cover up for hiding their inadequacies to provide and care for the families, while at the same time looking for excuses to abdicate their family responsibilities.

However, 37% of the women felt that their women folk were to blame for they were unnecessary unreasonable and hard on their husbands. Such women made their husbands feel insecure as family heads. That category of respondents argued that men were not given room to make decisions even on minor issues. In addition, 45% of women felt that men were irresponsible particularly on matters of finance. It was further argued that men disappeared from their families on spending their money on non-essential/priority areas.

On the other hand men felt that the major cause for fathers to abscond their family duties was as a result of drugs and substance abuse and frustrations for lack of money due to increasing poverty and unemployment. Both men (87%) and women (78%) felt that culture was to blame in that it had empowered men to be domineering figures in their families. In this regard, if a man felt his domineering position was not tenable then he would leave to places where he would reclaim his status. Respondents from women (98%) and men (86%) felt that some men were not fully socialized to handle all the intricacies of wife. It is in this regard that they ran away from their families on realising that they were deficient in many areas. Thus, the study established that men were to blame for this phenomenon of absent fathers. Death was also cited as an inevitable factor, especially in this error of HIV/AIDS.

Challenges Faced by Women with Absent Male Partners

In the absence of the male heads, women in a nuclear family suffered from indecisiveness on matters that affected their families. This was according to results from the women (83%), Men (78%) and youth (63%), as shown in Figure 5.

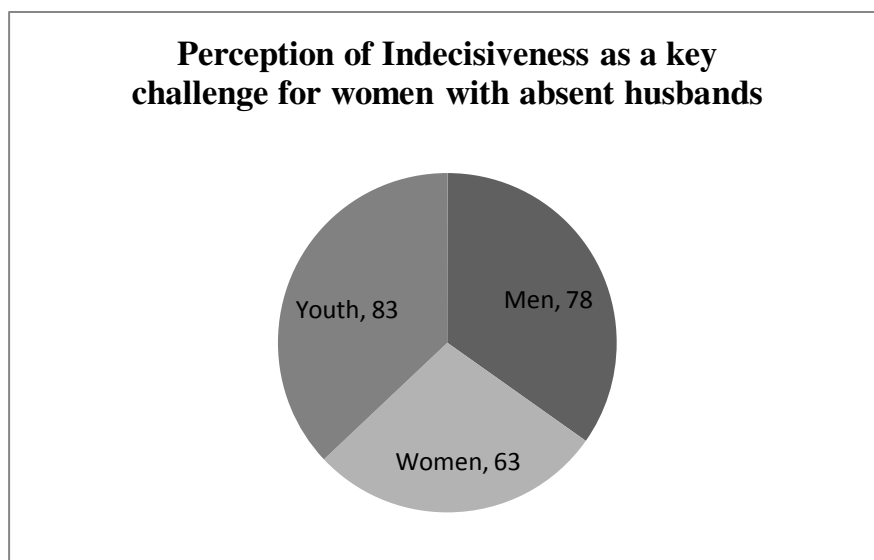


Figure 5: Perception of Indecisiveness as a Key Challenge faced by women with absent husbands.

Indecisiveness was said to be costly as it slowed down decisions on important family matters. Women were said to have been overworked as they had to undertake all the family responsibilities in the productive, family maintenance and community work, like attending meetings, funerals, weddings and extended family matters. Another challenge which emerged from the findings was that sexually active women became promiscuous, a trend that was likely to lead to higher rates of HIV infection in the nuclear families. Additionally, Children rearing in terms of the provision of materials, emotional, spiritual and transmission of family values was cited by male and female respondents as a major challenge.

Challenges faced by children with absent fathers

Study respondents indicated that both daughters and sons were affected in the situation of an absent father, especially when family's provision is inadequate or when mothers are too stressed to give them adequate attention. Many dropped out of school. Boys were said to be mostly affected for lack of a role model to identify with. 60% of the respondents indicated that boys tended to become more rebellious, while girls got pregnant and married early. This was based on the fact that boys wanted to identify more with their fathers as they grew up and therefore felt more frustrated with their absence.

Challenges Facing Nuclear Families

According to the findings of the study, nuclear families faced several challenges as a result of the absence of the father figure. Additionally, as shown in Figure 6, findings from the youth (68%) women (98%) and men 83% showed that wives bore the greatest brunt of raising children and meeting all the associated demands/responsibilities. This forced the wives to struggle to rise up to the challenge in order to fill the void. On the other hand, 52% of the respondents felt that there was also psychological torture in the sense that such a family could be socially isolated.

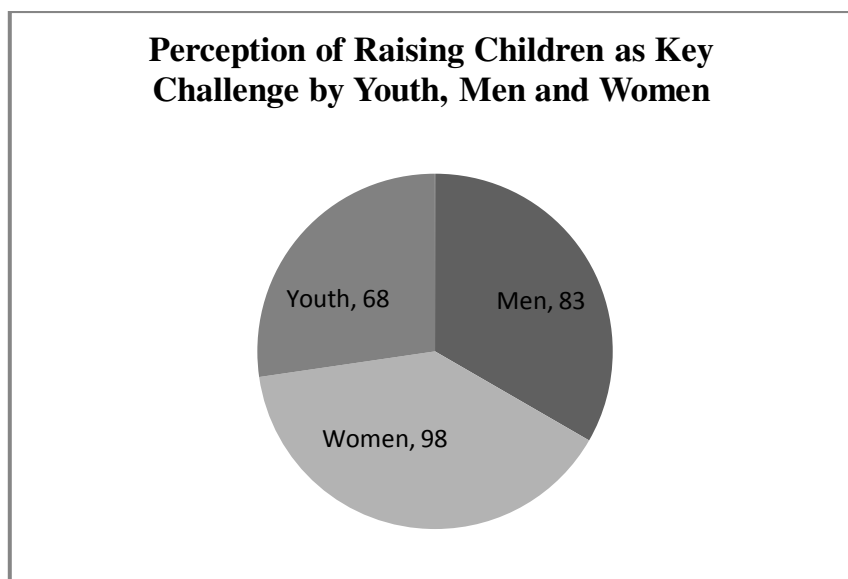


Figure 6: Perception of raising up children as a key challenge facing nuclear families with absentee father/husband.

Another challenge was that children grew up without a male figure to identify with. This was seen as a reason why youth with absent fathers had discipline problems and performed poorly academically. According to women and men respondents, girls and boys were affected.

Economic aspects of paying school fees, clothing and feeding children were cited as serious challenges facing married women with absent husbands. All study respondents cited that such women were further challenged with having to fulfil their role as mothers and also fill the gap of their missing husbands. They therefore had to exert themselves in the triple role in the productive, reproductive and community expectations. All these notwithstanding, women without male partners were also denied access and control of family assets and resources, especially family land and other properties. There were also cited cases of disadvantages especially in accessing financial credits from banks for lack of collateral facilities.

Another major challenge was in the socialisation of the growing children and youth in the family. Respondents raised a particular concern in regard to raising and disciplining adolescent girls and boys. In the traditional Kenyan family, both fathers and mothers were charged with the responsibility of socializing their children in ways of life. In cases where either member was absent, then the remaining one would try to fill the void. It is in this regard that the respondents were asked to indicate how socialization was done in the absence of fathers. The results from the study indicated that children grew being deficient in areas which were to be done by their fathers. This was as per the findings from the youth (92%), women (98%) and men (97%), as shown in Figure 7.

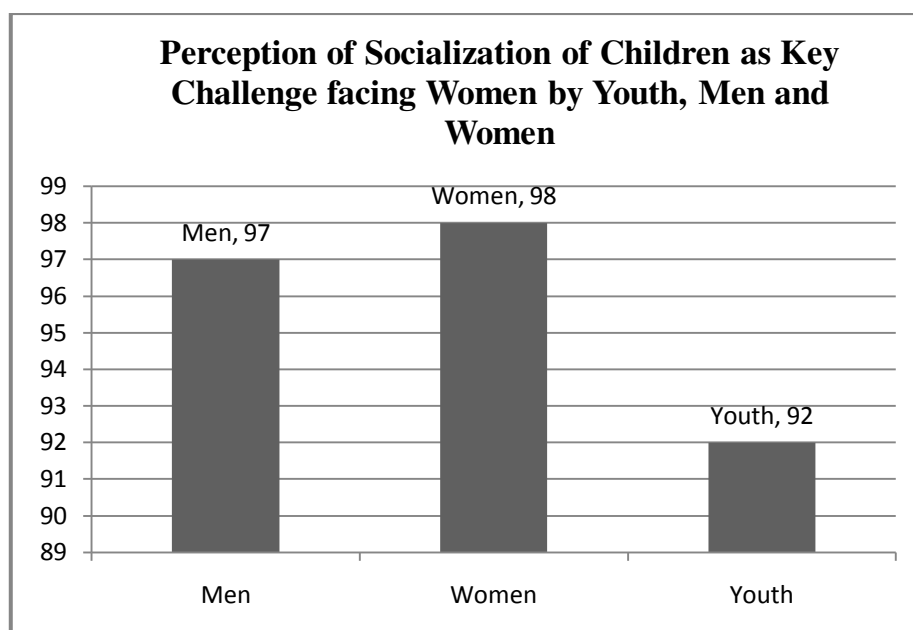


Figure 7: Perception of socialization of Children as a Key challenge facing women as reported by youth, men and women.

Conclusions and Recommendations

The results of this study corroborated those of others studies in that it confirmed that absent fathers among the families in the area of study was a serious phenomenon. It was evident from the study findings that economic and social responsibilities fell on wives in the absence of their husbands. Children suffered immensely on missing their fathers as their socializing agents; children who could have been disciplined and supported and encouraged by their fathers to advance in their studies ended up being truant and performing poorly in their academics. While women were forced by circumstances to fill the void left behind by their absent husbands, the part of fathers was not satisfactorily being substituted or filled.

While factors which precipitated the phenomenon were many and varied from social-economic to the drugs and substance abuse, concerted efforts should be made by all members of society in the creation of zero tolerance for absent fathers in order to stop the vice from spreading. The solution to the identified problem calls for a multifaceted approach. The government should play its rightful role in sensitizing its citizens on the dangers of men absconding their responsibilities to their wives. Others who can also sensitize the society on the vice are teachers and religious leaders. In view of the fact that sensitization campaigns play an important role in discouraging fathers from leaving their families, the campaigns should be well-planned, more aggressive, consumer friendly and properly targeted. Further, effective sensitization campaigns can be enhanced through clear identification of specific factors that aggravate the problem. Emphasis must be put on individual men's responsibility in fighting the urge to abscond their families. The men must be made to realize through guidance by the church, peers and community that leaving families is a serious problem that affects all the members. Grass root organizations, Community and Faith Based organizations need to make it their agenda to support the men by arming them with skills, knowledge and confidence to resist pressures to leave their families.

Strategies for rural development should be encouraged. The Government should encourage investors to invest in the rural areas. Such a move would create jobs and other multiplier effects in rural areas to discourage rural-urban migration by men in search of jobs. Families should be given loans by the government and NGOs as a way of empowering them. Such a move would make men productive at family level.

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CORRELATES OF HEALTH BEHAVIOR PRACTICES AMONG LITERATE ADULTS OF SOUTH WEST, NIGERIA

by

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Abstract

This article examined the interactions among people's locus of control, health beliefs and health behavior practices. It also described the influence of age, sex and marital status on health behavior practices. Three instruments comprising multidimensional health locus of control, health beliefs scale and health behavior scale were used to generate data from three hundred and forty adults within ages 21-60 years drawn purposively from a population of literate groups in Southwestern, Nigeria. Analyses of the data showed that health beliefs, level of education, sex and marital status correlated with health behavior practices of respondents. Interaction effects were significant for sex and age, and also for age and marital status on health behavior practices.

Introduction

It is the general desire of all human beings, the world over, to live up to old age with a life free of disease and illness. This desire do not come true for a significant percentage of human population probably because their lives presumably were cut short by premature death or incapacitated by one disease or another. Up till the beginning of the 20th century, the major causes of illness and death were infectious diseases - especially tuberculosis, pneumonia and so on. These infectious diseases were often the result of viral or bacteria attack. However, with advancement in medicine, and breakthrough in vaccines, development of anti bacterial, antifungal and other scientific innovations, are now available.

At present there is a high probability that majority of people will survive diseases and illnesses that strike during childhood and early adulthood developmental period. However, human beings are still confronted with other lifestyle diseases that may make growing into old age difficult. These lifestyle diseases are the direct results of human behaviour. The recognition of the impact of human behaviour on diseases and illnesses has led to the adoption of the bio psychosocial model of health and illness. This model assumes that any health or illness outcome is a consequence of the interplay of biological, psychological and social factors. (Engel, 1977, Schwarts 1982; Taylor, 1995). This model is now being considered by physicians and health workers in the diagnosis, management and prevention of diseases and illnesses, particularly modern chronic illnesses - such as heart disease, cancer, diabetes and AIDS. These are typically diseases that cannot be cured, but rather only managed by patient and practitioner working together.

While the full etiology of any of these diseases is yet to be fully understood, behavioural factors, such as tobacco use, exercise, diet, alcohol consumption are strongly implicated as risk factors (Amler and Dull, 1987; Steptoe and Wardle, 1992). Consequently, the efforts of the public health movement have shifted from controlling

exposure to infectious diseases, which was the preoccupation of the first half of the twentieth century, to modification of life style. This has entailed a shift by public health physicians from collaboration with the purveyors of water suppliers and sewage managers, to new alliances with experts in human behaviour. Thus, the concept of health behaviour has been attracting the attention of practitioners in the area of health promotion and maintenance. This is on the assumption that if an individual adopts and maintains good health behaviours, most of these diseases will be prevented, thus enhancing health and promoting well-being.

The Concept of Health Behaviour

Health Behaviour as a concept has received a considerable attention from researchers particularly those in the fields of health promotion and health maintenance. Various definitions have been suggested. In what is frequently cited as a classic definition, Kasl and Cobb (1966) present a very broad and inclusive definition of health behaviour as "any activity undertaken by a person believing himself to be healthy, for the purpose of preventing disease or detecting it in an asymptomatic stage."

Langlie (1970) stressed that health behaviour must be voluntarily performed apart from sanctions when the individual is symptom free or experiencing perceived health threat. He argued further that Health behaviour is behavioural and not an assessment of knowledge, attitude, beliefs or value. Langlie (1977) defined preventive health behaviour as "any medically recommended action voluntarily undertaken by a person who believes himself to be healthy, that tends to prevent disease or disability and for disease detection in an asymptomatic stage". Harris and Guten (1979) broadened this definition to include health protective behaviour and defined it as "any behaviour performed by a person regardless of his or her perceived or actual health status, in order to protect, promote or maintain his or her health, whether or not such behaviour is objectively effective toward that end".

In the broadest sense, therefore, health behaviour refers to the actions of individuals, groups, and organizations and to those actions, determinants, correlates, and consequences, including social change, policy development and implementation, aimed at improving coping skills and enhanced quality of life. (Glanz, Lewis and Rimer, 1997). This is similar to the working definition of health behaviour that Gochman (1982) proposed. It includes not only observable, overt actions but also the mental events and feeling states that can be reported and measured. He defined health behaviours as "those personal attributes such as beliefs, expectations, motives, values, perceptions, and other cognitive elements, personality characteristics, including affective and emotional states and traits, and overt behavioural patterns, actions, and habits that relate to health maintenance, to health restoration, and to health improvement". This definition is consistent with and embraces the definitions of specific categories of overt health behaviour proposed by Kasl and Cobb (1966), which include preventive health behaviour, illness behaviour and sick-role behaviour. Others varieties or categories of reception over health behaviours include weight control, physical exercise, smoking avoidance, reduction of alcohol intake, practice of safe sex, use of seat belt, observing maximum speed limit, and self breast and testicular examination. According to Mechanic (1978) health behaviour include activities engaged in and modalities used by the individual, voluntarily and in specific instances under threat of sanction by society, to (a) prevent; (b) detect disease, defect, injury and disability; (c) promote and enhance health; and (d) protect the individual and the group from risk of actual disease, defect, injury and disability.

In pursuance of this goal, enormous research energy has been devoted to finding out the correlates of health behaviour. Factors so far identified include early socialization, values, social influence; emotional reaction; self-esteem; individual differences; access to health care system; perceived disability and cognitive factors such as the belief that a particular health practice is beneficial, the belief that it can help stave off a particular illness, and a feeling of self efficacy (Bandura, 1977; Taylor, 1995).

From an epidemiological perspective, the goal of health behaviour is to intervene in and prevent the contact between the host and the disease agent, detect if a disease or injury is present and asymptomatic, and improve the resistance of the host to the disease. This is done through immunization, diet, or improvement in the physical, psychological and social well-being. From whatever angle one looks at it, the basic goal of health behaviour is that of primary prevention of disease, defect, injury and disability. The following categories of health behaviour have been recognised over the years; balanced diet that is low in cholesterol, fat, regular exercise, the practice of preventive health behaviour such as breast and testicular examination as well as regular check ups, the use of seat belts, observing maximum speed limit, and avoidance of casual sex. They also include the avoidance of health compromising behaviours such as excessive alcohol consumption, smoking and drug use. The practice of health behaviour have been associated with a number of factors which include socio economic status and social influence of family, peers friends and work place companions (Broman; 1993, Lau, Quadred Hartman, 1990), emotional factors, (Lau and klepper, 1988); sense of psychological well being (Mechanic and Cleary (1998) access to health care system (Kirscht, 1983); educational level, (Danduk, 1981 and Sobal, 1986), and personality variables, (Spender, Blade & Gracey, 1997.)

Most of the variables itemised above have been explored for their influence on developing good health behaviour. A current focus in the field of health promotion and maintenance is on the possible influence of individual and personality factors on health behaviour. This study joined that trend by examining the influence of socio demographic variables (sex, age, education), health locus of control and health beliefs on health behaviour.

Measurement and Sampling Procedure

The study population consisted of literate adults, within the age range of 21 and 60 years who were resident in Ile-Ife. Literate adults were considered for the study because of the peculiarity of the measuring instruments. The instruments were constructed in English language and to avoid complications that may arise from translation, and for convenience, only literate adults were involved in the study. The subjects consisted of three hundred and forty adults (made up of 190 males and 150 females) from major institutions (Hospitals, Banks, Schools, University, Local government secretariat) in three major towns and the University community. In selecting the sample, adequate consideration was given to sex, age, marital status, education and socioeconomic status in order to have a balanced sampling. The sample was selected using purposive sampling technique.

Instruments

Three major self-administered paper-and-pencil instruments were used in this study. The questionnaire is divided into four parts. Part one consists of socio-demographic variables such as sex, age marital status, religion, occupation, income, and educational level. The second part comprising multidimensional health locus of control

scales, (MHLC) while the third and fourth parts contain health beliefs and health behaviour scales respectively. All items in the questionnaires were in close-ended structured response categories.

Health Behaviour Scale (HBHS) was developed by the United States Disease Prevention and Health Promotion Unit of the Public Health Services (USDHHS 1981). The purpose of the health behaviour scale is to tell what one is doing to stay healthy. In its original form, the Health Behaviour Scale has six sections; smoking, alcohol and drugs; nutrition, exercise and fitness, stress control and safety. The phrasing and scoring of the items were modified and instead of having six sections, all the items were put in one scale.

The modified scale consists of 18 items covering all the six sections reflected in the original health behaviour scale. The diet section has four items, the smoking has one; the alcohol and drug has two, physical exercise has two, stress control has four while safety has five items. Subjects were asked to indicate their responses on a 5-point Likert format response alternative that ranges from very often, often, sometimes, rarely, and never. The first five items were scored from 1-5 while other items were scored on range of 5-1 depending on the choice of the respondents.

The total score for each subject on the scale ranges from 18-90. A low score on this scale indicates that the respondent is taking health risks, while a high score means that the person's health practices are good. A reliability coefficient 0.65 was reported on the instrument by Feldman (1983). The description, development and validation of Health Belief Scale and Multidimensional Health Locus of Control Scale has been presented elsewhere (Adegoke, 2001).

Reliability and Validity of the Instruments

All the instruments employed in the study possess both face and content validity. This was established principally through consultations and discussions with senior colleagues and others considered experts in the subject-matter areas of the respective questionnaires.

In addition, a construct validity of Health Locus of Control Scale has been established by Tolor (1978). He reported a validity coefficient of 0.33 when validated against Rotter's Internal-external Locus of Control Scale. In the same vein, a criterion related validity of 0.79 was found for Health Behaviour Scale in a pretest conducted when paired with Health Practices Index, another health behaviour instrument. The validity of Health Belief Scale could not be established beyond face and content level, as there is no known previous test designed for measuring health belief. Most of the previous works on health belief used interview method. The present Health Belief Scale were designed based on the domains considered to be of relevance to the study. Using test-retest method, a reliability score of 0.81 for internal Health Locus of Control; 0.84 for significant others Health locus of Control 0.61 for chance Health Locus of Control scale was obtained for Multidimensional Health Locus of Control. Using the same method, a reliability score of 0.87 was obtained for Health Behaviour Scale, and 0.75 for Health Belief Scale, an indication that the instruments are reliable.

Data Collection Procedure

The research questionnaires were administered through the assistance of thirty-two undergraduate psychology students who enrolled in one of the social psychology courses. The students were initially paired in two's and were grouped into sixteen. The 16 groups were given 24 copies of the questionnaires each to different institutions both within and outside the University. Data were collected from the staff of six different establishments both within and outside Obafemi Awolowo University. Each group of students was sent to each of the institutions.

Before the commencement of the data collection, a contact person has been located in each of these institutions by the researcher so as to verify the objectivity of the data collected by the students. These contact persons helped in introducing the students to the staff members of these institutions. A total of 384 questionnaires were administered out of which 367 were returned. Of these questionnaires, 340 were found to be duly completed and suitable for analysis. The remaining 27 were not well completed and were rejected. On the whole, a response rate of 88.5% was achieved.

Results

Descriptive Analyses

The first five items on Health Behaviour Scale dealt with health practices that were considered harmful to individuals. On smoking, which is the first item, three hundred and eight (91.7%) of the total respondents indicated that they never smoked while only eighteen (5.4%) indicated that they sometimes smoke cigarettes. Two hundred and seventy-seven (84.7%) of the total respondents indicated that they, never or rarely consume alcoholic beverages. Only sixteen (4.9%) respondents reported frequent/often consumption of alcohol.

Taking of drugs as a way of handling stressful situations or personal problem is not popular among the sampled population. Two hundred and seven (62%) of the total respondents reported that they never take drugs in handling stressful situation while only seventeen (5.1%) indicated they often use drugs as a way of handling stressful situations. Contrary to the first three items that touched on smoking, alcohol consumption and drug intake, the result on items that has to do with adding table salt to cooked food and eating too much sugar, fat and eggs indicated that a significant number of individuals engage in these harmful practices. Only thirty-three (10.2%) of the total respondents indicated that they never added salt to cooked food while seventy-seven (23.7%) and ninety-four (28.9%) indicated that they add salt to cooked food often and very often, respectively.

Two hundred and fifty two (75.6%) of the total respondents reported regular consumption of balanced diet while only twenty-six (7.8%) reported rare consumption of balanced diet. On weight control, ninety-three subjects (28.9%) reported often/regular checking of their weight against their height while one hundred and fourteen (35.4%) rarely or never checked their weight. With regards to items on stress control and relaxation, two hundred and twenty three (66.9%) of the total respondents reported that they often sleep well compared with thirty-three (10.2%) respondents who indicated that they rarely or never got enough sleep.

One hundred and thirty-eight (41.5%) subjects reported having enough time for relaxation and ninety-eight (29.8%) of the total subjects reported spending free time out for leisure. One hundred and twenty eight (38.3%) of the total respondents often avoid overworking, sixty-nine respondents (20.7%) never or rarely avoid overwork while one hundred and thirty seven (41%) of the respondents sometimes avoid over working. A significant percentage of respondents engaged in the practices of preventive health behaviours. This is evident in the response categories of respondents. One hundred and twenty (67.9%) indicated that they often destroy old and unused medicines against fifty-five (16.9%) who indicated that they never or rarely done so.

Two hundred and nineteen (66.6%) reported that they do avoid areas with a lot of air pollution and one hundred and ninety-nine also indicated regular/often avoidance of city areas with high crime. Another salient feature is the adoption of religious principle in their daily living. Two hundred and seventy (80.5%) respondent reported regular/often adoption of religious principles against only twenty-six respondents (7.8%) who reported rarely or never.

Table 1: Descriptive Statistics for Independent Variables Scores on Health Behaviour Scale

VARIABLE	LEVEL	N	MIN	MAX	SUM	MEAN	STD.DEV
Sex	Male	189	37	85	11947	63.21	8.49
	Female	149	33	85	9416	63.19	9.06
	Total	338	33	85	21363	63.20	8.73
Age	21-40 yrs	239	33	85	15162	63.44	8.60
	41-60 yrs	94	36	85	5888	62.64	9.16
	Total	333	33	85	21050	63.21	8.76
Marital Status	Single	95	36	81	5980	62.95	9.05
	Married	239	33	85	15137	63.33	8.65
	Widowed	4	53	71	246	61.50	7.77
	Total	338	33	85	21363	63.20	8.73
Education	Primary	6	52	71	382	63.67	8.73
	Secondary/Tech	62	33	77	3743	60.37	10.07
	Post secondary (OND,NCE,HSC)	86	36	77	5379	62.55	8.24
	University Deg (B.A, B.Sc,B.ed)	97	37	84	6343	65.39	8.64
	Postgraduate (M. Sc, Ph. D)	87	44	85	5516	63.40	7.77
	Total	338	33	85	21363	63.20	8.73
Health belief	Religiomagical	160	33	85	9897	61.86	9.50
	Orthodox	177	36	82	11404	64.43	7.83
	Total	337	33	85	21301	63.21	8.74
Locus of Control	Internal	133	33	81	8266	62.15	8.78
	Sig other	143	35	85	9167	64.10	9.10
	Chance	55	47	84	3501	63.65	7.67
	Total	331	33	85	20934	63.24	8.77
Health Behaviour	Health behaviour	338	63.20	21363	33	85	8.73

Hypotheses Testing

It was hypothesised that socio demographic variables (sex, age, marital status, and education) would have significant influence on health behavior. Influence of Health beliefs and health locus of control on health behaviour were also examined. In testing for the influence of Health beliefs and health locus of control on health behaviour, subjects' scores were subjected to 2X3 analysis of variance. The results are presented in Table 2.

Table 2: Analysis of Variance on the Influence of Health Beliefs and Health Locus of Control on Health Behaviour

SOURCE	TYPE III SUM OF SQUARES	DF	MEAN SQUARE	F	SIG.
Corrected Model	826.942	5	165.388	2.183	.056
Intercept	1034585.168	1	1034585.168	13653.616	.000
HEALTHBELIEF	350.576	1	350.576	4.627	.032*
LOCUS OF CONTROL	180.256	2	90.128	1.189	.306
HEALTHBELIEF * LOCUS OF CONTROL	83.006	2	41.503	.548	.579
Error	24550.682	324	75.774		
Total	1345500.000	330			
Corrected Total	25377.624	329			

* P < 0.05

A 2 x 2 x 3 x 5 Analysis of Variance (ANOVA) was also computed for testing the influence of sex, age, marital status, and education on health behavior. Table 3 revealed the findings on these variables.

Table 3: Analysis of Variance on the Influence of Sex, Age, Marital Status and Education on Health Behavior

SOURCE	TYPE III SUM OF SQUARES	DF	MEAN SQUARE	F	SIG.
Corrected Model	3968.120	32	124.004	1.731	.010
Intercept	138606.210	1	138606.210	1934.963	.000
SEX	408.065	1	408.065	5.697	.018*
AGELEV	153.848	1	153.848	2.148	.144
MARITAL	654.202	2	327.101	4.566	.011*
EDUCATIO	1110.116	5	222.023	3.099	.010*
SEX * AGELEV	767.065	1	767.065	10.708	.001*
SEX * MARITAL	123.604	1	123.604	1.726	.190
AGELEV * MARITAL	374.683	1	374.683	5.231	.023*
SEX * AGELEV * MARITAL	.000	0	.	.	.
SEX * EDUCATIO	322.099	3	107.366	1.499	.215
AGELEV * EDUCATIO	448.771	4	112.193	1.566	.183
SEX * AGELEV * EDUCATIO	180.038	3	60.013	.838	.474
MARITAL * EDUCATIO	354.336	4	88.584	1.237	.295
SEX * MARITAL * EDUCATIO	435.804	3	145.268	2.028	.110
AGELEV * MARITAL * EDUCATIO	241.415	1	241.415	3.370	.067
SEX * AGELEV * MARITAL * EDUCATIO	.000	0	.	.	.
Error	21489.742	300	71.632		
Total	1356096.000	333			
Corrected Total	25457.862	332			

* P < 0.05

Discussion

From the general picture of the descriptive analysis, there appears to be a high level of awareness on the damaging effects of health compromising behaviours. This is evident in the number of individuals who claim to abstain from cigarette smoking and avoidance of drug intake for stress coping and less consumption of alcoholic drinks. One salient explanation for the high level of awareness in these areas may be the impact of education on people's behaviour.

Another possible explanation may be the influence of religion on Health behaviour. Since most religion preaches against alcohol consumption and cigarette smoking, and majority of the respondents (80.5%) indicates that they often live by religious principles, it becomes clearer why majority abstain from smoking and alcohol consumption. This trend of development is welcome if it indeed reflects the actual practice of the people. The level of awareness people have on eating behaviours such as adding salt to cooked food, taking of too much sugar, fat and eggs is still low. A significant percentage (40%) still consumes foods that contain much sugar, fat and oils. The relatively high percentage of individuals recorded in this area may not be unconnected with inherent Yoruba cultural assumption that one way of displaying wealth or riches is by consuming foods high in fat such as meat, dairy products and lot of eggs.

The importance of weight monitoring is yet to be understood even among educated individuals. A high proportion (35.4%) have rarely or never checked their weight. This attitude can also be explained within the socio cultural context of the people. Among Yoruba speaking people, it seems ridiculous for someone to shed weight or get into actions that are capable of getting one to lose weight as weight gain or plumpness is often associated with good health and affluence. Slimness or shedding of weight is associated with ill health or seen as sign of poverty. On stress, environmental condition where people live may account for how they cope with stress. This is reflected in the relatively high percentage (67%) of respondents who reported adequate sleep and (42%) who had enough time for relaxation, while close to forty percent of the respondents avoided overworking.

The socio-regional location of the people may account for this low stress level and experience as majority of inhabitants lives in a relatively low density sub-urban, which makes their lifestyles a little different from what operates in urban centres.

With regard to hypotheses formulated, health beliefs, and demographic variables (sex, marital status, and education) were found to have main effects on health behaviour. Age and health locus of control did not have significant influence on health behaviour. Interaction effects were found for age and marital Status as well as for sex and age level. The result on health beliefs and health behaviours agree with the findings of Goldstein (1977). Comparing two groups on health behaviour, he found that the group that engaged in health behaviours differs significantly in terms of its attitudes, knowledge and beliefs.

This result on health beliefs also confirm the work of Calnan and Rutler (1986) who found that beliefs do predict behaviour, for both perceived susceptibility and perceived benefits. It also agree with Hill, et al (1985) study which demonstrated that normative beliefs and private beliefs together predicted behavioural intentions more successfully than did private beliefs alone. Wurtele, Roberts and Leeper (1982) while reporting a similar finding

note that there exist relationship between the attitudes and beliefs a person holds and the various health behaviours they exhibit. This finding tends to corroborate an earlier finding by Manfredi, Warnecke, Graham and Rosenthal (1977), which revealed that beliefs about the efficacy of Breast Self Examination, (BSE) and in the value of early detection is related to the knowledge of the procedures. Those respondents who expressed agreement with the complete set of beliefs hospitable to the effectiveness of BSE (that breast cancer can be cured) were also most likely to be knowledgeable about Breast Self Examination

From the theoretical point of view, these findings are consistent with those models of health behaviours that emphasized the cognitive and evaluative aspects of the response by the individual to protective health innovations. The fact that health beliefs influence health behaviour is an indication that human behaviour is a complex issue that needs to be seen as being ultimately connected with the broader social world, one's culture inclusive. As rightly put by Duncan et al (1993), the notion that individuals are unaffected by social, cultural, economic or legislative factors and freely choose their behaviour is to be rejected. In line with Fitzpatrick (1991), any attempt to provide an improved conceptualization of health behaviour needs to be placed within a broader perspective which emphasized structural constraints as well as choices.

The result of this study on health beliefs and health behaviours can also be explained from one of the two main approaches to the social distribution of health related behaviours given by Carr-Hill (1990). The explanation is ultimately based on the notion that health-related behaviours depend on knowledge and beliefs about health risks and the benefits of taking action. It is also postulated that individual health behaviour can only be adequately explained by taking into account the context in which it occurs. If an individual's belief system is part of the culture in which the individual lives as pointed out by Duncan et al (1996), it is not surprising to discover that a significant relationship exist between health behaviours and health beliefs. On the issue of health beliefs and health behaviour, one may conclude with Uitenbroek et al (1996) position that both characteristics of the individual and of culture are important in the processes of giving meaning and sense to behaviour.

The result on the possible influence of health locus of control on health behaviours revealed that no such influence exist between the two variables. Although literature suggests that variable such as internality play a role in an individual's undertaking a health promoting activity, locus of control proved to have little effect on health behaviour in this study. This finding corroborates the results of Dabbs and Kirscht (1971), which revealed a non-significant relationship between locus of control and the taking of influenza shots. A similar finding was also reported by Laffrey and Isenberg (1983) study on the relationship of internal locus of control on physical activity during leisure. None of the three variables correlated against internal health locus of control, was significant.

However, these findings deviate sharply from those of many previous works. Several scholars have documented some degree of relationship between health locus of control, especially the strong influence of internality on health behaviour (Lee and Mancini, 1981; Manno and Marston, 1972; Lowery and Ducette 1976; Wallston and Wallston, 1980; Kaplan and Cowles, 1978; Saltzer, 1981; Phares, 1971; Manuck and Tower, 1979). It is usually assumed that internally controlled individuals will engage in health promoting behaviour than externally controlled ones. This study fails to support this assumption, thus corroborating Macdonald (1970) position that the assumption is yet to receive total support from research findings. More research work is needed in this area to get a clearer picture on the influence

of locus of control on health behaviour. The result obtained from the third hypothesis revealed that education has significant influence on health behaviours. This finding is in line with that of Uitenbroek (1996) study which found that better educated and employed respondents behave in a more healthy way compared with less well educated and unemployed respondents. Previous works by Danchik (1979) and Sobal (1986) on health behaviour practices support this finding. In that study, it was found that people with higher education practised more preventive behaviour than people of low level of education.

The result also corroborates Rasky et al's (1997) suggestion that positive health behaviour tend to rise with years of schooling completed. The significant influence of education on health behaviour recorded in this study is also consistent with that of Roisin-Pill et al (1993) findings. They found that of all socio economic variables, education usually emerges as the most reliable correlate of health behaviour. This has been variously documented by other researchers (Coburn and Pope 1974; Gray, Kesleer and Moody 1966; Gottlieb and Green, 1984). One way of explaining this influence is to agree with Leclerc, Pietri, Boitel, Chastang, Carval and Blondet's (1992) position that higher education level is related to having a better health status and better health lifestyle behaviours. Education is related to social position, occupation and living circumstances, all predictive of health status. Education is also related to having better access to health related information. It appears that, life on the average is less demanding for better educated individuals, leading to lower levels of stress. Education may serve as eye opener to the behaviours that are considered health enhancing and health compromising. It also broadens one's horizons to the advantages and disadvantages of these behaviours. With all these put together, one may reasonably argue that education is a major determinant of health behaviour.

On the influence of sex on health behaviour, this study found a favourable disposition towards the practices of health enhancing behaviour among female more than male participants. Although there was a significant interaction effect for sex and age level of the respondents, there is an overwhelming significant main effects of sex on health enhancing behaviours. This finding is consistent with Sobal (1986) that men were less concerned about health and practiced deleterious health behaviours more than women. Uitenbroek et al (1996) also reported a similar finding. With regard to the respondents gender, females reported smoking less, eating fruit and vegetables more often, drinking alcohol less often and exercising less often compared with males. Our finding of higher health behaviour practices in women than in men is consistent with studies demonstrating that preventive health actions tend to be more common among women than among men (Kandrack et al, 1991; Rasky et al, 1997).

On the influence of Age on health behaviour., this study found no significant influence on the two variables, although there was a significant interaction effect for age and marital status. This finding contradicts Taylor's (1995) findings that age seems to influence the practice of good health behaviour but similar to what Pill and Robling (1993) obtained among mothers of lower socio-economic status. The study revealed no age correlation with health behaviours. Some previous findings were of the position that the practice of health behaviour increases tremendously with age. This assumption has been that older people practice somewhat better health behaviour than younger people (Leventhal, Prochaska, and Hirshman, 1985; Kandrack et al 1991).

The result obtained on the influence of age from the present study maybe due to non-involvement of all age groups in the study. The adolescences and late adulthood

period were not included in the study. Another possible explanation may be from the viewpoint of Uitenbroek et al (1996) that consideration of age in research is always complicated as age is a factor representing a number of phenomena. Older people are different from younger people for two reasons. Because of aging effects and cohort effects that each generation goes through different historical periods. Differences between age groups reflect physiological and biological factors, and the effect of individual and cultural histories as well.

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PRIVATISATION OF SERVICE DELIVERY AND ITS IMPACT ON UGANDA'S ATTAINMENT OF THE 7TH MDG

By

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Abstract

This paper examines Uganda's performance on the 7th Millennium Development Goal (MDG), one of the goals set by world leaders in 2000 with the aim of reducing world poverty. The 7th MDG aims at ensuring that there is environmental sustainability and has set as one of its targets halving the proportion of people who lack access to safe water and sanitation by 2015. The Ugandan government has committed to increasing the number of people with access to safe water and sanitation. However, the percentage of people in Ugandan rural and poor urban areas who have access to safe water and sanitation has not increased considerably since the MDGs were set and the quality of safe water has been reducing over the years. This paper argues that despite the Ugandan government's commitment to increase safe water access and sanitation coverage, this target is not attainable. This is because of the increased withdrawal of government from service delivery and preference of private provision of services over public provision because of the neo-liberalist approach to development.

Introduction

In 2000, leaders of 189 countries signed a Millennium Declaration which set in place goals and targets to be attained by 2015 with the aim of reducing world poverty. The underlying assumption was that governments would be major players in ensuring that these goals were attained in their countries. However, this is incongruent with the international economic context which has seen a paradigm shift in the way nations and the world approach development. The economic debate, driven largely by the "Washington Consensus", has argued against state intervention in the economy. Uganda has been swept along the new development paradigm and with the help of the International Monetary Fund (IMF) and the World Bank (WB)'s Structural Adjustment Programme has embarked on economic reforms such as price liberalisation, foreign exchange liberalisation, public sector reform and privatisation. This has meant that service delivery is no longer the preserve of government and this has affected the target of providing clean water and sanitation to all. This paper examines the economic reforms in Uganda and their impact on the target of halving the proportion of Ugandans who lack access to safe water and sanitation by 2015.

Public Sector Reforms and Privatisation

Privatisation is a construct with many dimensions and it can be defined narrowly or broadly. Broadly, "...privatisation is any action that increases the role of the private sector in the economy" (Zahra, Ireland, Gutierrez & Hitt, 2000 p. 511). In this sense, it would include activities such as liberalisation or deregulation of entry into activities previously restricted to public sector enterprises. It would also include the transfer of provision of a good or service from the public to the private sector while the government retains the responsibility for its

provision, (e.g., prisons being managed by private companies). It also includes the introduction of user fees in those sectors which cannot be privatised such as education and health, as well as deregulating the markets to open these sectors to competition, use of civil society organisations such as NGOs and churches to handle the issues of poverty and cuts in taxes on the basis of the negative impact high taxes have on the economy. Cuts in taxes are also accompanied by cuts in public expenditure. It also includes removal or reduction of subsidies and setting up of joint ventures between private and public owners (Cornia, 1998; Zahra et. al., 2000).

Structural Adjustment Programmes in Uganda

When the current government took over power in January 1986, there was a need for major economic policy reforms to reposition the country's economy and get it out of the dire situation into which it had slid. The new governments' strategy for economic development was not different from that of its predecessors. The ten-point programme, which articulated its future intentions, viewed extensive government intervention in a mixed economy as acceptable and necessary. Its aim was to achieve an integrated, self-sustaining economy (Museveni, 1985).

It implemented a macroeconomic management model that laid emphasis on government control and regulation of the markets and revalued the currency. These reforms, however, were short term and did not yield the hoped for results, but led to a worsening balance of payment position. By June 1987, inflation stood at 240 percent per annum (Ngororamo, 1997, p. 45). An over-valued currency reduced the country's competitiveness on international markets and there was a gap between official and parallel market rates of foreign exchange, leading to foreign exchange shortages and increased arrears. The collapse of the International Coffee Agreement served to worsen the already deteriorated terms of trade. The government felt it imperative to launch a long-term economic policy, the Economic Recovery Programme (ERP) in 1987 whose aims were "to rehabilitate the economy and enhance economic growth, to stabilize the economy and reduce inflation and to minimize the potential for a balance of payment crisis" (Ministry of Finance, Planning and Economic Development (MoFPED), 1998, p. 6).

By late 1988, the economy was performing better and increases in the economic activities were apparent. However, reconstruction did not move at the pace that had been envisaged because the country's foreign exchange needs were not being adequately met by the existing funding sources. As a condition for securing increased funding from the IMF and the World Bank, Uganda was required to initiate a Structural Adjustment Programme and at their urging, the government gradually was compelled to change its strategy and to implement major economic reforms (Sepehri, 1993). The economic recovery programme (ERP) got a three-year extension and instead of a one-year structural adjustment programme, a three year Extended Adjustment Facility (ESAF) was initiated. In order to attain its goals, the programme adopted the strategy of devaluation, budget cuts and increased tax, reform of public sector, foreign exchange liberalisation, price liberalisation, reforms in the financial sector and deregulation, constitutional reform, decentralisation and army demobilisation (Langseth, 1996: Sepehri, 1993). Most of the above mentioned programmes have been implemented to varying degrees since the beginning of 1990. The outcome of these programmes has been reduced customs tariffs, removal of price controls, deregulation of the foreign exchange markets, financial sector reforms, privatisation of parastatals and civil service reforms.

Private Sector Delivery of Services

The role of the private sector in delivery of services has increased in the last two decades. Services that were one time considered the reserve of public sector delivery are increasingly being provided by the private sector. On the international scene, privatisation of utilities has been undertaken and in most cases, public enterprises are sold off to the private sector and the state plays the role of regulating prices and the way the enterprises operate. Over time however, private involvement has been changing and becoming more complex and comes in different types. For instance, one typology is where the government sells off the assets needed for providing services or leases them out to a private entrepreneur, but it still purchases the services and provides it.

The other type of privatisation is where the government retains ownership of the assets of production but sells off the final product to a private entrepreneur who in turn delivers the service to the public. An example of such an arrangement in Uganda is Umeme, which buys power from Uganda Electricity Generation Company Limited and sells power to the public. This kind of arrangement is what is commonly called public-private partnerships (PPP). Typically, the government and the private provider sign a long term contract whereby the private provider is expected to supply a service to the public. The private enterprise owns and runs the physical assets needed to provide the service unlike the past when the government would own the assets and employ workers to produce the product.

Although this is the most basic model of PPPs, there are other characterisations of PPPs, including for instance where the private sector sets up the enterprise and provides the services on behalf of the government. For example, there are 151 privately built and operated prisons in the United States and in many countries, including Canada and the UK, the control of air traffic is under private ownership (Grout, 2003). This is the type of PPPs that seems to be close to what is happening in Uganda as far as water and sanitation is concerned. Although the planning for water supply systems is centralised at the national level, operation and maintenance has been decentralised and privatised. This is particularly true for rural and small town water supply. For example, out of the 143 small towns that had 61 operational piped water supplies and schemes in 2006, 57 were managed and operated by the private sector (Kugonza, 2006, p. 3). Although the National Water and Sewerage Corporation is still publicly owned, the percentage of Ugandans served by this public enterprise is minimal as to make water and sanitation provision a private affair. This is because it operates largely in large urban centres, whereas the majority of Ugandans, over 80%, live in rural areas (United Nations Development Programme (UNDP) 2005, p. 3). The Directorate of Water Development, which is responsible for rural water supply and sanitation, only provides technical support.

Public Sector Reforms and Service Delivery

The implementation of the ERP under the structural adjustment programme has led to changes in Uganda's economic planning. Unlike the period before 1990, when the country's development plans stressed the importance of public investment as the foundation for economic development, the current plans promote a reduced role of the state and expect private sector development to spearhead economic development. Institutional reforms have been implemented with the purpose of increasing the effectiveness of the private sector and these consist of civil service reforms, public

sector reforms and deregulation of prices of productive resources. Institutional frameworks that encourage private domestic and foreign investors to invest in the economy have been set up. There has been sustained effort to reform the financial sector and the public enterprises and one of the expected outcomes of these reforms is private sector development. It is believed that the development of the private sector is a necessary pre-requisite to economic growth and development. Hence, the government hopes to encourage the growth of private investment through privatisation of state and semi-public companies as well as creating a conducive environment to attract foreign investors through legislation that is favourable for private entrepreneurs (Bacwayo, 2002).

In some sectors, for example, in the parastatal sector, the government sold off public enterprises, and where it has not done this, it has contracted out services, such that the government retains ownership, but the management is contracted out to private entities that run the service delivery on behalf of the government. However, there are some sectors where the privatisation has been less obvious, but has the same impact. This appears to be what is happening in the education and the water and sanitation sectors. There is no official position stating that the government has privatised the education sector. However, the percentage of secondary schools and tertiary institutions which are fully government run and funded is very low and has been reducing over time. The government has gradually withdrawn from the sector and left it in the hands of private owners and individuals. This is also true in the water and sanitation sector, although it manifests differently. The following section examines the implications of reforms on the 7th Millennium Development goal.

Uganda's Progress on the 7th MDG

The provision of access to safe drinking water and basic sanitation, one of the targets of the 7th Millennium Development goal, is an important goal for development. This is because improved access to water and sanitation has potential benefits on the health of the population. Healthy people are likely to reduce the burden on the health infrastructure of a nation. The health status also has the potential to increase the productivity of individuals and this is likely to not only have a positive impact on the household incomes but also an impact on the national productivity and income. It is also true that improved access to water supply is likely to save on the time that is spent collecting water.

Safe Water

According to the UN's Uganda Human Development Report 2005, Uganda's access to safe water is lower than that of the world and the rest of Sub-Saharan Africa. Although Uganda, in an effort to attain MDGs has set the target of rural access to safe water to 100% by 2017, this appears to be an ambitious target. A large portion of Ugandan land is covered with water, yet this does not mean that Ugandans have access to safe water. By 1999, only 47% of rural Ugandans had access to safe water and slightly over 60% of urban households had safe water access (UNDP, 2005, p. 60). Even in the urban areas where the water coverage is higher, the water quality leaves a lot to be desired since it is neither safe nor clean. This is because in the last two decades, water quality has deteriorated because of water pollution both from domestic and industrial waste. Poor sanitation practices especially in urban slums and rural areas has resulted in most water sources becoming contaminated with faecal material. Most slum dwellers for example use shallow pits or plastic bags and throw the waste in drainage channels. Most of this flows into the main water bodies untreated. It also contaminates wells and spring water (UNDP, 2005, p. 60).

In Ugandan rural areas, most of the drinking water comes from protected springs, shallow wells, boreholes (either fitted with hand or motorised pumps), and piped water through gravity flow schemes. These water sources consist of those that are delivered by government agencies and those provided by private individuals or communities. The highest incidence of PPPs in water and sanitation delivery in Uganda seems to be in the rural areas. Whereas the main sources of water in the urban areas are provided by the government, this is not the case for rural areas. According to UNDP (2005, p. 60), 51.2% of the people in urban areas have access to public taps, which in most cases are provided by government. Comparatively, only 1.5% of people in rural areas have access to public taps. On the other hand, open public wells constitute the commonest sources of drinking water for people in rural areas taking 28.3% share of rural sources compared to 6.8% of urban sources. Public wells are usually provided by either individuals or communities in these places. The combined sources of water not provided by government and hence under PPP constitute 49.7% of sources of rural water; these include protected and open public wells, spring, rivers, streams, ponds, lakes, and rain water. The government is therefore involved in some way with only 50.3% of water sources. In most cases, the government is only involved at the design and installation and the community is expected to monitor and maintain the facilities such as protected springs and boreholes.

The situation has meant that the majority of Ugandans do not have access to safe water, particularly those in rural areas. According to the ministry of Finance, Planning and Economic Development, many people in Uganda still use unprotected and unsafe water. Not only is the water unsafe, it is also located far from their dwellings. It was reported for example that people travel between 1.5- 16 kilometres to collect safe water and in most cases, it is women and children who are responsible for this task. This means that failure to attain the 7th MDG also impacts on the success of other MDGs like the one on promoting gender equality and empowering of women. If they have to spend time fetching water, girls and women will not be able to get involved in activities that are necessary for their empowerment (MoFPED, 2004).

Sanitation

There is little written about sanitation in Uganda. However, the literature available shows that only 8% of people in urban areas have access to piped sewerage and the rest of the urban population (92%) use on site systems, which in most cases are pit latrines, (MoFPED, 2004, p. 172). The people in areas near urban centres “use pit latrines, VIPs, septic tanks or dispose of their faeces in polythene bags or ‘flying toilets’ which are discarded in banana plantations, rubbish bins or drainage channels” (MoFPED, 2004, p. 172). There is no system for management of solid waste; for example in Kampala, only 20% of the population has access to refuse collection services and little of this is properly disposed of (MoFPED, 2004, p. 172). This situation gets even worse when it comes to rural areas. Whereas there is a semblance of provision of sanitation services in urban areas, albeit on a very limited scale, there is nothing like this in rural areas. This implies that sanitation services for the majority of Ugandans in the rural area are provided by the private sector, either by individuals or the community.

Because provision of sanitation services has been left in private hands, there is poor sanitation and hygiene in the country, contributing to prevalence of diseases like Cholera. Lack of government commitment for service delivery in the area of sanitation is compounded by the fact that no single institution is responsible for sanitation. This is because it is viewed

as an inter-sectoral issue, with the result that three sectors; health, education and water are responsible for sanitation, yet none of them considers this as a high priority issue. Because of this, few resources are allocated to sanitation, thus leaving this important issue in the hands of private individuals, with the resultant effect of poor sanitation. The MDG target of halving the number of people without sustainable access to basic sanitation becomes an uphill task given the circumstances.

Conclusion

The Ugandan Government has been withdrawing from delivery of services because of Structural Adjustment Policies. Even in areas where it has not completely privatised or where they are calling for public-private partnership, the resources invested in those areas are so negligible thus hardly making an impact. One can therefore argue that they are as good as privatised. The quality of services provided by the government in those areas where it has not completely withdrawn is poor and affects the development goals. This is what is happening in the area of water and sanitation. Much as the government has not completely withdrawn from provision and delivery of water and sanitation services, the resources invested in this sector are so minimal as to make it a private venture. In many towns, and rural areas, water and sanitation services are provided by the National Water and Sewerage Corporation. However, even in those areas where it exists; sanitation is practically a private matter. In rural areas, there are no sanitation services to speak of. Because government is constrained by the neo-liberal environment in which it operates, an important MDG strategy, the provision of safe water and sanitation does not look like it is going to be achieved. If Uganda is to attain this target of the 7th MDG, there is need to put the water and sanitation issue high on the national agenda and support this with increased resources.

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PROVERBIAL ILLUSTRATION OF YORÙBÁ TRADITIONAL CLOTHINGS: A SOCIO-CULTURAL ANALYSIS

by

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Abstract

The Yorùbá of South Western Nigeria have from the traditional time appreciated the value of human development in national advancement. They have the understanding that the development of a nation is akin to the development of man, therefore the personality of a man has to be well enhanced so as to fulfill his responsibilities. Clothing among the Yorùbá is a crucial factor upon which the development of the human personality is anchored. This philosophy is vividly illustrated in proverbs. The thrust of this paper therefore, is to make some analysis of the socio-cultural factors underlining the use of clothes in Yorùbá land. Proverbs were used to project the significance of traditional fabrics among the Yorùbá. A succinct analysis of the proverbs assist in decoding the thought patterns, feelings, opinions and the ideas they communicate. This in essence will help us in appreciating the importance that Yorùbá attach to clothing in human development. The decision to use proverbs in this study is predicated on the fact that Yorùbá proverbs are time tested and proven as a powerful African indigenous medium of expression (Amali 1985).

Keywords: Proverb; Yorùbá; Tradition; Clothing; Personality; Indigenous.

Introduction

Clothing is a significant factor in human development. This development came as a result of the efforts of man to cover his nakedness and protect him from shame and the harsh elements of life (Payne 1965: 1). The idea of covering the body started from the Garden of Eden (Genesis chapter three), when the first man (Adam) discovered that he was naked. He decided to cover his nakedness with leaves which were the first immediate materials available to him. Man later graduated to the use of animal skin (hide and skin) which progressed into tanning. Tanning according to Mangut and Mangut (1999: 150) involves a series of processes whereby raw skins and hides are converted into more durable commodities. These processes are aimed at rendering the skin or hide durable by making it not putrefactive and at the same time yielding a product with technical characteristics suitable for a wide variety of purposes.

This process of fabric production in course of time developed into the use of yarns which are still collected from various sources (animal wool, silk from insect, cotton, etc), according to the technology available to or advanced by each culture. The Yorùbá of South western Nigeria developed the use of fibres essentially from cotton, silk and wool which were spun into yarns used for traditional woven fabrics.

There are two major purposes for clothing as earlier mentioned. These are to conceal

the sensitive parts of the body (modesty of appearance) and to protect the body from harsh elements (harsh weather and unpleasant insect bites). However, there is a worldwide change in the way people view modesty, because 'it is changing from complete covering of the body to 'Bikini' bathing suit' (Payne, 1965: 1). Though the purposes and ways of clothing are changing from culture to culture, it nevertheless, transforms the appearance of man as it adds value to his outlook, when it is properly put together through the ingenious hands of the artist. The sum total of this human development is the foundation for nation building.

Traditional African fabrics date back to centuries prior to the advent of the Europeans. This is accentuated by the Yorùbá maxim which says that, *kí òyìnbó to g'òké, kì í se ewé ògèdè ni Èdà fì í se aso*, (before the white men arrived, the people were not dressed in plantain leaves). This suggests that locally made clothing has been in existence among the Yorùbá for many centuries before the arrival of Europeans.

The usage of African traditional fabrics is gaining acclaimed popularity in Europe and among Africans in Diaspora. These products were initially limited in varieties (designs and styles); they were also restricted to the kings and chiefs, (Johnson, 1973: 3). However, the tide has changed because the cloths are found popular among the old, the young, and the affluent Nigerians. The reason is that the fabrics are gaining historical as well as national importance.

As a result of the socio-cultural factors, textile art is taught as a course in tertiary institutions. It is being practiced as a profession in textile centers in cities, towns and villages. More people are presently engaged in textile production much more than before. This is because traditional fabrics are now used to satisfy the dynamic socio-cultural and economic yearnings of the people.

Yorùbá traditional attires are no longer merely used as attires to adorn the body occasionally, but have also become the status symbol of wealth, socio-cultural and religious identity of individuals. Diogu (2000), buttresses the prominent use of traditional hand- woven fabrics which are also copiously found among the Tiv of Benue and Ebira of Kogi States of Nigeria. The Yorùbá, especially from Ondo, are known for their love for the acquisition and generous use of indigenous (handmade) fabrics, *aso-òkè or aso-òfì* (Ademuleya 2002). To celebrate the importance of clothing among men, different proverbs are used to accentuate clothing as a token of good personality and as a material of class distinction. The significance of traditional woven fabrics is reflected probably more in Yorùbá proverbs.

Yorùbá Traditional Clothing

The Yorùbá traditional clothing is an all encompassing fashion fabric in the cultural context. Though there are foreign influences in the use of these traditional wears like *aso-òkè*, the Yorùbá nevertheless, has succeeded in adapting the traditions of other cultures to meet their needs, while still upholding their cultural identity (Smith & Eicher: 1982). This is most vividly expressed in the use of Yoruba traditional clothing. The fabrics are made from either natural or man-made fibres, cellulose or non-cellulosic fibres. Most of these traditional fabrics are very expensive; as such they were restricted in use. In the traditional past, they were mainly used by the Kings, Chiefs, Princes, Princesses and *Oloris* (King's wives), and other prominent persons that could afford them. In contemporary time, these materials are not limited to the aforementioned people in the society but as many as could afford them. *Aso òkè* is widespread and it is gaining ground among the young and old. The Yoruba people for

example have a creative wisdom of the use of these traditional fabrics in the contemporary times. They combine *aso òkè*, with other machine woven or factory printed fabrics for important functions. For example they combine *aso- oke* with damask (Fig: 1) or lace etc. These are worn during traditional festivals and other special outings. *Aso òkè* is often used as big trousers, *kembè*, flowing *agbádá*, *yèpè*, amongst men (Fig: 2). They also wear them as caps such as *abetí ajá*, *filà oníde*, *ikòrí*, *adiro* etc. Women on the other hand use these fabrics as *iró* and *bùbá*, wrapper and blouse. They also use *aso òkè* for bags, shoes and purses, as headgear and shawl, *gèlè* and *ìborùn*. Women also use *gèlè* and *ìborùn or ípèlé* as complement to their expensive contemporary fabrics, such as lace materials, jacquard, damask etc (Figure 3).

There are lots of these traditional *aso òkè* among the Yorùbá. They are *sánányán*, *egungun èlú*, *Ègbòrò*, *fòpelò*, *dàmétù*, *lálùbósà*, *lómolangi*, *etù*, *petùje*, *láyínyán*, *lápòólà*, *àlààrí*, *lúboméjì*, *kitiké* and *kíjipá*. These come in different colours. *Sánányán* is a creamy coloured fabric, which is a product of the ‘cocoon anaphe’. It was around 1940 that other fibres were dyed into different colours (Fadayomi, 1989), out of which *àlààrí* is red, and *etù*, blue- black from indigo material. These materials are sewn into different forms. They could be *dànansíkí*, *dàndóógó*, *gbàríyè*, *agbádá*, *bùbá* and *iró*.

Different occasions demand different outfits among the Yorùbá. The *sánányán*, *líta*, *lómolangi* and *òúnjawú* are commonly used as casual wears, while *etù*, *petùje*, *orúkópé* and *láyínyán* are often used for traditional festivals like Sango and Ogun festivals, especially in Ondo town of South Western Nigeria. *Egungun èlú*, *láyínyán* and *etù* are commonly used for rituals *etutu*. These traditional outfits are also highly favoured in ceremonies like wedding, naming and cultural dances. Their presence creates awe and veneration in the minds of the people. For example, one finds young ladies and women tying the wrapper from the chest downward and with heavy beads covering the neck to the shoulder (Fig: 4), when attending specific socio-cultural ceremonies, such as traditional marriage, ceremonial festivals and ritual outings. Oloris, king’s wives often dress in this form, tying *aso- oke* over the breasts with beads flamboyantly worn on the neck, at the wrists, ankles and even on the buttocks. Men may put on *Kembè*, (‘knicker burger’ as its modern derivative) and *bùbá*, the radiance it gives the wearer informs the social relevance of the wearer either as crowned prince or princess, *Olorí* or Chief. The value placed on these materials does not allow them to be discarded easily. These traditional fabrics are worn till they are impossible to be worn again, especially with the Yorùbá people of Ondo (Ademuleya, 2002). It is very important to add that the types, styles, colours, and decorative patterns observed on dress, in most cases, add prestige to the totality of the traditional cloth in its appearance and in its contextual usage. Such as the embroidery works which are added to the design of the cloth which is known as *onà*, (design), make it very attractive to the wearer. Threads, of different colours and textures are intricately embroidered on the cloth to give beautiful designs.

Yoruba Proverbs and Clothing

Yorùbá proverbs among many others illustrate the importance and value which the Yorùbá, like any other ethnic group in Nigeria, attach to issue in different contexts. However in this study, Yoruba Proverbs was discussed as related to traditional clothing. It is worthy of note that there are many proverbs related to clothing and human development, some of them were discussed. The decision to use clothing related proverbs is based on the fact that the Yorùbá perceive proverbs as walking stick of the language, *bí òrò bá sonù owè la fí n wá a*. Proverbs play crucial roles in imparting meaning and understanding to a given situation. It is a

formidable factor in discussions in order to build up an argument or to support a cause. James (2002: 1) in his study defines proverbs as “a rich source of imagery and succinct expression, encapsulating abstract ideas and allusive wording, usually in metaphorical form”. Sheba (2000: 76), define proverbs as words of wisdom meant for only the wise to unfold, thus revealing the lost ideas.

Mieder (1988: 85) observes that “proverbs are traditional wisdom literature”, he explains further that “No matter what problem might be touched upon in a particular song - be it a broken heart, a declaration of love, an explanation of a feeling, the expression of a wish or whatever - a proverb will come to mind as a ready cliché which can summarize the complex nature of our thoughts and feelings”. The Yoruba of Nigeria have the belief that Proverb is the horse which can carry one swiftly to the discovery of ideas, and this is no more restricted to the traditional views but becoming increasingly used to carry modern messages (AFRIPROV.ORG). In these ways proverbs are like advertising drive that sends their message to the listener through vivid pictures.

As in many parts of the world, the Yorùbá holds proverbs in high esteem because they are regarded as the wisdom lore of the society (Asiyanbola A.A 2007 and James B. O. (2002). Proverbs are considered to be the most veritable tool in expressing ideas and feelings among the Yorùbá. It is a cultural antiquity that is relevant to day-to-day life even in contemporary time rather than a ‘material for the museum’. It is also considered that the traditional elders by reason of age and experience are the repository of proverbs and the custodian of knowledge which are derived from proverbial expressions (*Enu àgbà l’obì ti ngbó*). Proverbs are time tested observations of natural and human phenomena (Olatunji 1984: 170). Adepegba (1983: 13) observes that “the day-to-day conversations of the Yorùbá people, their expressions and use of words, especially if carefully examined within their cultures, seem capable of explaining their concept of every aspect of life and the world around them”. Different sets of proverbs illustrate various human activities, events, things and ideas (Daramola 2004, Salami 2004 and Asinyanbola 2006), which clothing also shares significant illustrative material through the use of proverbs.

Numerous proverbs are illustrative of the high value placed on cloth and clothing among the Yorùbá. The renowned American historian of Yorùbá art, Drewal (1979: 180), drawing from the proverb, *omo laso èdà* (children are the clothes of men), a metaphoric expression, equates cloth with children as man’s most valued possession. While the use of proverbs has frequently been applied in recent years, the actual use and function has changed considerably. However, proverbs in relation to traditional clothing, is still very relevant and significant in use and function. Yorùbá Proverbs have often featured in publications. Samples have been collected and translated into English and classified alphabetically or in terms of how they are used. However, hardly has any attempt been made so far to study the form of these proverbs as they relate to clothing.

The socio- cultural significance of clothing to the Yorùbá cut across all aspects of life, it is therefore, often expressed in different principles of human endeavour. Proverbs as related to clothing are therefore discussed along the line of these principles.

Principle of Dignity of Outlook

The thought pattern and worldview of the Yorùbá about personality development can be easily deciphered from the critical analysis of the proverbs stated below:

- (i) *Ìrínisí ni ìseni lójò*
A good dress-sense commands respect
- (ii) *Bí a bá rìn rìn ìyà, tí a woso ìsé wò'lú, igbákígbá ni wón fí í bomi fún ni mu*
If we walk disorderly and dress raggedly into the town, an
unwholesome calabash will be used to serve one drinking water.

The above proverbs connote that the measure of respect that is accorded an individual more often than not, is determined by the quality and value of his or her outlook. Personality here means the total outlook or appearance of a person; it includes clothing and its accessories. The underlying philosophy of these proverbs is admiration and honour. Among the Yorùbá, greeting is accorded a very important value; a man or woman is greeted respectfully according to his age, status or dressing outlook.

In the first proverb *Ìrínisí*, that is, appearance in a good-dress sense is about what a person wears which in turn determines the way of greeting and type of honour to be accorded. *Ojò* means honour that is often attached to the totality of dressing outlook that is attributed to a person. Perception determines the recognition and admiration, *ojò*, which a person's attire may attract. A similar Yorùbá adage that perfectly expresses this same notion is *bí a se rìn làá koni*. (A person's appearance shows the value of respect that may be accorded such a person at the given time). For example, someone who dresses in a simple short and trouser may be greeted casually, while someone who dresses in voluminous well embroidered traditional attire like *etù* (Fig 5), *sánányán* or *àlààrì* (Fig 6), would be considered as a High Chief or seen as a wealthy person who deserves more dignifying greeting that befits his or her outlook much more than the first person, who though may be of the same status. A cursory look at a person will determine the type of greeting and respect to accord him or her. It is a common saying that first impression lasts long. This impression among others is about someone's dress- sense.

Moreover, Aremu (1991:7) supports the claim that the clothes you wear are symbolic of the person's status. He further buttresses this by illustrating with the costumes worn by the masquerades. According to him, *aso èkú*, is what makes the masquerades, because they (masquerades) are the visible emblems of the ancestors on earth and the cloths, *èkú* are the only things we see when they appear, respect and honour are therefore accorded them when they appear replenished in their colourful dresses during the annual festivals. *Aso èkú* is the emblem seen rather than the personality underneath the masks; this is one of the reasons why these masquerades are in different categories, according to their dress- sense. Some of them are major while some are minor.

The philosophy of life in Yorùbá culture is not static or stagnant. This is evident in their dress habit. In a ceremony of about five hour duration, the celebrant could change his or her dress two or more times in an attempt to show his or her affluence, joy or happiness. This phenomenon is also seen in fashion trends as what was in vogue a year earlier may become obsolete and then turn to a new trend even before the former dress gets worn out.

- (iii) *Eni tó kan àkànpò èwù ti kúrò ní ilé san tàbí kò sà*
The nobility of someone who is dressed in
gorgeous garments is without qualm.

This proverb implies that the way you appear leaves no doubt about the comfort of your home and indeed your economic status. *Àkànpò* means wearing of valuable and gorgeous

attire on top of another; which is considered to be a sign of affluence among the Yorùbá. It also signifies happiness, joy and peace of mind and satisfaction. It is the comfort of a person that enables him to wear a combination of appropriate clothing to make complete attire. This also shows that the person is in his right frame of mind to be able to select the right materials that are suitably combined. This ability is embedded in man through the knowledge of art.

However, it is important to differentiate between different *àkànpò*. Somebody may put on complete attire to appear gorgeous for an occasion (Fig: 7), to keep one warm when the weather is cold while another person may put on different attires for comedy. An example of this is *Baba Sùwé*, Yoruba comedian, who puts on Yoruba traditional *agbada* on sweater with Khaki trouser and wears slippers with socks on the feet (Fig: 8). This could also signify madness if the attires are not appropriately used (Fig: 9).

Another proverb that equally identifies the importance of clothing among the Yorùbá is:

- (iv) *B'ílé bá san ni, àwò là á wò*
 A person's well being can be confirmed from the
 outlook of his or her skin.

In this instance, an inference is made concerning the socio- economic status of the person. *Ilé* (house) here connotes the state of affairs of man or his well being. The appearance of a person signifies his status (Fig: 3,5,6 & 7). *Ilé* (house) is used here metaphorically to describe the person's financial status. In like manner *àwò* (skin) is used to describe the general well-being which a person enjoys in the family. Clothing such as *etù*, *àlàárì*, *sánányán*, *kíjipá* and others could be taken as valid instruments to determine the economic well-being and status of the individual. This is because these materials are expensive and elegant so beyond the reach of the common man.

Principle of Planning

Yorùbá people have an understanding of time and seasons, hence, adequate arrangements are made to take care of clothing that is suitable for different seasons. There is the time of winter when thick cloth is needed while in the time of summer; only light cloth is suitable. These materials are prepared well ahead of the seasons. The family that is economically disadvantaged, being conscious of their economic limitation would also prepare well ahead of eventuality by weaving cloth that would be needed for all occasions. These proverbs that are associated with planning among others include, a *kì í wo èwù òjò nínú èrùn*, *oyé ní í kílò fún onítòbí kan soso*.

- (i) *A kì í wo èwù òjò nínú èrùn*
 You don't put on a summer cloth during the winter
- (ii) *Oyé ní í kílò fún onítòbí kan soso*
 It is the harmattan wind that will discipline someone who has
 only one skirt

The winter period is often a very cold season. Clothing as one of its characteristics, which shields a man from inclement weather. The Yorùbá believes in planning ahead, as situations and circumstances of life do not remain constant. The clothes worn during raining season is not the same as harmattan. Therefore, advance preparations have to be made for the seasons. It also connotes that we should always be prepared to

adjust, adapt and to respond to the changing circumstances of life. Greetings are often associated with the seasons which emphasize the importance of cloths. Time and seasons do not come suddenly but they come regularly, it is therefore expected that one should prepare well ahead for the challenges that may come with any of the seasons. A pair of knicker is not sufficient to combat cold, when one is washed, the other must be available for use.

- (iii) Aso ò bo Omóye,
Omóye ti rin ìhòhò w'ojà
The situation is beyond redemption

Nakedness in the public among the Yorùbá is synonymous with madness; it is believed that if madness is still within the confines of the home, it can still be cured; however, if the madness has gotten to the market place (public domain), it is no longer curable. This state may be as a result of careless handling or insensitivity to the plight of the mad man or non cooperation on the part of the mad man. It is therefore, considered too late to restore such a one to sanity. Cloth here is seen as a therapy which could have been used to save Omóye from doom.

Principle of Hard work

It is still culturally valued among the Yorùbá that a man should work hard, so that he could function optimally at the level of his mates in meeting his basic needs. There are proverbs that illustrate this.

- (i) *Ajogún èwù kò moyì agbádá nlá*
He who inherits a blouse does not appreciate the value of a garment

Among the Yorùbá, much value is placed on traditional cloth; it is cherished and preserved for generations. Traditional clothing is part of the wealth bequeathed to children. Therefore children are taught to work hard to sustain what they inherit from their parents. Proverbs are used to emphasize the importance of clothing, wealth creation and maintenance. A lazy man who inherits a little thing will not appreciate the efforts invested in great fortunes. It is therefore expected that everyone should work hard.

- (ii) *Owó laso oge*
Fashion ability is sustained by money.

It is definitely an expensive pastime to present oneself to the admiration of others especially among the Yorùbá people. Among other accessories, the cloth worn must be aesthetically and culturally appealing to be appreciated by others. The materials in vogue are usually seasonal; hence, one has to work hard to sustain fashion ability.

- (iii) *Àgùntàn kò paso èsì dà*
A sheep does not change the clothing it has put on since last year.

The importance attached to changing one's dress and style seasonally, as a mark of affluence and hard work, cannot be underscored. This is why in every festival, a Yorùbá man or woman would wear a new dress. They do this to show that they have more than enough. In most ceremonies, a Yorùbá man or woman will change his or her dress more than once. If he's

unable to do this, it could imply that it is not well materially with the person as he or she could not meet-up with the demands of the season. It is a metaphoric statement which implies that a lazy man cannot afford a change of raiment.

(iv) *Dàndóógó kojá àbínúdá*

Dàndóógó, an expensive traditional regalia, is not easily procured.

This means that one has to be financially buoyant to be able to purchase *dàndóógó*, a traditional Yorùbá dress. This is so because of the long process of production. It is a hand woven cloth of expensive materials. Before the advent of imported materials for weaving, the yarn used for weaving was gotten from cotton and local silk. This was then locally prepared by picking, ginning, scouring and spinning. The processes were done by hand thereby minimizing the quantity that can be produced at any given time and thus make it very expensive to procure. The designing itself takes a very long time to make. This was why in most cases only the rich people could then afford the *dàndóógó* cloth. Wealth then was usually associated with hard work. Therefore, only the rich can afford the payment.

(v) *Oyé ní í kílò fún onítòbí kan soso*

It is the harmattan wind that will discipline someone who has only one skirt.

The wealth of a man among Yorùbá is usually considered to be synonymous with how hard working he is. Therefore, if you must appear dignifying, you must work hard to earn it, unlike these days, when people get rich through questionable circumstances. However, development and growth are progressive actions which are built up daily upon sound moral values. The Yorùbá man or woman in traditional time believes very much in this and it is portrayed in their proverbs and clothing. Ordinarily, a man with only one skirt would have no other one for a change when that one is washed; therefore, he will wear it wet in spite of the cold since there is no alternative. To avoid cold is to be well prepared through hard work.

(vi) *Kíjipá l'aso òlẹ̀, òfì l'aso àgbà; àgbà tí kò ní òfì kó rójú ra kíjipá*

The strong woven cloth is for the lazy man, the superior cloth is for the elderly, the elderly one who does not have the superior cloth should endeavour to buy the strong woven cloth.

This proverb is an admonishment that one should work hard. If a man cannot do so much, it is expected of him to do something rather than stay idle. It is sacrilegious for a man to wake-up early in the day and could not lay his hands on something profitable. There is a song in Yorùbá which says that, if a man fails to work, he will be a servant to his mates. It amounts to lack of cultural ethos for one to remain idle.

Principle of Security and Protection

(i) *Aríyàá dàbora bí aso*

One who clad himself with maternal care.

Maternal care is taken as a very important issue among the Yorùbá. One who has no motherly care is regarded as an orphan, who would suffer cold, hunger and deprivation of all sorts. This is because the mother show care, feeds, protects and defends her child in any given situation. A motherless child may not enjoy such protection. So, in the same vein the importance of clothing is metaphorically referred to as mother care. The value of mother

cannot be over emphasized as this can be linked to mother- hens that protect the chicks under the cover of its feather against harsh weather, hawks and other predators.

- (ii) *Bí ò sí aso*
bí ò sí èjìgbà ilèkè
onírúurú idí là bá ma a rí
bí i kókó
bí oówo
bí i iku
bí àgbààrín
omo enìkan ibá bosoólè won jòbo
omo enìkan ibá bosoólè won a jomòdò
Enìkan ibá bosoólè won a jorá kúnúgbà
Oníwàànù bosoólè o kun bí ìrù esin
Iwà nnù mojá alékan

.....
Igi méta là bá se lóre
E jé a segi òwú lóre
Èèyàn tó bá règbònsè
Kó má fewé òwú nùdí
Ojó a bá kú
Aso ní í sin ni

.....
 (If there were no cloth
 If there were no beads
 We would have seen different kinds of buttocks
 Like lumps
 Like boils
 Like swollen hips
 Like grape-sized swelling
 If naked, some people would look like monkeys
 If naked, some people would look like wart-hogs (*Phacocoerus africanus afer*)
 If naked, some people would look like Western Hartebeestes (*Bubalis major*)
Oniwaanu puts off his cloths he still remains full like the horse tail
 “Good character” (inner beauty) the offspring of Alekan

 Three types of tree should be shown kindness
 Let us show kindness to the cotton tree
 Anyone who goes (to the bush) to relieve him/herself
 Should not use the leaves of the cotton tree to clean up
 On the day we die
 Cloth will be used to wrap us for burial (Oyetade B.A. 2004)

- (iii) *Aso lèdídí àwò*
 Cloth is the covering for the human body

Human body could have been ridiculously exposed if not for the good effect of clothing. Skin rashes, infections, bumps and other irritants could have been exposed, to the embarrassment of man if his shame has not been covered by cloth. Man could also have been infested by various irritants but for clothing.

- (iv) *Ó na pápá bora bíi aso*
He escaped (He covers himself with wild grass like cloth)

The grassland where a man could escape to is likened to cloth which concealed the nakedness of man. A man who escapes to grassland could have done so to evade arrest or to escape from rough handlers. Cloth in this wise is seen as providing security from shame or disgrace.

- (v) *Ó wo aso pupa bí i osun*
He wears red cloth like *osun* (camwood)
- (vi) *Ògún onílé wo èwù èjè, ó fi imò bora bí aso*
Ogun onile covers himself with palm leaves like cloth
He is well protected in his camouflage

As a soldier in his camouflage is shielded from the enemies in the war front, so is a man who conceals his real personality under his cloths. Cloth here serves as protector from adversaries.

- (vii) *Ení ja'lè léèkan, tó bá d' àrán borí, aso olè ló dà bora.*
He, who stole once, whatever his wealth, is considered a product of theft.

Principle of Modesty and Sincerity

- (i) *Eni tí a n tàn mò, a díá fún eléwù etù tó n kan sáará sí onítéru*
The deceived is self-conscious even when a deceiver who is dressed in expensive flowing garment is applauding him that dresses in a less impressive garment.

The proverb is trying to showcase the class distinction through the quality of dressing. *Etù* is one of the most costly traditional cloths, so it cannot be compared with *téru* which is an inferior cloth among the Yorùbá. When one is seen dressed in *etù*, it often portray the person as going to a very important or well celebrated outing which demands that one should dress very gorgeously. However, the one who is dressed in lowly *téru* should not pretend to be expensively dressed. It therefore implies that we should be humble enough to accept and be satisfied with who we are, even when there is pretence of acclamation to the contrary. In other words, we should not have an exaggerated feeling of self importance.

Principle of Strength

- (i) *Àbàtábútú kījìpá ní í paná otútù*
It is the thickness of cloth that can bring cold under control

This is a reflection on the link between clothing and the concepts of human health, weather and societal value system. On the relationship between clothing and health, it has been shown that clothing right from creation has served the basic need of man, which is for the purpose of covering the body from severe weather (Blanche 1965). *Kījìpá* a thick Yorùbá traditional cloth for example, shields one from cold weather because of its thickness and size, thus keeping the body warm. Yorùbá dresses are mostly thick and voluminous or airy materials; they are often sewn as *gbářiye*, *agbádá*, *sòkòtò kèmbè*, *dàndóógó, búbá* and *iró*. These are worn as they relate to events and seasons.

Principle of Justice

- (i) *Ègbón síwájú ó so aso kó,
àbúrò kéhìn ó wo èwù,
bí a kò mo olè, olè mo ara rẹ*
The elder brother who was the first to come had cloth hanged on his shoulder,
the younger one who came later had his cloth on, if we cannot identify the
lazy one, the lazy one knows himself. Certain situations are self evident and
needs no explanation. The evidence on ground is sufficient enough to dispense
justice, if the judge believes in fair play.
- (ii) *Bí ajá wo agbádá iná,
tí àmòtèkùn wo èwù èjè,
tí ológìnní sán àkísà mó ìdí,
egbé aperanje ní íse.*
If the dog wears a dress of fire,
the leopard, a dress of blood,
and the cat a rag tied around its waist,
they are all carnivorous animals.
- (iii) *Aso nlá kó lèèyan nlá*
A big cloth does not necessarily portray the importance of a person.

Appearances sometime are deceptive; therefore, one should not judge things by their appearances, but by what they are in reality. Likewise man should not be deprived of his rights because of his appearance.

- (iv) *Irú aso kò tán nínú aso*
The likeness of any particular clothe can always be found among the others.

The Yoruba man believes in the equality of man and that there is no basis for complexes. No matter how unique a clothing material is, there is always a likeness of it in vogue; this implies that no matter how important a man may be there is always someone as important. No one has a monopoly of certain qualities.

Principle of Contentment

- (i) *Ení jalè lèèkan, bó daso àrán borí,
aso olè ló dàbora*
He who stole once, if he wears *àrán* (velvet), it's a stolen material

When a man steals once, he already has a tainted character, no matter his material possession; the materials are seen as stolen goods. It is not easy to have ones image redeemed once it's tainted, so we must guard ourselves by living a life of contentment.

- (ii) *A wín ni wò kò yeni,
àgbà wò sòkòtò,
bí kò fúnni lésè á soni níbàdí,
rému-rému lohun eni n báni mu.*
Borrowed trousers do not fit a person,

if it is not tight around the legs,
it will be loose in the waist,
its one's dress that fits perfectly.

It is very important for one to live within ones means and be contented. Living on borrowed items adds no value to a man but humiliation.

- (iii) *Aso nlá kó lèèyan nlá*
A big cloth does not necessarily portray the importance of a person.

We should not exaggerate our self importance by trying to wear expensive clothes.

Conclusion

Dressing, to the Yorùbá, is often synonymous with personality. Yorùbá people love to command respect as they appear in the public, their traditional attires attest to this uniqueness. These clothes are cherished because of the durability of the textures and their outlook.

The use of proverbs as verbal communication tool is clearly analysed as they relate to the use of *aso òkè*, a respectable traditional fabric among the Yorùbá. It is evident that Yorùbá traditional attire speaks for itself. The use of Yorùbá traditional clothing really shows the importance and veneration that the Yorùbá people accord the dress culture. The uses of these clothes signify the dignity and socio- economic status of the individual. The socio-cultural importance of Yorùbá dress is thus revealed in the language and expressions of the people, therefore portraying the relationship between the dressing culture and language. Dressing is culturally bound and it is distinctive, therefore having a good knowledge of the dressing patterns among different cultures will make one to understand and appreciate other people and be able to communicate with them effectively.

The use of proverbs has helped to amplify the importance of dressing to the body. There are some proverbs which portray a mark of affluence, token of good personality and class distinction. The metaphor of the use of clothing is also shown in some of the proverbs. The proverbs are verbal expressions and of pointers to the visual aspect of dressing, it is like a guide against wearing a wrong type of dress at the right. The use of Yorùbá traditional fabrics is emphasized because of its durability and its support for our cultural heritage and attribution. The very important reason for wearing cloth is to enhance human dignity by covering his or her nakedness, unlike this modern time when fashion affords people to be half naked and this the modern Yoruba frowns at.



Fig. 1 Agbada (aso-oke) on damask trouser (courtesy Eicher, 1976)



Fig. 2: Man in Kembe trouser and agbada (aso-oke) (Courtesy Daily Times, 1963)



Fig: 3 Woman in foreign fabric with aso-oke as gele, iborum and ipele (1996)



Fig. 4 Woman tying wrapper on agbada, the breast with beads on the neck (courtesy Eve de Negri, 1976)



Fig. 5 Man in voluminous embroidered agbada in etu (courtesy Atanda, 1980)

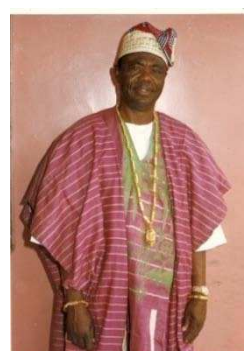


Fig. 6 Man in awotele, fila and beads on neck and hands (1999)



Fig. 7 Man in gogowu, awotele and agbada (Photo Eve-de Negri, 1976)



Fig. 7 Baba Suwe in akanpo (Photo Baba suwe's collections)



Fig. 8 Artist in akanpo (Photo Akinbileje T. Y., 2010)



Fig. 9 Mad woman in Akanpo (Photo Akinbileje T. Y. 2008)

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**AN ASSESSMENT OF THE LEVEL OF INFLUENCE OF FAMILY LIFE AND
HIV/AIDS EDUCATION ON HIV/AIDS RELATED KNOWLEDGE, ATTITUDE
AND DECISION MAKING AMONG ADOLESCENTS WITH HEARING
IMPAIRMENT IN SOME STATES IN NIGERIA**

by

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Abstract

This study investigated knowledge, attitude and decision making about the issue of HIV/AIDS among adolescents with hearing impairment in Oyo, Lagos and Kwara States. Seventy-six respondents participated in the study with age range between 16 and 20. The participants were drawn from Methodist Grammar School, Bodija in Ibadan, Ijokodo High School, Eleyele Road, Ibadan, Wesley School for the Deaf, Surulere, Lagos and Kwara State School for the Handicap in Ilorin. These schools were located in the Southwestern and North Central parts of Nigeria. Family Life and HIV/AIDS Education Inventory (FLHEI) investigating knowledge, attitude and decision making of the adolescence were constructed and used with reliability coefficient of 0.73. Chi square and student t-test methods at alpha level of 0.05 were used to analyse the data collected. The findings revealed that there were significant differences in knowledge, attitude and decision making of adolescents with hearing impairment as a result of Family Life and HIV/AIDS Education (FLHE). On the basis of the positive outcome, the study further recommended some ways of improving the effectiveness of Family Life and HIV/AIDS Education to be able to achieve the desire result among adolescents with hearing impairment and adolescents generally.

Key Words: Adolescent, Hearing impairment, Knowledge, Attitude, Decision making, Family Life and HIV/AIDS Education

Introduction

Background to the Study

Nigerian adolescents are plague with social and moral decadence ranging from indecent dressing, drug addiction, pornographic attachment, hooliganism, abortion, teenage pregnancy to rising incidence of sexually transmitted diseases and HIV/AIDS. The causes have been traced to loss of value, rapid urbanization, economic depression, acculturation, parents' lust after wealth and non-inclusion of a well defined sexuality education in the curriculum. The effects of all these according to Ademokoya and Oyewumi (2001), would lead to uninformed or misinformed youths. And the health implication on this productive group may be devastating.

In the recent time, HIV/AIDS is believed globally to constitute health hazard and the high incidence of it is found among adolescents.

Human Immunodeficiency Virus (HIV) infection is a profound immune dysfunction that allows for opportunistic infections in Acquired Immuno Deficiency Syndrome (AIDS) patients. Acquired Immunodeficiency Syndrome (AIDS) has become a major public health issue since its discovery in 1981 (Osowole & Oladepo, 2001 and Fakolade, Adeniyi & Tella, 2005).

UNAIDS (2006) reported that an estimate of 25 million people have been killed worldwide since it was first discovered in December 1981. And in Nigeria, the infection had continued to spread steadily since it was diagnosed in 1986 from 1.8% zero prevalence to 3.8% in 1994, 4.5% in 1986, 5.4 in 1999 and 5.8% in 2001 with high proportion among adolescents aged 15-24 (UNESCO, 2003, FMON & Social Science, 1999).

The consistent and alarming growing rate among youths especially adolescents with and without disabilities points to the fact that adolescents are sexually active and often take risk with little reflection on the consequences (Fakolade, Adeniyi & Tella, 2005). Unfortunately, majority of these young adults especially adolescents with hearing impairment are grossly ignorant of consequences of unprotected and unguided sexual activity due to break in communication and information.

Already, many awareness campaigns have been carried out to intimate the youths of the impending danger of risk sexual behaviour. The campaigns have majorly centred on adolescents without disabilities (Fakolade, Adeniyi & Tella, 2005 and Osowole & Oladepo, 2001). The disabled especially the hearing impaired of Nigeria population are seriously at risk and stand double jeopardy in relation to information and education on HIV/AIDS (UNESCO, 2003).

Research by Bisol, Sperb, Brewer, Kato and Shor-Posner (2008) on HIV/AIDS knowledge and health-related behaviour of hearing and deaf indicated wide differences in health-related attitude and behaviour. The deaf participants were found to be sexually abused and large numbers of female deaf adolescents have AIDS infected friends. A similar revelation was made by Osowole and Oladepo (2001) in their study on knowledge, attitude and perceived susceptibility to AIDS among 304 deaf secondary school students. The result revealed a high level of awareness of HIV/AIDS with demonstrated gap in knowledge of causation, transmission and prevention coupled with low attitudinal disposition. Bekele (2008) and Gruce, Yousa Fzai, Van-der Mass and Effata (2008) also found that adolescents with hearing impairment have low knowledge of the spread of sexually transmitted infections

especially HIV/AIDS. Fakolade, Adeniyi and Tella (2005) in their study recorded similarity in the awareness of HIV/AIDS by adolescents with and without hearing impairment but discovered a wide gap and disparity in knowledge about HIV/AIDS transmission or spread.

However, Doyle (1995) surveyed AIDS knowledge, attitude and behaviour among college deaf students found high and moderate in knowledge and attitude respectively among the participants. The result in this study was not enough evidence for generalisation. But the causes of the poor knowledge, negative attitude and unhealthy decision making were generally linked with societal perception and neglect as regard dissemination of vital information. The special needs students, especially those with hearing impairment, unlike non-special needs individuals, acquire less information from sources such as books, casual conversation and television (Ademokoya & Oyewumi, 2004). This is because they experienced some challenges in internalizing verbal language and often confuse some human activities on electronic media because of their auditory dysfunction. Therefore, they have unmet needs as regarding these sources.

Akinyemi (1998) noted that the deaf adolescents' inability to hear and speak often make it very difficult to disseminate sex information to them. This impediment stems out of the fact that most technical and scientific languages to be used have no sign language representation. The consequence is that they are heavily burdened in term of acquisition of information about sexuality and hence engage in risky sexual behaviour. An inherent danger in this unfortunate development is that the uninformed, misinformed or insufficiently informed adolescents with hearing impairment who continue to go on having unprotected reckless sexual adventures would continue infesting or spreading the yet to get cure disease: "AIDS".

The documentary evidence of casual sex, teenage pregnancy, the rising incidence of sexually transmitted infections (STIs) and HIV/AIDS among youths is an indication that there is need for a formalized programme on sexuality and sex-related issue among adolescents (Falaye and Moronkola, 1999). Such programme must be the one that will empower the youth adolescents and adolescents with hearing impairment the necessary skills and information that will positively affect their sexual health.

The introduction of Family Life and HIV/AIDS Education (FLHE) to schools at all levels is an arrangement that is believed will have great influence on development of skills, acquisition of knowledge that will promote right attitude and decision making among adolescents generally. This is because of its comprehensive curriculum contents and strategies for programme dissemination as reflected in the blueprint.

Family Life and HIV/AIDS Education (FLHE) is a planned process of education that fosters the acquisition of factual information, formation of positive attitudes, beliefs and value as well as development of skills to cope with biological, physiological, socio-cultural and spiritual aspects of human being (NERDC, 2003).

The main goal of Family Life and HIV/AIDS Education (FLHE) is to promote preventive education as enunciated in the blueprints by providing learners with opportunities to:

- develop a positive and factual view of self
- acquire the information and skills needed to take care of their health including

- preventing HIV/AIDS
- respect and value themselves and others; and
- acquire the skill needed to make healthy decision about their sexual health and behaviour.

Ibeagha, Adedimeji, Okpala and Ibeagha (1999) conducted research on involving the church in the provision of Family Life and HIV/AIDS Education in eight (8) local government areas of Oyo State. The result revealed that the programme was a worthwhile exercise and highly instructive.

Although, Family Life and HIV/AIDS Education has been introduced into school curriculum in Nigeria, its effectiveness has not been fully explored. This study therefore investigated the effectiveness of Family Life and HIV/AIDS Education as it affects knowledge, attitude and decision making of the adolescents with hearing impairment in the wake of the great exploit of HIV/AIDS on human health.

Statement of the Problem

Obviously, adolescents are vulnerable to so many vices in the society. The evidence is the high level of incidence of HIV/AIDS among the cluster globally. The reason can be adduced to dramatic change in societal value due to modernization and economic depression. Apart from the universal predisposing factors, adolescents with hearing impairment are further plagued with limited and or inadequate information about mode of spread and the consequences as a result of negative societal disposition. This is conspicuously reflected in campaigns, planning and implementation of various programmes targeted towards improving sexual health of adolescents with hearing impairment. This, therefore, make this research work necessary at this particular period when there is groaning concern for reduction and elimination of HIV/AIDS among entire population of the world.

Statement of Hypotheses

In this study, three null hypotheses were generated and tested for significant at 0.05. These include:

1. There will be no significant difference in the knowledge about HIV/AIDS as a result of Family Life and HIV/AIDS Education (FLHE) between male and female adolescents with hearing impairment.
2. There will be no significant difference in the attitude of the participants (male and female) to HIV/AIDS as a result of Family Life and HIV/AIDS Education (FLHE).
3. There will be no significant difference in the decision making of adolescent with hearing impairment as a result of Family Life and HIV/AIDS Education (FLHE).

Methodology

Research Design

Survey research design was adopted in this study. With this design, systematic inquiry on Family Life and HIV/AIDS Education related knowledge, attitude and decision making of adolescents with hearing impairment was conducted without manipulation of the variables.

Sample and Sampling Procedures

The participants in this study were seventy-six secondary school adolescents with hearing impairment randomly selected from Methodist Grammar School, Bodija, Ibadan; Ijokodo High School, Ibadan, all in Oyo State, Wesley School for the Deaf at Surulere, Lagos, Lagos State and Kwara State School for the Handicap, Secondary School Unit in Ilorin, Kwara State. Out of this number 33 (43.42%) were males while 43 (56.58%) were females. The participants were believed to have been exposed to Family Life and HIV/AIDS Education for some period of time by their own schools.

Instrumentation

The instrument used for this study was self designed Family Life and HIV/AIDS Education Inventory (FLHEQ). The instrument was divided into two sections (A & B). Section A was for demographic data of the respondents. Section B was divided into three sub-sections based on the variables under investigation.

The instrument was validated by subjecting the questionnaire to experts' opinions of four psychologists from the Departments of Guidance and Counselling and Special Education, University of Ibadan. The reliability of the instrument was 0.73 using Spearman formula.

Part of the questions related to knowledge, attitude and decision making in the instrument include: Can Family Life and HIV/AIDS Education prevent the occurrence and spread of HIV/AIDS? (Yes/No), I believe there is nothing wrong with boys and girls having sexual intercourse if they love each other even though they have knowledge of Family Life and HIV/AIDS Education ("SD = Strongly Disagree, D = Disagree, A = Agree and SA = Strongly Agree" 1, 2, 3, 4). I would never contemplate on having sex before marriage (SD = Strongly Disagree, D = Disagree, A = Agree and SA = Strongly Agree).

Data Analysis

Chi square and student t-test statistical methods were employed for the analysis of data collected from the instruments used. The analyses tested the significant differences among the variables. The results of these analyses were used to test the three hypotheses generated in this study.

Results

Null Hypothesis One

The null hypothesis one states that there will be no significant difference in the level of knowledge about HIV/AIDS as a result of Family Life and HIV/AIDS Education (FLHE) between male and female participants.

Table 1: Chi-square Table Showing the Level of Knowledge about Family Life and HIV/AIDS Education (FLHE) among the Participants

Sex	Yes		No		Total
	Obtained	Expected	Obtained	Expected	
Male	228	250.1	102	79.89	330
Female	348	325.90	82	104.14	430
Total	576		184		766

Note:

Calculated chi square = 14.27

Table Chi-square value = 7.82

Level of Significance = 0.05

Degree of Freedom = 3

$14.27 > 7.82$ @ 0.05

S* = Significant at 0.05

The result from table one above revealed that there is significant difference in the level of knowledge of HIV/AIDS among participants since the calculated chi square of 14.27 is significantly greater than the critical value of 7.82 ($14.27 > 7.82$). The hypothesis is therefore rejected.

Null Hypothesis Two

The null hypothesis two states that there will be no significant difference in the attitude of the participants to HIV/AIDS as a result of Family Life and HIV/AIDS Education (FLHE).

Table 2: t-test Comparison of Attitude towards HIV/AIDS among the Participants

Variables	N	\bar{X}	SD	df	t-cal	t-crit	P	Remark
Male	33	37.33	2.35					
				74	6.39	1.98	0.05	S*
Female	43	39.72	2.81					

S* = Significant at 0.05

The result of the table above indicated that there is significant difference in the attitude of the participants to HIV/AIDS as a result of Family Life and HIV/AIDS Education. This is because the t-calculated of 6.39 is significantly greater than the critical value of 1.98 at 0.05 (i.e. $6.39 > 1.98$). The null hypothesis two is therefore rejected.

Null Hypothesis Three

The null hypothesis three states that there will be no significant difference in the decision making as a result of Family Life and HIV/AIDS Education (FLHE) among the participants.

Table 3: T-test Comparison of Decision Making as a Result of Family Life and HIV/AIDS Education (FLHE) among the Participants

Variables	N	\bar{X}	SD	df	t-cal	t-crit	P	Remark
Male	33	30.33	1.30					
				74	5.58	1.98	0.05	S*
Female	43	31.67	0.74					

S* = Significant at 0.05

The result from the table three above revealed that there is a significant difference in the decision making as a result of Family Life and HIV/AIDS Education (FLHE) among male and female participants since the t-calculated value of 5.58 is significantly greater than the critical value of 1.98 (i.e. $5.587 > 1.98$) at 0.05. The null hypothesis is therefore rejected.

Discussion

The results of the analyses of the three hypotheses revealed that there was significant improvement in knowledge, attitude and decision making patterns among adolescents with hearing impairment on the issue of HIV/AIDS as a result of Family Life and HIV/AIDS Education (FLHE). The revelations of this study are positive development and good omen in the recent time. These results contradict various findings that reported low knowledge and poor decision pattern on the issue of HIV/AIDS among adolescents especially adolescents with hearing impairment. The exploits of Family Life and HIV/AIDS Education (FLHE) on awareness about HIV/AIDS, improvement of knowledge and attitude can be adduced to rich curriculum contents, dynamic strategies for implementation and efforts of all stakeholders to see that there is zero tolerance for the spread of this pandemic disease. The findings corroborated some few findings like Mukhopadhyaya and Abosi (2004) who found awareness and knowledge about HIV/AIDS to be very high among students with and without hearing impairment in Botswana. It also supported Doyle's (1995) finding among eighty-four college students with relatively high general knowledge about AIDS. Gesinde (2008) in a related development found that the degree of awareness and knowledge about HIV/AIDS among one hundred and three randomly selected hearing impaired students of Federal College of Education (Special), Oyo was generally moderate.

In addition, the outcome of the analysis of the three hypotheses lend support to the outcome of research carried out on involving the church in the provision of Christian Family Life Education by Ibeagha, Adedimeji, Okpala and Ibeagha (1999) Christian that Family Life Education proved significantly helpful in solving risk sexual behaviours among adolescents. This was evident in the dispositions of the selected adolescent trained to be trainers of their peers in eight local government areas in Oyo State.

Furthermore, female adolescents recorded higher mean scores than their male counterpart. The implication is that female adolescents with hearing impairment responded more positive to information about HIV/AIDS as a result of Family Life and HIV/AIDS Education (FLHE). This corroborated research by Okubanjo (2001) who found significant difference between male and female awareness scores. They attributed to the fact that male gender bothers less about the consequences of risk sexual behaviour.

Conclusion

Although, this study explored Family Life and HIV/AIDS (FLHE) related knowledge, attitude and decision making among adolescents with hearing impairment, it seems reasonable to conclude that including Family Life and HIV/AIDS Education (FLHE) in secondary school curriculum and proactive approach and positive attitude of teachers and other stakeholders in the education and rehabilitation of people with hearing impairment to the programme will equip adolescents with relevant knowledge, positive attitude and right decision which would in turn reduce adolescents' vulnerability to HIV/AIDS infection.

Recommendations

It is obvious that Family Life and HIV/AIDS Education (FLHE) can promote behavioural change among adolescents especially adolescents with hearing impairment to the issue of sexual risk behaviour which is widely believed to be the floodgate to the spread of HIV/AIDS. However, unskillful implementation of the programme may mar the unequal benefits the generation of youths and society at large may derive from it. Hence, the following recommendations are made:

- government should be more involved in this type of programme aiming at improving the health status of the society by allocating more fund for this type of programme. Monitoring the execution of the programme and taking appropriate action on any report submitted on weakness and progress of the programme.
- teachers in conventional and specialised schools should be retrained in order to furnish them with new ideas and strategies to convey all aspects of sexuality education to the hearing impaired.
- specialists in special education should be encouraged to evolve signs that will represent some technical words used in the programme aiming at addressing the sexuality of the adolescents with hearing impairment as this will bridge the gap of communication and information among the hearing and hearing impaired.
- Parents and guardian should partner with appropriate authority to see that the programme on the issue HIV/AIDS is attended to by all stakeholders using Family Life and HIV/AIDS Education (FLHE) blueprints.

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COGNITIVE TEST ANXIETY AND LEARNING OUTCOMES OF SELECTED UNDERGRADUATE STUDENTS

by

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Abstract

This study investigated the level of Cognitive Test Anxiety of selected undergraduate students. It also sought to find out whether CTA of students vary by ability (performance) levels and sex. A total of 92 purposively selected undergraduate students completed the 27-items Cognitive Test Anxiety Scale. Data were analyzed using contingency table and t-test. Results showed that students CTA was generally low. It was also discovered that CTA negatively affects performance levels; the higher the level of students' CTA, the lower the level of students learning outcome and vice-versa. However, sex differences do not lead to corresponding differences in CTA and performance levels.

Keywords: Test Anxiety, Cognitive test, Learning Outcomes, students' performance.

Introduction

Successful learning in school subjects/courses is popularly measured by the level of students' performance in cognitive tests. This performance is expressed in terms of student's Cumulative Grade Point Average (CGPA). It is commonly advised that teachers should give series of opportunities to learners to express their true abilities by administering series of tests or any other assessment technique rather than a one-short version of either test or examination. In doing this however, a number of students experience some disruptions in their physical or emotional state. The disruption in the individual '...creates anxiety and interferes with learning' (Sax, 1980). Anxiety as described by Olatoye (2007) is 'an emotional component of human beings that manifests itself in life endeavours in form of worry and restlessness'. Olatoye posited further that when this condition manifests during testing session, it is referred to as test anxiety.

Research into the prevalence, and impact of test anxiety began in Yale University in the United State of America (Hembree, 1988) when students were asked to respond to a Test Anxiety Questionnaire constructed by Sarason and Mandler (1952). From the outcome of the analyses of the test anxiety data collected, students were categorized as being '...high- or low-test-anxious. Those found to be low-test-anxious did better than the high-test-anxious in a test given during an experiment where block design was employed.

Research interest on Cognitive Test Anxiety (CTA) became popular after the pioneer effort of Sarason and Mandler. Most of these researches found two distinct aspects of CTA. These two are what Liebert and Morris (1967) termed 'worry' (any cognitive expression of concern about one's own performance) and 'emotionality' (autonomic reaction to the test situation) (Hembree, 1988; p.48). The work of Liebert and Morris shifted CTA theory towards a cognitive orientation. Thus, Wine (1971) propounded 'Attentional theory' to describe how CTA impedes performance in cognitive tests. The theory states that 'test

anxious persons divide their attention between task-relevant activities and preoccupations with worry, self-criticism, and somatic concerns. With less attention available for task-directed efforts, their performance is depressed'. Many other researches confirmed the two-factor structure for CTA for quite some time (Sarason, 1978; Spielberger, Gonzalez, et. Al., 1980; Ware, Gallasi & Dew, 1990 and Ferrando, Varea & Lorenzo, 1999).

Further research on the construct showed that TA could be multidimensional in nature. For instance, Furlan and Cassady (2009) reported that Valero Aguayo (1999) produced Test Anxiety Questionnaire with four subscales. These were '... behavioral, cognitive and physiological symptoms and anxious situations. Furlan and Cassady stated further that three-factor model of CTA were arrived at by Ferrando, Varea & Lorenzo (1999). These are worry, emotionality and facilitating anxiety. The third factor on the Performance and Anxiety Questionnaire by Ferrando et. al. is indicative of the notion that there is a measure of anxiety required for success in any given task. This will arouse the determination to succeed in the individual.

CTA causes poor performance in cognitive tasks (Cassady, 2004; Cassady, Mohammed & Mathieu, 2004 and Olatoye, 2007). It was found to have correlated negatively with performance scores in cognitive tests (Spielberger 1972; Adigwe, 1997 and Zoller & Ben-Chain, 2007). Findings from literature also revealed that CTA level is, to a large extent, dependent on the type of test or examination administered. Where the preferred item format is used to conduct tests, students demonstrate low CTA level and this in turn leads to high score in cognitive tests Olatoye (2007).

Looking at the influence of students' sex on CTA scores, most literature reviewed reported that female students have consistently showed high CTA in most cognitive test situation (Hembree, 1988; Razor and Razor, 1998; Olatoye and Afuwape, 2003). However, Jerrel, Cassady and Johnson (2002) reported that there was gender differences in TA, but the differences were not related to performance on examinations. In the same vein, Olatoye (2007) reported that there was no significant difference in CTA level of male and female students.

Hembree (1988) conducted a meta analysis of researches on CTA. He posited that CTA could be caused by series of factors. These include ability level, sex, school grade level, ethnicity, birth order and school environment. He also reported that '...CTA was greater for students of average ability than for those with high ability. He stated further that CTA was greater for low-ability than average-ability students with the same proportion for which it was higher between average-ability and high-ability students. The questions now are that 'does CTA level reported for the various ability levels of students by different researchers remained unaltered?' Is there any difference between CTA level of male and female students? How is CTA level related to students' performance in their study?

The objectives of the present study were to:

- i. investigate the CTA level of students
- ii. find out the difference in the CTA level of undergraduate students by ability levels
- iii. examine gender differences in CTA levels of undergraduate students

Arising from the three objectives listed, one research question and two null

hypotheses were raised as listed below:

Research Question1: What is the level of Cognitive Test Anxiety (CTA) of the students?

Hypotheses 1: There is no significant difference in the academic performance of students with high and low CTA.

Hypothesis 2: There is no significant difference in the CTA of male and female students.

Methods

A total of 113 undergraduate Education students were purposively selected to complete the Cognitive Test Anxiety Scale (Furlan, Cassady and Perez, 2009). The students were those in 300 level of Education/Economics program in Obafemi Awolowo University. They were purposively selected because of the ease with which their Cumulative Grade Point average (CGPA) could be obtained from the database of the software that the Obafemi Awolowo University is using to process students' results (Ife Students Information Service – ISIS). The sample consisted of 77 males and 36 females with an average age of 24.07 years. They all responded to the 27 items on the Cognitive Test Anxiety Scale (CTAS). The CTAS is a 27-item instrument developed by Cassady and Johnson (2002). The scale has '...psychometric and theoretical evidence identifying' it '...to be a reliable and valid measurement tool for examining Cognitive Test Anxiety...'. There were 44 items on the initial version of the instrument which, through factor and reliability analyses were reduced to 27 items. Furlan et.al. (2009) reported that the CTAS has an internal consistency reliability coefficient of 0.91 and test-retest reliability coefficients ranging between 0.88 and 0.94 over repeated administrations. The response format on the CTAS is a four-point Likert-type scale from "Always" to "Never". The score range obtainable by any respondent to the CTAS falls between 27 and 108. Anyone whose Cognitive Test Anxiety (CTA) score ranges between 27 and 68 has CTA and anyone whose CTA score ranges between 69 and 108 has high CTA. Only 92 students consisting of 67 males and 25 females (with an average age of 24 years) completed all the items on the CTAS and only the 92 cases were involved in data analyses. Data were analysed using the Statistical Products and Service Solutions (SPSS)

Results

Test Anxiety Level of Students

The level of test anxiety of the selected students was obtained through the responses of 92 students to the CTAS. The mean CTAS score of the sample was 63.33. The minimum CTA was 29 while the maximum CTA was 89. Incidentally, the highest CTA score belonged to a male while the lowest CTA was recorded for a female student. Both students with the lowest and the highest CTA had a CGPA of 3.00. Thus, there may not be enough basis for anyone to infer that CTA influences performance.

Hypotheses 1: There is no significant difference in the CTA level of students belonging to different ability levels. The performances of the selected students which are expressed in terms of CGPA were subjected to t-test. The students were grouped into two categories of 'Low' and 'High' CTA levels. Their CGPA was then used for the t-test analysis, using the CTA levels as grouping variables.

The contingency table presenting the CTA of students belonging to the different

ability levels is presented below:

Table 1: Contingency Table of CTA by Performance Level

Performance Level	CTA Level		Total
	Low	High	
Pass	1 (100%)	-	1
Third Class	4 (50%)	4 (50%)	8
Second Class Lower	22 (59.46%)	15 (40.54%)	37
Second Class Upper	33 (75%)	11 (25%)	44
First Class	2 (100%)	-	2
Grand Total	62 (67.39%)	30 (32.61%)	92

The information in Table 1 shows that the higher the level of students' performance, the lower the proportion of those having high CTA. This means that CTA reduces with increase in performance. This information was further subjected to t-test analysis so as to check whether the difference in the mean CTA score of students in the 'Low' and 'High' CTA groups was significant or not significant. The result of the t-test is presented in Table 2.

Table 2: t-test result of students performance and CTA scores

TA Score	N	Mean CGPA	Std. Dev.	t _{cal}	t _{tab}
Low	62	3.50	0.74	1.71	1.70
High	30	3.23	0.67		

Note: $P < 0.05$: Result Significant.

From Table 1, the mean CGPA of those with 'low' CTA was 3.50 (which falls within the range of Second Class Upper Division) while those belonging to the 'high' CTA group have a mean CTA of 3.23 (which falls within the range of Second Class Lower Division). The performance of students with high CTA was poorer than those belonging to the Low CTA level. In confirmation of a significant difference in the performance of students in the two CTA groups, the t-test yielded a significant difference between the two groups ($t [df=29] = 1.71$; $p < 0.05$). This means that CTA level affects students' undergraduate student's performance negatively. The higher the level of CTA of students, the lower the level of students' academic performance. It therefore means that there is a significant difference in the CTA level of students belonging to different ability levels.

Hypothesis 2: There is no significant difference in the CTA of male and female students. The mean CTA score of male and female students were subjected to t-test analyses. The result is as presented in Table 2.

Table 3: t-test analysis of mean CTA score of male and female students.

Sex	N	CTA Score	S. D.	t _{cal}	t _{tab.}	p
Male	67	63.78	12.14	0.58	1.71	>0.05
Female	25	62.12	12.14			

Note: $P > 0.05$ – Result Not Significant.

The CTA score of male students (63.78) here was higher than that of female students (62.12), nonetheless, both of them fall within the low CTA range (27-68). The result of t-test analysis of the two group means showed no significant difference in the CTA level of male and

female students ($t [df=24] = 0.58; p>0.05$). This means that there is no significant difference in the CTA of male and female students.

Discussion

The level of CTA of students involved in this study was generally low. About 63% of the total sample had low CTA. It is generally believed that cognitive test anxiety has a negative relationship with performance level. Thus, it was expected that the performance of the majority of those included in this study would be high, so as to confirm the evidence in literature (Tryon, 1980; Adigwe, 1997, Olatoye, 2007 and Zoller & Ben-Chain, 2007). The result in the present study aligned with the evidence from literature that the higher the level of CTA, the lower the performance of students and vice-versa.

The relationship found between students' sex and CTA level was such that most of the time, female students showed higher CTA than their male counterparts (Hembree, 1986; Razor and Razor, 1998; Olatoye and Afuwape, 2003). Looking at the findings of the present study, sex differences do not necessarily lead to differences in CTA level. This finding was in agreement of the submission of Jerrel, Cassady & Johnson (2002) and Olatoye (2007) that reported that sex differences do not mean significant difference in CTA and performance in cognitive tests.

Conclusion

The CTA of students have a negative relationship with the level of their performance in cognitive activities in the school. The higher the CTA level, the poorer the performance of students. In addition, sex differences do not mean differences in the level of academic performance.

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SCHOOL-BASED CONTINUING PROFESSIONAL TEACHER DEVELOPMENT: A STUDY OF ALTERNATIVE TEACHER DEVELOPMENT INITIATIVE IN THE EASTERN CAPE

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Abstract

The Education System in South Africa has been undergoing major reform and innovation since 1994. One of these changes is teacher education and training which has taken on some metamorphoses since the demise of the apartheid education system. All colleges of education were phased out in 1996 and the universities faculties of education were tasked with teacher education and training for sustainability. Unfortunately, teacher demand for primary and secondary schools have outgrown teacher supply by the training institutions. Most of the teachers in the field were trained long before the introduction of the Outcomes Based Education (OBE) in 2005. Identifiable problems in the teacher education and training are in-service and continuing professional teacher development initiatives to equip practising teachers with modern technological expertise to be able to implement the Curriculum 2005 and be able to do their teaching professionally. This paper surveyed teacher needs for the continuing professional teacher development and attempted to propose school-based in-service training as an intervention strategy for teacher continuing professional growth and development in the Eastern Cape Province of South Africa.

Key concepts: school-based in-service training, teacher professional development, intervention strategy, in-service teacher education and training

Introduction

Recent changes in the Education System of South Africa have placed new external pressures on school management team and teachers to improve their practice in their sphere of operation. One of the major challenges facing teachers at their schools is to improve the efficiency and effectiveness of the school system. Furthermore, they are also expected to attain high levels of pupils' performance. To achieve these processes, schools in the Eastern Cape Province need competent teachers with relevant knowledge, skills and abilities to manage and to develop their learners. Nkuna (2004:5) stresses that: "... the competent teacher must be able to exercise effective discipline, must be able to establish positive relationship with the staff, pupils and parents; must have administrative skills, must have the ability towards innovation, be punctual and trustworthy."

To achieve these, the teachers are expected to have both managerial and professional skills for growth and development. These can be achievable if they do not stop attending in-service training programmes after initial teacher education and training. The Department of Education (DET) is required to develop appropriate intervention strategy for teacher professional development in their schools.

Mavuso (2004) and Boaduo and Babitseng (2007) believe that it must be taken into consideration the professionalism of teachers and the importance of providing opportunities for them to exercise some autonomy in articulating their professional needs. This indicates that teachers should be helped to analyse their professional needs, knowledge and skills and that this should be the starting point for their continuing professional development initiatives. For intervention strategy to achieve its intended objective, stakeholders in the provision of education in the Eastern Cape Province are expected to deliberate on alternatives and choose the relevant in-service education and training (INSET) programmes that will suit their members in their immediate school environment.

Ngobeni (2002:4) has categorised INSET programmes into four namely:

- **School-based in-service:** to help teachers to improve the quality of education in their school.
- **Job-related in-service:** to help teachers to be more effective in their own post; and ...to derive job satisfaction...;
- **Career-orientated in-service:** to prepare teachers for promotion;
- **Qualification-orientated in-service:** to provide teachers with further qualifications.

From the above categories, it is clear that all of them are relevant to continuing professional teacher growth and development.

School-based in-service training of teachers: A theoretical background

To begin with, it is necessary for every school to determine its in-service teacher education and training needs (Boaduo & Babitseng 2007). Only thus can a school's planning for the continuing professional development of its teachers can be sure of translation into positive and participatory action.

Currently in-service teacher education and training of teachers in the Eastern Cape Province is loosely matched to the needs of the varied needs of the various schools incompatibility with their location and accessibility. Only some sporadic workshops loosely organised without the consultation of the affected teachers take place. To Milondzo (2003), keen teachers in many countries have deepened their knowledge and extended their skills by judicious use of subject advisers, inspectors of education, and university staff, external advisors and consultants to their advantage. He further contends that the use of clients and agencies that are outside the school for the professional training programmes for their teachers does not respond to the development needs of the teachers.

According to Milondzo (2003), in the 1970's, the potential benefit of school-based in-service training was realized however, it was not articulated for constant articulation. The school's definition of their necessary in-service needs and the laying out of suitable support and development of such needs at school level has been dubbed school-based in-service education. School-based in-service training refers to activities taking place physically within a school in which the team consists of teaching staff colleagues; and the problems tackled are those arising in the school (Robinson 1994). This approach was advocated as a remedy for the deficiencies of traditional in-service training courses. It was argued and demonstrated that a school could identify and tackle its problems in a relevant and professional manner if provided with the support in terms of material and infrastructure.

The nature of school-based in-service education

In-service education should begin in the schools. It is here that learning and teaching take place, curricular and techniques are developed and needs and deficiencies revealed. Every school should regard the continued training of its teachers as an essential part of its task, for which all members of staff share responsibility. Teachers in Eastern Cape Province should initiate the development and growth of this process.

To Ibe (1990) school-based in-service training programmes should be initiated by school principals, the teachers, the support staff, and sometimes the community. Such programmes evolve through participatory and co-operative planning among the school personnel supported by senior administration staff from the head office.

An active school is constantly reviewing and reassessing its effectiveness and ready to consider new methods, new forms of organization and new ways of dealing with problems that arise. They must set aside time to explore these questions, as far as the teachers can manage their resources by arranging for discussion, seminars and workshops with visiting tutors from nearby institutions. It will also give time and attention to induction of new members of staff, not only those in their first year of teaching but all those who are new to the school.

Mabuza (2005) is of the view that this model was developed to make the process of needs analysis easier, and that training could be closely linked to needs so that barriers of negative implantation would disappear. However, the model has the inherent danger of limited application. It can lead to little benefit unless there are good trainers because most of the programme presenters of the courses may not have the experience and expertise required. To Milondzo (2003:23) school-based in-service training must be based on three major premises namely:

- “Teachers should be involved in the identification and articulation of their own training needs.
- Growth experience should be individualized; and
- The single school is the largest and most appropriate unit for educational change.”

To implement the stated model, the members of the school management team (SMT) are expected to perform a vital leadership role in ensuring that a positive environment exists where teachers and other relevant stakeholders can feel comfortable in sharing their concerns and views. Ho (1990:172) suggests that:

“...Educational leaders in the school must value in-service education for teachers. They also need to be provided with the assistance to develop the skills needed to create a positive climate in their schools where communication is valued and encouraged.”

Apart from these strategies, there are also factors which can make school-based in-service education and training to be more effective and appropriate in the Eastern Cape Province schools. The following have been identified by Majozi (2005:6) as important facets in the implementation of school-based in-service education and training:

- “Identifying needs and aims
- Identifying priorities

- Establishing a professional tutor role, professional development team and committees, and
- Identifying resources, agencies and methods for articulation and application.”

Lack of some of the positive factors stated above can lead to unsuccessful implementation of the school-based in-service programmes. Some of the problems that hinder the implementation of school-based in-service training could be attributed to the shortage of qualified training personnel, lack of resources and support from the relevant stakeholders and higher authorities. With these problems facing both SMTs and teachers in the Eastern Cape Province the following research questions arose for administration to be able to articulate this study practically.

- Do the members of SMTs have relevant resources to support school-based in-service training?
- Is the Provincial Department of Education (PDE) keen to support school-based in-service training?
- Where do teachers want to attend their in-service education and training courses?
- Are the members of SMT given enough powers to organize professional growth and development programmes for their teaching staff?
- Do schools have policy on in-service education and training?

Objectives

The study spelt out its objectives as follows:

- To identify an intervention strategy that will enhance teacher professional development in the Eastern Cape Province.
- To identify factors that hinders the implementation of school-based in-service education and training in the area of the study.
- To determine present and future staff development needs for the teaching personnel in the Eastern Cape Province.

Research design and methods

The purpose of this empirical study was to gather information in the urban and rural schools in the Eastern Cape Province of South Africa, concerning the implementation of school-based intervention strategy for continuing professional teacher growth and development. This study focused on gathering qualitative and quantitative data from both the members of SMTs and teachers in the area of the study.

In the broad context, research methodology refers to a design where by the researcher selects data collection and analysis procedures to investigate the research problem (McMillan et al, 1993). To supplement the research method, survey techniques such as questionnaires and interviews were employed to gather the required information about the implementation of school-based in-service education and training as an intervention strategy for teacher professional growth and development in the Eastern Cape Province of South Africa.

Data collection and discussion of results

This section is based on scientific techniques employed in collecting and assessing data to indicate factors that prohibit school-based in-service training in the Eastern Cape Province. The information gathered in this section must be applied in a particular context in order to find its relevance. The relevancy will be determined by the participants and accuracy of data collected. According to Mabunda (1995) data analysis aims to translate the information gathered into a form that allows the researcher to develop a thick description of the findings. He goes on to say that analysis also involves interpretation. To support this statement Hongwane (2002:107) asserts that "...analysis refers to examination, investigation, scrutiny, inquiry dissection, breakdown and division of whatever is scrutinized."

The data gathered were subjected to statistical analysis using the Statistical Programme for the Social Sciences (SPSS) to analyse the collected data to answer the research questions. The following deductions could be made from tables:

Table 1: Number of respondents randomly selected.

Items	Number of respondents
Rural	50
Urban	50
TOTAL	100

The fifty randomly selected respondents received questionnaires in both rural and urban secondary schools. The distribution was fifty for both males and females to provide equal responses with bias.

Table 2: The role by clear objectives in school-based in-service education and training

Item	Frequency	Percentage
Q.1 The members of School Management Team should set clear objectives which are relevant and attainable.		
1. Yes	90	90
2. No	4	4
3. Unsure	6	6
	$fx = 100$	100%

In Q.1 forty five of the respondents (90%) agreed that the members of SMT should set clear objectives that are relevant and attainable for school-based in-service education and training. Two of the respondents (4%) disagreed with the statement, while three (6%) recorded unsure.

From these findings it is evident that most of the respondents wanted the members of SMT to set clear objectives that are relevant and attainable for the school-based in-service education and training. This will help to clear some of problems that the staff might encounter in the process of attaining the intended objectives.

Table 3: Leadership style and decision making

Item	Frequency	Percentage
Q.2 Members of the School Management Team (leadership) should foster joint decision making among stakeholders.		
1. Yes	76	76
2. No	16	16
3. Unsure	8	8
	$fx = 100$	100

In Q.2 thirty eight respondents (76%) preferred leadership style that fosters decision making among stakeholders. On the other hand eight respondents (16%) chose to be against it and four (8%) recorded unsure.

The leadership styles of members of the SMT determine their success and achievement in the schools. They have the primary task to work harmoniously with their subordinates so as to attain intended objectives through the school-based in-service education and training. The SMTs in the Eastern Cape Province, are expected to have consensus with their teaching personnel; so as to make the implementation of the school-based in-service programmes run smoothly.

Table 4: The utilization of materials and information gained from school-based in-service education and training

Item	Frequency	Percentage
Q.3 Materials and information gained from school based in-service should be utilized.		
1. Agree	80	80
2. Disagree	4	4
3. Uncertain	6	6
	$fx = 100$	100

In Q.3 forty respondents (80%) agreed that the materials and information received from school-based in-service education and training should be utilized in various school subjects. Two (4%) opted to be against the statement while only three (6%) were uncertain. The findings show that most of the respondents confirmed that the materials and information gained from the school based in-service training courses should be utilized. The members of the SMT should make it a point that the materials and information gained from school-based in-service and training is applied and used by various subject teachers in their field of specialization.

Table 5: Motivation and school-based in-service education and training

Item	Frequency	Percentage
Q.4 The members of School Management Team should always motivate his teaching personnel to upgrade their knowledge.		
1. Agree	78	78
2. Disagree	12	12
3. Uncertain	10	10
	$fx = 100$	100

In Q.4 thirty nine respondents (78%) agreed that members of the SMT should motivate their teaching personnel to upgrade their knowledge while performing their duties in school. Six respondents (12%) disagreed with the statement. Five (10%) recorded uncertain. The role of the members of the SMT is not to lead their subordinates only but also to motivate them to further studies. They must also be encouraged to upgrade their knowledge through school based in-service education and training. Senior staff members should always be available and accessible to give guidance to their juniors.

Table 6: School-based in-service education and training courses should have a strong links with present

Item	Frequency	Percentage
Q.5 There should be a link between school-based in-service education and training and pre-set courses.		
1. Agree	84	84
2. Disagree	6	6
3. Uncertain	10	10
	$fx = 100$	100

In Q.5 eighty four respondents (84%) agreed that there should be a strong link between school-based in-service education and training programmes and pre-set courses. Six (12%) disagreed with the statement, while ten (20%) of the recorded uncertain.

From the information in table 6, it is clear that most of the respondents believe that there should be a strong link between school-based in-service education and training and pre-set courses should be valuable. The above statement calls for the organizers of the school-based in-service education and training in the Eastern Cape Province to narrow the gap between pre-set and school-based in-service education and training programmes so as to have continuity in both academic and professional development.

Table 7: School-based in-service education and training is preferable to those organised centrally by the Department of Education

Item	Frequency	Percentage
Q.6 Is the school based in-service training preferable to those centrally organized by the Department of Education		
1. Agree	92	92
2. Disagree	2	2
Uncertain	6	6
	$fx = 100$	100

In Q.6 forty six respondents (92%) preferred school-based in-service education and training to the one centrally organized by government officials. One (2%) opted to be against the statement, while three (6%) of the respondents recorded uncertain.

From these findings it is evident that most of the respondents want to attend their in-service education and training courses in their schools. The members of the SMT and senior staff members are in a good position to organize and supervise school-based in-service programmes. This is because the teachers understand the culture and climate of their respective schools better than the government officials do. School-based in-service education and training encourages team work among teachers who teach the same subjects at different schools. It also helps eliminate inconveniences of leaving learners at their schools without teacher and also to minimize travelling costs for course attendance.

Table 8: Resources and school-based in-service education and training

Item	Frequency	Percentage
Q.7: Do you have enough resources in your school?		
1. Yes	6	6
2. No	92	92
3. Unsure	2	2
	$fx = 100$	100

In Q.7 forty six respondents (92%) revealed that they do not have resources in their schools. Three (6%) claimed to have resources while one (2%) was unsure.

The findings reveal that most of the schools in the area of the study do not have resources and there are no specifically trained personnel to oversee continuing professional teacher

development. It may be concluded from the general consensus of the respondents that the PDE has a role to play in the provision of physical resources and teaching-learning materials and the establishment of resource centres in all the educational district of the Eastern Cape Province.

Summary of findings

In the survey respondents responses revealed, among other things, the following that need attention of the education authorities for immediate action to address the problems to allow for the implementation of school-based in-service education and training of the teaching personnel in Eastern Cape Province.

- There is acute lack of resources of all types in varying degrees in urban and rural schools.
- The SMTs are of the view that school-based in-service education and training for their teaching personnel should be instituted as soon as practicable.
- The teachers confirmed the need for school-based in-service education and training programmes for their professional growth and development in their schools because it is convenient and cost effective.

Recommendations

On the basis of the findings listed from the survey the following recommendations are made:

- The PDE should, without further delay, establish committees to oversee school-based in- service education and training as an intervention strategy for the professional growth and development of teachers in the Eastern Cape Province.
- The PDE should pay more attention to providing resources to schools; so as to enhance school-based in-service education and training in the place of work.
- Liaisons between the PDE, members of the SMTs and teachers on the bases of cooperation should be encouraged.
- Effective and social dimensions of school-based in-service education and training should receive attention as well as the intellectual aspects of it.
- Attention should be focused on school-based in-service education and training programmes that aim to change teacher professional growth and development in schools so as to enhance higher level of professionalism.

Conclusion

This study revealed that the problems concerning the use of school-based in-service education and training as an intervention strategy for continuing professional teacher growth and development in the Eastern Cape Province schools needs further in-depth investigation. Some of the problems revealed were elicited by this research study. From the findings one can conclude that there is urgent need for immediate introduction of school-based in-service education and training for teachers in the Eastern Cape Province of South Africa.

Furthermore, the value of this study will not be determined by the number of recommendations given above, but by the improvement in the quality and effectiveness of in-service education and training provision brought by the implementation of the recommendations postulated in this study. It is believed that the recommendations and suggestions made will be taken into consideration by the authorities concerned so that, in the

final analysis, the school-based in-service programmes for the continuing professional teacher development and growth could prove to be a dynamic catalyst for the improvement of education in the province in particular and generally in the whole country.

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ON THEATRE SCHOLARSHIP AND CONTROVERSY: THE CASE OF THE DIRECTOR IN THE TRADITIONAL AFRICAN THEATRE

By

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Abstract

African theatre has a codified identity. Its identity lies in its festival nature. It is fascinating however to note that the presence of the theatre director in the African traditional theatre or otherwise has always been a subject of controversy. While theatre scholars such as Nzewi (1979), Adedeji (1981), Amankulor (1981), Akinwale (2000), Ejeke (2000), Bakare (2002), Ogundeji (2003), Bell-gam (2003) and so on support the notion that the theatre director is eminently present in the traditional African theatre, Finnegan (1970), Echeruo (1971), Gbilekaa (2000) and so on radically disagree. Through the deductive method of research, we review these arguments and re-examine the essence of the theatre director in the traditional African theatre by concluding that, there is indeed the presence of the theatre director in the traditional African theatre.

Introduction: On Theatre Scholarship and Controversy

In a critical attempt to imbibe and make a career in the “culture of mass conformism” (Lyotard, 374) or subjugate same with the re-writing (Molande, 89) and reconstruction, “the theatre has always been in the hot spot of avoidable and unavoidable criticism” (Musa, 6). African theatre, with its copy-cat mentality or at some point, a shift towards renaissance is not insulated from controversy. For a re(presentation) of African theatre as a result of historical and educational hybridism has led to the image of under(presentation), over(presentation) or non(re-presentation).

In the 1960s, the Nigerian theatre scholars – rejoicing under the toga of new education – a legacy of the Western power and facing the crisis of identity necessarily raised the following posers:

- A. Do we have theatre in Africa?
- B. Can our theatre pass the acid test of classicism, a banality that should be used for measuring theatre?
- C. Is our theatre not a cultural commodity, mytho-ritual re-enactments or pseudo (semi-demi) and un-programmed theatre?

The sensitivity of the questions above, led to the then famous three schools; the Evolutionist, the Referentialist and the Relativist which later expanded through serious theatre scholarship and practice to include two other: the Alienistics and the Diasporans (Uka, 16-17). Interestingly, the Nigerian theatre scholars such as Wole Soyinka, Ola Rotimi, Kalu Uka, J. P. Clark, J. A. Adedeji, J. N. Amankulor, Michael Echeruo, Oyin Ogunba, Oyekan Owomoyela, and so on have notably engaged in the naming and re-naming of African theatre. This controversy did not exclude the Euro-American theatre sympathisers such as Michael Etherton, Ruth Finnegan, Peter Johnathan, Berth Lidfors, James Gibbs and many more.

As we have scholars who will never agree to the existence of drama and theatre in Africa, we also have those who are convinced that Africa housed the best of theatrical manifestations especially within her indigenous nay traditional festivals. Who is right or what group is wrong will only be our continuous search to “fighting the windmills of ignorance” (Uka, 1). As we struggle to make a statement and develop the African culture, we must be objective and critical: Africa has enough theatre and drama buried inside her culture. What we can only do is to re-make, interpret, dramatise and translate African theatre and drama for social engineering and cultural revival. To continue to precipitate the crisis of non-existence of theatre and drama or its workers in the African indigenous theatre, especially in this era of postcolonial studies where there is a great reclamation of Western hegemony for voices within the global worlds could be seen as the continuation of the ‘deconstruction of the self’ which is the crisis of modernity (Dollimore, 553), interpreted further to mean an elongation of the performativity of the crisis of identity where cultural hegemony and stereotyping are often abundantly celebrated.

African theatre has a codified identity. Its identity lies in its festival nature. It is, however, fascinating to note that the presence of the theatre director in the traditional African theatre or otherwise has always been a subject of controversy. While theatre scholars such as Nzewi (1979), Adedeji (1981), Amankulor (1981), Akinwale (2000), Ejeke (2000), Bakare (2002), Ogundeji (2003), Bell-gam (2003) and so on support the notion that the theatre director is eminently present in the traditional African theatre, Finnegan (1970), Echeruo (1971), Gbilekaa (2000) and so on radically disagree. We will review these arguments, re-examine the essence of the director in the traditional African theatre before drawing our conclusion which is clearly in support of the existence of the theatre director in the traditional African theatre.

Traditional African Theatre: A Review

The traditional African theatre is a festival theatre. It housed the total theatre performance aesthetics which is a theatre of collective rhythm. In all its ramifications, the total theatre idiom is the essence of the African theatre. African theatre is also technophobic and even within its monologic theatricals; the total theatre idiom welds many performance kernels into one unique, communicative, entertaining and educative performance.

Beyond the kaleidoscopic momentum of globalisation in theatricalisation, however, the African theatre relies heavily on the total theatre aesthetics of dance, music and song, puppetry, poetry, acrobatic display, incantation and invocation, evocation and chanting, mime and pantomimic dramatisation and so on. All these canons have become a recurring decimal of artistry in the poetic justification of African theatrical aesthetics.

The concept and scope of traditional theatre according to Meki Nzewi includes drama, dance, music, visual plastic, costume arts and functioned as mass media for every given community for its is highly rationalised and organised. It has two ideational categories; the spiritual and the secular (Nzewi, 16-17).

The spiritual and secular essence of the traditional African theatre is not divorced from the communal nature of African social system. This social system enjoins the majority of the people living in a community to fully participate in the African cycle of life which Soyinka (1976) critically theorised through the Yoruba ritual theatre. The spiritual essence of the traditional African theatre lies in the survival strategy and protection from war, pestilence

unmitigated disaster and so on while the secular “catered for the articulation of socio-political systems, and as a neutral ‘vox populi’ of the community” (Nzewi, 16). Ironically, it is possible for one person to actively participate in the spiritual and secular essence of the traditional African theatre. In fact, Nwamuo (41) submits further that:

Traditional African theatre is a social institution which relies for its operation and supports on a mesh of inter-relationships-between actor and audience, actor and manager and manager and audience. It is the nature of these relationships which give theatre at any one particular time, its special character. It is part of the people themselves and is rooted in African culture.

The secular/social vision of the traditional African theatre shows the dynamic change and the non-static nature of culture, the concept which produced the traditional theatre in Africa.

The vibrancy of the traditional theatre in Nigeria cannot be over-emphasised. In a “Foreward” to Gowon Ama Doki’s recent work; *Traditional Theatre in Perspective: Signs and Signification in Igbe, Girinya and Kwagh-hir*, Saint Gbilekaa affirms that:

The Nigerian theatre scholarship of the 1960’s, 1970’s and even 80’s dedicated much space to traditional theatre... This tradition of scholarship was continued by the succeeding generation of scholars who looked at the robust theatrical traditions in their environments (Doki, ix-x).

The Nigerian literary and popular theatre traditions are also greatly influenced by the multiple aesthetics of the traditional African theatre which “is the oldest and most indigenous form of theatre in Africa... a theatre which elements and traditions are deeply rooted in the ontology and cosmology of the African society” (Ebong, 2).

The crisis of what is drama and that which constitutes drama in African is rooted in the writing and re-writing of the canons of traditional African theatre. Interestingly, (Amkpa, 82) has added to the burden of interpretation when he concludes that “within the scope of teaching and practice, Nigerian drama is enmeshed in a crisis of definition and identity”. It is therefore, important to give credit to recent scholarly efforts on traditional African theatre such as Doki (2000, 2001 and 2006), Musa and Akoh (2001), Ododo (2001), Ogundeji (2003), Menegbe (2007), Balogun (2007), Ibrahim (2007), Joseph (2007) and so on. In spite of the crisis of using the Western canons to define African theatre or using our own socio-political and cultural history as premise for analysis; we want to conclude this review on S. E. Ododo’s admonition:

What constitutes drama or theatre is culture referent. In other words, it will be misleading to maintain that theatrical experience that does not conform to Western theatre canon is no theatre. A theatrical analysis of a festival within an African culture therefore has the capacity to share similarities with Western theatre tradition and also present its own unique aesthetic features (2).

Let there be no intellectual intimidation, culture is not for sale and since it housed the theatre, it should change and grow at the owner’s pace.

Director in the Traditional African Theatre: The Antagonists

Two schools have emerged on the scholars who did not believe that there is the presence of the theatre director in the traditional African theatre. The first group includes Ruth Finnegan, Michael Echeruo and Richard Wallaschenk. The main thrust of this group is their conclusion that there is no theatre or drama in Africa and that, if we have theatre and drama at all, they are pseudo and bereft of Western features and elements. This group will therefore not accept the notion or the presence of the theatre director in the traditional African theatre.

Biting metaphors were used by some of the leading scholars in this group to debunk, as mere wishful thinking, the notion of drama or the presence of its worker, the director in the traditional African theatre. Finnegan (501) says that there is no “linguistic content, plot, represented interaction of several characters, specialized scenery” in the African drama while Echeruo (147) concludes that the Igbo ritual is lacking in dramatic content and that the ritual content must be forced to “yield its story; to cut through the overlay of ceremony”. This is a clear invitation for the imposition of Western theatrical rhetorics on African theatre while Richard Wallaschek in (Amkpa, 83) bemoans the meaninglessness of African drama as against the European’s meaningfulness in dramatic content.

Saint Gbilekaa leads the radical school, to debunk, through a well-researched article; the presence of the director in the indigenous African theatre. Using the Tiv Kwagh-hir’s organised theatre in the Northern Nigeria, Gbilekaa (32) reflects that:

We cannot therefore accept the view that directing is a prominent art in traditional theatre, at least not in festival theatre. Accepting a director in this theatre would mean viewing him as mere follower of laid-down procedures and principles of repetitive production techniques

In their continuation of the Westernisation of the directing art and the Westernisation of African theatre, Saint Gbilekaa raised some issues in his article which he titled; “The Position of the Director in Indigenous African Theatre:”

1. Play directing is the ultimate means in the first instance, serving the playwright with a lot of devotion, finding the mood that is germane to the play...
2. Those who find the director in traditional African theatre, do so from a generalised perspective.
3. If directing exists in traditional theatre at all, then it is communal, collaborative and corporate in nature (Gbilekaa, 30-36). We shall return to these issues in the course of this work.

Interestingly, Saint Gbilekaa also recalls that he is responding to three questions posed to him by directing students. The questions are:

1. Is traditional African theatre a director’s theatre?
2. If it is not, what should we call the priest of the festival theatre and the leader of the improvised African theatre, or the lead dancer of either an all-women’s or men’s dance?
3. Is he a mere convener, an organizer of a variety show or is he a manager? (Gbilekaa, 28).

Director in the Traditional African Theatre: The Protagonists

Scholars such as Nzewi (1979), Adedeji (1981), Amankulor (1981), Akinwale (2000), Ejeke (2000), Bakare (2002), Ogundeji (2003), Bell-gam (2003), Johnson (2001 and 2003), Musa (2002 and 2006) and others have directly and indirectly support the presence of the theatre director in the African festival theatre.

First, is J. A. Adedeji. Using the famous Yoruba— Alarinjo theatre, a unique traveling theatre among the Yoruba of Nigeria which uniqueness lies in its 'repertory system' (where the masque-dramaturge' is made use of), Adedeji (223-4) historically observes that:

Ologbin Ologbojo founded the Yoruba theatre... It is claimed that it was on account of his hybrid son, Olugbere Agan, that he established the theatre as a permanent part of court entertainment. To launch him, Ologbin Ologbojo got Olojowon, the master carver, to carve a wooden face mask and Alaran Ori, the costumier, to build a set of costumes. With these Olugbere Agan careered as a costumed actor and a strolling player. Ologbojo himself serves as a masque dramaturge or animator who handled the improvisations while Akunyugba, the palace rhapsodists, provided the choral chants.

Considering the above, Musa (53) reflects that Ologbin Ologbojo was essentially a theatre director if the above is critically considered. Firstly, he founded his own theatre, instructed a career to carve for him, engaged the service of the costumier and "handled the improvisations". All these functions are basically that of the director who must coordinate all theatrical activities.

In his article, "Production Styles on the Nigerian Stage: A Historical Review", Akinwale (118) also reviews the Alarinjo Travelling Theatre and concludes that "one is apt to believe that Esa Ogbin the progenitor of the theatre can be regarded as one of the earliest theatre directors". Esa Ogbin was a leading light during the formative period of the Alarinjo Theatre. Closely related to the presence of the director in the traditional African festival theatre is the latter day phenomenon of the actor-manager-theatre-director that surfaced before and during the dawn of professionalism in the Nigerian theatre. Adedeji(226) again informs that "several new troupes sprang up beyond the Ologbojo lineage and these were free to entertain individual or group of people who invites them. Names of troupes like Aiyeba, Lebe, Aiyelabola and later Agbegijo, Ajangila and Ajofeebo emerged". These troupes have managers who were actors and directors of their various troupes.

In the Ekpe festival, Amankulor(118) has observed that "Ekpe combines the tragic and the comic aspects of the proceeding ceremonies... Ekpe takes place on Ekpe day. It is preceded by Ekpe eve, a free-for-all-night of dancing and rehearsals for drummers, dancers, chorus leaders and their choric group". The rehearsals above by artists were and are still being coordinated by their leaders who were and are still the unsung theatre directors in community— related cultural performances such as the Ekpe festival, a traditional festival theatre.

Ejeke Solomon Odiri not only accepted the presence of the theatre directors in the African theatre, he wrote an article, "Play Analysis for the Director in African Theatre" to theorise his submission. Ejeke(39) even warns that "a director in the African theatre must

weave his interpretation round the African worldview to be able to capture essential meaning of the play and the production.”

Using the Nji-Owu performance of Opobo and dismissing as inconclusive, the notion of defining theatre directing through conventional Western canons, Bell-Gam (10) disagrees with Gbilekaa (2000) assumption that there is no director in the traditional African festival theatre. He also insists that:

A major aesthetic difference between directing on conventional theatre and that of Nji-Owu lies in the directorial time span of the two. While in the conventional theatre, the process of directing ends at the technical rehearsal, directing in the Nji-Owu performance progresses into the public performance (12)

The role of Akwafaribo (the master drummer in the Nji-Owu performance of Opobo) can be linked to that of the Gangan lead drummer in any Yoruba festival theatre. The two drummers are mostly in control of their various performances before and during productions. They are great inventors, performers and essentially, theatre directors who must “organise, control, manage, discipline, explain, motivate, inspire, dictate and command the entire members of the cultural troupe to ensure a successful performance” (10).

Wole Soyinka in (Yerima, 47) not only sees the theatre director as “the product of organic revolution in the theatre”, he also concludes that the theatre director “has always functioned in African society as the record of the mores and experience of his society and as the voice of vision in his own time”. Without going further, we are going to end our discussion on the presence of the theatre director in the traditional African theatre here. This is because the works of scholars discussed in this sub-heading of our work have all shown that there is indeed the presence of the theatre director in the traditional African theatre.

The Universality of Culture and the Theatre Director

The main contention, as we see it this controversy has to do with the concepts of culture (the main creator of all theatrical performances and especially the traditional performance) and theatre director. Let us pose some critical questions:

- A. Is there a performance that is not culture based?
 - B. Is it culture that influence performance or vice-versa?
 - C. Even if a performance is drenched in ultra-abstractionism can it be divorced from culture?
 - D. Who promotes culture?
- Again, let us attempt to provide likely answers:
- A. All performances are culture based
 - B. It is culture that influence performance and not vice-versa.
 - C. No performance can be divorced from culture.
 - D. The artistes and ultimately, the traditional institutions promote culture.

A critical look at the posers and the likely answers provided above will point to the direction of man’s unnecessary intellectual submission to misrepresent and misinterpret what culture is all about. Why we are not interested in starting another controversy here, we also want to draw some conclusions on the essence of culture:

- A. Culture is dynamic; it changes as the society changes. As a reflector, it housed, at a given time, a people's idiosyncrasies occasioned by urbanisation, human and technological developments.
- B. All cultural activities are theatrical and vice-versa. Certainly, culture is the engine room and the cultivator of the theatre and the theatre can only become a reality through the theatre workers one of whom is the theatre director.

Since culture is dynamic and the artistes (performers and performance makers) ultimately promote culture, it is, therefore, reasonable to submit that the primary theatre of the people (the traditional theatre) is not only gaining currency of discourse, as the postmodern theatre does, but changing in mode and operation in our ever-changing world. Culture as a cycle of life has also transited and grows to imbibe one of the main aims of the theatre: entertainment. Core culture based ritual ceremonies which were often done in seclusion have now become performances for pure entertainment and socio-political manifestations. Our analysis here point to a direction; traditional African theatre is a product of African culture and most African culture that are performance oriented are being put together by (performers and performance makers). One of the core performance makers undoubtedly is the theatre director.

This invariably leads us to who a theatre director is. In the theatre, the theatre director is a paradox. His identity has always been a subject of controversy and his functions too keep expanding. Scholars such as Whiting (1961), Brook (1966), Hodge (1971), Staub (1973), Morrison (1984), Cole (1992), Wilson (1994), Barranger (1995), Johnson (2001 and 2003) and Musa (2000 and 2007) have critical reviewed the person, identify, responsibilities and functions of the theatre director in the theatre. In most of these scholars' theoretical submissions, it can be concluded that the space of the theatre director should not be defined and confined to his roles and functions in the literary/modern theatre directing with proscenium stage mentality alone. In basic terms also, the theatre director has been confirmed to be a team leader, organiser, presiding officer, communicator, coordinator, unificator and above all, an artist and performance maker. The director includes every individual who assists or helps in putting together various minor or major performances or the person who coordinates, leads or manages a group of performers towards a holistic performance. The word 'director' should therefore be looked at from various multi-dimensional perspectives.

As a confirmed master of the theatre and the author of theatrical/stage action, Hoffman (1974), Johnson (2003) and Ejeke (2006), have confirmed that the roles of the theatre director goes beyond script selection and play analysis, the hallmarks of literary theatre. Most of the functions and roles of the theatre director discussed above are mostly present in most indigenous African theatre.

One interesting dimension is that our literary theatre has benefited tremendously from the traditional African theatre (Musa 2005) and (Menegbe 2007). African theatre resource aesthetics such as mask and masquerading, incantation and chanting, magic and puppetry, ritual and religious ceremonies, storytelling (call and response through the narrative technique) invocation and evocation, the cyclical and festival ceremonies and so on have sufficiently found place in the literary theatre tradition. This further confirms the indispensability of the traditional African theatre in the modern / literary theatre model.

Traditional African theatre such as the famous Argungu fishing festival, Boat regattas, Durbar festival, Efu wrestling festival, Eyo festival, Dambe popular boxing traditional wrestling and so on are festivals and ceremonies that are specially designed but are changing patterns. Most of these festivals and ceremonies are mainly being led and coordinated by theatre directors bearing different local names. They most times help in re-unifying and re-creating impact for most of the traditional African festivals mentioned here and elsewhere.

The Conclusion

If Gbilekaa (2000) agreed that the theatre directing that exists in the traditional African theatre is collaborative, communal and corporate then, we must insist that there is no reason to conclude that the theatre director cannot be found in the traditional African theatre. This is because collaboration is the main hub of play directing. Any artist who acts as a catalyst in the play production process is nothing but a great collaborator in performance articulation. Through culture contract also, the corporate nature of most traditional African festivals has given ways to their re-modification and all these are to the delight of the watching public. This task is mostly carried out by a few but committed performers.

All cultures of the world cannot bear one name nor have one method of theatricalisation. It is, therefore, in-exhaustive to conclude that since there is no theatre directing in ONE traditional African theatre, then, there is no theatre directing or director in the traditional African theatre. This is clearly unacceptable to the ever-growing and robust traditional African theatre.

The producer-director phenomenon has been well theorised at least, in the Western theatre history. In fact, “it has been argued that the director did not exist in the theatre before 1874, when a German Nobleman, George II, Duke of Sax-Meiningen, began to supervise every element of his theatrical productions and coordinating them into an integrated whole” (Wilson and Goldfarb, 35). This thus marked as severally concluded, the beginning of individualism and professionalism in theatre practice. This is, however, wrong.

In the 16th Century and as historically confirmed by Adedeji (1981) and Layiwola (2006) on the Alarinjo theatre of the Yoruba people of Nigeria, individualism and professionalism was brought into the theatre by the radical invention and innovation of Esa Ogbin, the maternal relation to Ologbin Ologbojo. As a creative and interpretive theatre director, “Esa Ogbin had introduced professionalism into court dramas, he liberated them from semi-formal environment of the palace and encouraged strolling and intra-guild competitions” (Layiwola, 570). Subsequently, this artistic feat of Esa Ogbin marked the birth of the producer-director-performer lexicon in a traditional African theatre, the Alarinjo theatre. No matter the nature of a performance, its cultural affinity or traditional bondage, there must be somebody or a group of people that will be saddled with the responsibility of performing a seemingly artistic, technical and or managerial function in ensuring the success of the would be performance or theatre and that person is the theatre director.

With relevant theoretical submissions drawn from various scholars and numerous traditional African festivals therefore, we want to conclude that there is indeed the presence of the theatre director and in fact, theatre directing in the traditional African theatre. Traditional African theatre can grow side by but in terms of dramaturgy, they are paradoxically different. Again, no matter the communal nature of African traditional theatre,

most of our festivals, even ritual ceremonies have established a “particular historical patterns in the consciousness of the individual, even as they are expressed as group or communal art” (572) That individual, wanting to make a meaning out of his people’s art, his people’s culture, his people’s tradition and ultimately his people’s theatre is the theatre director.

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SOCIO-CULTURAL VARIATION IN THE MAGHREB PRESCHOOL AGENDAS

by

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Abstract

This paper explores the influence of the socio-cultural environment on the preschool system in the Maghreb region. Inspired in part by comparative studies, such that of Tobin, Wu, and Davidson (1989) in which they investigate differentials in the dynamics of functioning of preschools across different and discrete cultural contexts, the paper precisely sheds light on the influence of the socio-cultural context on the structural organization of preschool. However, such impact does not only figure across countries with palpable demarcation lines but rather among counties sharing almost the same cultural heritage. In this respect, it is thought here that a homogeneous cultural environment such that of the Maghreb countries (i.e., Tunisia, Algeria, and Morocco) does not necessarily occasion the same type of impact knowing that considerable variation appears in regards to the morphologies and pedagogical agendas of preschools within each of the aforementioned countries.

Key words: Preschool; Maghreb countries; cultural environment; child education.

Introduction

Preschool is a institution that is universally premised on the necessity to satisfy the pedagogical needs in early childhood education at the psychological, social and cognitive levels. It acts as an intermediary between the educational space of the family and the community life (Terrisse, 1988). It seeks to enhance the intellectual faculty of children from the earliest stages of communication. As a matter of fact, there is substantial evidence in child research literature postulating that children are disposed of multiple competences which are deeply rooted in the fetal characteristics of children (de Boysson-Bardies, 1996; Lécuyer, Pêcheux, Streri, 1994). The preschool environment crucially consists in its being a tool which contains the synergy between the natural route of development of children (i.e., novice learners) and the educational program devised by the educator (i.e., the expert) (Vygotsky, 1978).

Nonetheless, preschool systems demonstrate huge diversity in as far as the pedagogical choices are concerned. Such preferences are systematically moderated by the cultural specifics of each country, which makes a given preschool system far from being nicely immersed in a cross-cultural pedagogical paradigm (Montessori, 1987). Each country establishes its own system in accordance with (i) the social status assigned to children, (ii) its definition of education, and (iii) the role of parents in the educational experience (Brougère, 2000). In this respect, Tobin et al.'s (1989) study is designed to compare the preschool systems in Japan, the United States, and China at the level of their pedagogical preferences, objectives, and cultural values. This comparative study reveals significant evidence of the differences at the three levels. In fact, the inherent cultural features of a given country can be typically distinguished in the profile of a preschool system in view of the demographic characteristics, conflict management, and the place of the individual in his/her community.

In the same vein, Bédard (2002) refers to a considerable commonality between Canada and Switzerland, two countries with an important number of ethnic communities. This cultural setup in both countries reverberates in their preschool systems through the introduction of an inter-cultural dimension that aims to consolidate the social integration of these ethnic communities and to broaden the interface of interchange between them, most notably in the Switzerland of late 1980s. This pedagogical agenda is best illustrated by (i) the implementation of foreign language learning programs as a complement to learning the official languages as well as (ii) other programs designed to observe social behavior on the basis of tolerance and diversity (Postlethwaite, 1995).

Japan and the United States: the place of the individual in the group

Tobin et al. (1989) notice that there is one child educator per thirty preschoolers. She does not often help them during their engagement in a task or activity, nor does she intervene when occasional conflicts take place. There is indeed a substantial amount of freedom given to children in choosing and conducting their activities added to the importance given to learning socialization skills within the group (Kato-Otani, 2004). Importantly enough, it is in general mothers with credentials who oftentimes abandon their career jobs to be in charge of education of their children throughout the preschool years. In light of the typical one-child composition of Japanese families and the lack of socialization for the lonely mothers, the educational preschool system seeks to grapple with the absence of child-to-child contact. This is why childhood educators tend to minimize their intervention in conflict situations and focus on the relational behavior of children.

By way of comparison, in the United States there is one child educator per twenty preschoolers where the child-educator relationship is highly individualized. The educator usually intervenes when it comes to limiting or avoiding conflicts. Here, the main purpose of education consists in the psycho-motor development of children in addition to their self-worth and their emotional. The preschool experience should be therefore likened to an enjoyable enterprise (Tobin et al., 1989). This explains in part how the American culture is based on one's awareness and valuing of individualism, and so the pedagogical decisions at the preschool educational system cannot deviate from this cultural frame of mind.

According to Tobin et al. (1989), the relationship between parents and the preschool structure is deeply anchored in the socio-economic and political context in a given country. In fact, preschool tends to meet the expectations of parents in accordance with a nation-wide format that provides a set of standards for an educator to follow, which may insinuate a way of thinking in tandem with the free-market spirit of the country. Contrariwise, the expectations of Japanese lonely mothers are centered around the value of socialization and interaction which may avail both their children and them. To a certain extent, these expectations decidedly account for the tendency in Japanese preschools to organize social encounters and opportunities of exchange, not only between children but also between their families.

Canada: a dual culture

The Canadian preschool system highly accentuates the importance of play in the learning course of children. In this vein, Bédard (2002: 11) notices "Quebec has recently witnessed a breakthrough in the conceptualization and implementation of new tools and services designed for early childhood [and that] the socio-economic and demographic

evolution of the Quebec society has among other things called for huge demands insofar as preschool education services are concerned.” To such demand, the Quebec government intervened to set the guidelines to standardize in a sense this booming sector of education. Through a 1997 reform, they intended to redefine the concept of play and its utility so as to optimize the learning techniques and homogenize the learning rate of children. This policy, Bédard (2002) comments, is an attempt to “abandon the spontaneous” spirit that characterizes the evolution of the preschool system in Canada. In fact, this change of heart is, according to Bédard (2002: 18), ascribed to a confusion in the interpretation of the concept of play as to whether one should focus on the pleasurable side of play or its empirical dimensions to optimize learning.

Bédard (2002) maintains that role play is no more than a means used to strengthen the child’s ability to internalize knowledge and consolidate his/her fledgling skills. Play is hence a pedagogical method that systematically provides adequate motivation for children to meet the challenges of acquiring new knowledge and developing their competences. At this juncture, with reference to the above reform, Bédard (2002: 65) distinguishes between “spontaneous free play” and “learning process.” Accordingly, the virtue of play lies in the comprehensive development of children, including his/her psycho-motor, affective, social, and linguistic and cognitive competences. The play concept is not merely an activity without a rationale nor simply an act of participation of the child in his/her environment. It is rather a constructive learning instrument which seeks to enhance the qualitative aspect of preschool education through developing cross-sectional competences (i.e., intellectual, methodological, communicative, etc.) (Bédard, 2002). As to children of an advanced age, there are childcare centers which foster their curiosity as they allow them to explore the following domains: languages, mathematics, social environment, technology, etc.

Through an in-depth look into the influence of bilingualism on the Canadian preschool system, one may notice that there has been a successful integration of the francophone and anglophone cultures. In fact, this merger spirit was partly inspired by the old French preschool system where in 1777 some childcare centers in France used to focus on play activities and verbosity skills (Pougatch-Zalcman, 1980). The play concept was further reinforced in the curricular decisions in relation to the Canadian preschool system in light of the then emerging ideas of Piaget and Vygotsky. In this vein, several recent assessment projects specialized in early childhood education, such as Bara and Gentaz (2004), pinpoint to the variety in the policy of the preschool system. It includes, among other things, focus on the psychological and social development with respect to play activities and tasks that encourage the values of solidarity and competition beyond the family confines.

As regards the influence of the anglophone culture, its characteristics reside in the qualitative aspect of functioning in the preschool system and it is manifest in the child’s involvement in the choice and engagement of the pedagogical activities. The anglophone preschool system focuses on the quality of the services offered to preschoolers. In other words, the pedagogical objectives are related to integral areas of child educations such as self-esteem, motivation, ability to take decisions, independence, etc. Among these typical activities to observe these areas of development, preschools:

- Integrate elements of pleasure in all the activities (e.g., confidence-building tasks) assigned to children.
- Make assessment follow-ups and communicate estimates to parents.

- Discuss with children their works in order to boost their intellectual and motor abilities and eventually their autonomy.

The Maghreb region

Although the modern preschool system has recently garnered increasing attention in the Maghreb countries, the number of preschoolers still remains insignificant in proportion to the child population therein¹. Preschool is still elective and in most of the cases is not programmed in the general curricular agendas of these countries. Hence, it does not qualify as necessary step for young children to subsequently join the primary school. In fact, it is only middle-class children who represent the majority of preschool attendants (Tlili, 2004). The three Maghreb countries of Tunisia, Morocco, and Algeria share a huge interface and a cultural heritage which includes a common language (i.e., Modern Standard Arabic), geographical contiguity, similar history (e.g., French colonization), and solid ethnic kinship. In light of such similarities, the question which worth-addressing here is whether this reasonably homogeneous background may intimate a uniform preschool organization across these countries or perhaps a great deal of structural and conceptual variation.

Morocco and the apogee of *Kuttab*¹

According to Bengharbit-Remaoun (1993), the sector of preschool education has evolved tremendously in the early 1990s thanks to the governmental efforts and consciousness raining within the community. In consequence, less than one-third of the three million population of Moroccan children aged between 3 and 7 attended preschool in 2003 and based on the governmental statistics, preschool attendance would peak by the end of the decade. However, the *kuttab* still receives 77.34% of children of preschool age) despite the variety of parallel educational institutions (e.g., private and public childcare centers, schools for foreign citizens' children, etc.).

The peculiarity of the Moroccan preschool system consists in the consideration of the *kuttab* at the heart of this educational institution. Bouzoubaa and Bengharbit-Remaoun (2004), in this respect, explain that contrary to the majority of the Arab countries where the *Kuttab* is of a peripheral importance, not only has the Moroccan government reinvigorated this institution it has also provided it with financial support. Concurrently, the pedagogical policy has been made clear after passing a law that specifies the major guidelines to endorse in preschool education.² Among the objectives set by the government are learning of a considerable number of verses from the Koran, fundamentals of the Islamic faith, patriotic and humanistic values, development of sensorial competences and creativity, and development of reading skills and writing skills in Arabic, and familiarization with the Amazigh language³.

¹ The *Kuttab* is an elementary school generally situated in Mosque buildings and it dates back to the early days of Islam. The main subject of instruction in this educational institution is the rote-based learning of the Koran under the supervision of the *Meddeb*. Other skills are equally involved such that of reading and writing Classic Arabic.

² One characteristic of the 2000 law, entitled "The Basic Status of Preschool Education," is that the government delegates the management of preschool education to the private sector and only concentrates on the areas of regulations and pedagogical training.

³ The Amazigh language is spoken by people of North Africa (the Maghreb). It used to be the main language before the spread of Islam in this region. Despite the domination of Arabic and French, being the official languages, the use of Amazigh language remains important among the Berber communities especially in Morocco and Algeria.

The weight of the religious aspect in the Moroccan preschool system, being manifest in the prevalence of the kuttab institution, accounts for the socio-cultural setup of this country which is basically ruled by an Islamic monarchy. This peculiarity enables children, irrespective of their socio-economic background and region of residence, to receive the basic level of education. The easy access to the kuttab represents in some way a solution to the economic hindrances that prevent the mainstream of child population from joining private preschool institutions especially in the rural areas.

Algeria: absence of the play aspect

Although early childhood education is to a large extent shaped by the family, by the street, being considered as the playground, and by the Mosque, the preschool system became popular starting from the 1990s (Mékidèche, 1996; Senouci, 1992). In fact between 1998 and 1999, preschool education reached 3.8 % of institutions under the management of the Ministry of National Education. In 2003, a research study, financed by UNICEF, reported 11 % of Algerian children attended preschool with 24 % of this population were under the legal age. Also reported was that in 2004 the number of preschoolers projected to reach record attendance. In this vein, a national committee in Algeria assigned a team of education experts to elaborate a reference plan involve the age range of 5-to-6 years.

Regardless of the structural diversity in the Algerian preschool system (e.g., childcare centers, specialized clubs, etc.), all these educational institutions seem to follow the same pedagogical line. Aside from preparing children for the basic school level, the main objective revolves around the following: teaching should be exclusively in Arabic, teaching social rules of etiquette, physical education, patriotic awareness raising, learning in team work, focus on artistic activities and creativity, and introduction to reading skills and mathematical logic (Senouci, 1992). It should be noted here that the pedagogical conception is academically-oriented due to social pressure to prepare children for 'better' future education. Such effort may greatly appropriate the preschool education system in order to resemble the basic school format at the expense of the play and socialization characteristics. Importantly enough, some interviewed 1669 educators admitted that the ultimate objective was to ensure a profound schooling career for children (Bouzoubaa & Bengharbit-Remaoun, 2004).

This attitude reveals the problem of training shortage which largely explains why the majority of childhood educators resort to switching to old reflexes and traditional and socially-biased definition of childhood and education. In fact, all the interviewed 1087 educators showed preference for reading and writing activities (90.24 %). Similarly, the interviewed 5547 parents voiced consistent expectations concerning preschool which highly accord with those of the educators. To such complementarities between social pressure and lack of educator training, the report suggested that the blueprint of objectives and their implementations be revisited with a view to encouraging the element of pleasure, developing children's emotional intelligence, and stimulating their intrinsic motivation.

The absence of the element of pleasure in the Algerian preschool system and the focus on teaching values of patriotism deeply reflect a socio-cultural reality which emanate from a tragic historical and social background. Indeed, the French colonization, which lasted for more than 150 years and left 1 million Algerians dead, was followed by a bleak wave of terrorism during the 1990s. These historical events have occasioned continual traumas in the

social character of the Algerian society where little room is left for the aspect of pleasure and entertainment.

Tunisia: edging between modernity and tradition

Tunisia has an advanced record in its effort to promote the preschool system, notably with regard to infrastructure and childhood educator training (Djaziri, 2006; Rejeb, 1985). The kuttab is generally viewed by parents as an antiquated institution which can hardly meet the expectations of modern life. Accordingly, the meddeb (i.e., the person in charge of teaching children in the Kuttab), for instance, does not receive any form of training and his role is only to use drilling tasks for children to repeat and learn by heart verses from the Koran. Consequently, he does not acquire the basics of professional supervision, which makes him resort to aggressive punitive measures such as beating and insulting children who commit mistakes (Rejeb, 1985). The legislature seems to accommodate to the mainstream expectations of early childhood education. In this vein, the Act No. 65, implemented on July 29, 1991, set the major objectives which define the preschool system in Tunisia:

- Strengthen children's sense of patriotism and civil society and promote their openness to other civilizations.
- Help children build their personality and maintain the values of tolerance and solidarity.
- Develop children's emotional intelligence, various competences, and critical spirit, intellectual capacities and prompt them to take the initiative and foster their creativity.
- Ensure a balanced distribution of the different areas of learning.

In sum, the pedagogical framework adopted in the Tunisian mainstream preschool system is diverse enough to include, in addition to the element of pleasure, objectives attendant to the psycho-motor, cognitive, social, affective, communicative, and creative development of children's personality. The Tunisian experience has certainly evidenced some progress due to the government's effort to generalize this educational model across all the regions of the country. However, the problem which emerges out of this undertaking lies in the mismatch between the political text and its practicality in everyday life. As to the act of parliament mentioned above, it insists on the necessity to orient early childhood education not only to the acquisition of values of patriotism and Arab-Muslim belonging but also to learning values originating from other civilizations. As a matter of fact, while leaving behind the traditional option of the kuttab and the teachings of religious values due to the unpopularity of this institution, there is no real acculturation effort to fully immerse into other cultures especially the European ones (Djaziri, 2006). The case of French in this country may illustrate this mismatch. Although French is taught as a second language, its approachability among Tunisians is limited mainly due to being taught at a relatively advanced age of children (i.e., 10 year-olds). Perhaps one of the qualities of modern time Tunisia is the linguistic mix between French and Arabic (i.e., code switching). However, such blend does not qualify as a mark of acculturation, that is, the proportionate coexistence of both Arab and French cultures in one's frame of mind. Despite the social and political effort to promote French, the limitations of such endeavor may be explained by the absence of clear methodology and implementation tools of teaching French in the preschool system.

In retrospect, one may discern that there is a cultural disarray underlying the preschool system in Tunisia. Such disorder reverberates in the socio-cultural context this country at this point of time through the emergence of many discrepancies in social life such as psychotherapy being paralleled by the existence of psychic business, alcoholism and

religious devotion, the large inventory of French lexicon in common people's native Tunisian Arabic dialect, and the intermittent effort to promulgate Arabism in the public sector (i.e., at the level of ministries and governmental agencies) and bias to the French language in the private sector.

Conclusion

This paper has demonstrated how preschool is differentially conceived by countries that are culturally distinct (e.g., Japan, France, The United States, etc.). Aspects of variation related to the definition of the preschool system is largely ascribable to the historical, social, and material determinants specific to each of these countries such as the place of the individual in the United States and the impact of bilingualism in Canada. However, such variation does also occur in countries which are believed to be culturally homogeneous. As a case in point, the Maghreb countries illustrate considerable diversity in as far as their preschool systems are concerned. This diversity is manifest in Tunisia's policy of openness which masks a cultural disarray that is reflected on the unclear pedagogical choices. The case of Morocco, poverty and cultural heritage largely explain the governmental preferences for and support of the old preschool system of the kuttab. Algeria's historical background together with social pressure for academic success may account for the absence of the element of pleasure and entertainment in the preschool agenda.

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End Notes

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THE IMPACT OF THE BGCSE ESL EXAMINATION ON THE TEACHING OF SPEAKING

by

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Abstract

This paper reports and discusses the results of form five (year 12) students' and teachers' survey questionnaires regarding the reality of the teaching of speaking in English, which is not assessed in the BGCSE ESL exam compared to the other macro skills like reading and writing, which are assessed. This was done in the light of the asserted power of examinations to determine what is taught. The results have indicated that the BGCSE ESL exam, the sociolinguistic status of English in Botswana, and other factors such as lack of materials and appropriate professional development have influenced teachers' classroom practice as far as the teaching of speaking in English is concerned. It is concluded that multiple factors, beside BGCSE ESL exam, influence the teaching of speaking in Botswana senior secondary schools.

Introduction

In the late 1990s the government of Botswana through the Ministry of Education (MoE), adopted a new senior secondary school English syllabus. The previous syllabus, the Cambridge Overseas School Certificate (COSC) ordinary level English one, which was controlled by UCLES, was not considered to be suitable for the linguistic situation in the country. The new syllabus, the General Botswana Certificate of Secondary Education (BGCSE) English one is different from the COSC one in that it is a skills oriented ESL syllabus, which is intended to develop the students' communicative skills in English; while the COSC English syllabus was an academic oriented course intended to develop the academic skills of reading and writing. The COSC English examination also only assessed reading and writing, while the BGCSE syllabus provided for the assessment of all the four macro skills of listening, speaking, reading and writing. Reading and writing were to be assessed through a final examination, while listening and speaking, were to be assessed by coursework by class teachers. It is important to note that the coursework marks were to contribute to the final ESL mark.

However, at the implementation stage in 1998, it became apparent that the system was not ready for the assessment of speaking and listening by coursework. This part of assessment was therefore deferred to the future "as soon as the facilities for doing so are developed" (Ministry of Education, 2000: ii). To date it is ten years after the BGCSE ESL syllabus was first implemented and the assessment of speaking and listening is still not done. Therefore although the teaching syllabus for senior secondary schools has changed with regard to the teaching of speaking skills, the examination syllabus has not.

Possible washback effects

It has been argued that unless the assessment procedures are also changed to test

communicative skills, the pedagogy would also remain unchanged in spite of the methodology recommended in the teaching syllabus (Weir, 1993). It has also been argued that in a situation like that of Botswana where there is no congruence between the curriculum and what is tested, it is usually the case that the test replaces the curriculum in that both learners and teachers pay more attention to what is tested than what is not (Kellaghan & Greaney, 1992). Steffy & English (1997) contend that there are three generic curricular contents that provide directions to teachers in schools and school systems. These are the written curriculum, the taught curriculum, and the tested curriculum. They claim that the aim of good curriculum management is bringing these three types of contents into congruence, that is, the written curriculum should be the same one that is taught and tested. Steffy & English (1997) further assert that where there is no congruence between the three curricular contents, more of the curriculum that is tested is taught.

It is worth noting that research on curriculum reform and assessment and on how they bring about the desired teaching and learning indicates that there are divergent views. Some suggest that changing a test is possibly the most powerful means to bring about improvements in the learning experiences that go before it (Kellaghan & Greaney, 1992). Tests, it is argued, can have a most useful and powerful washback effect on teaching. Others argue that a teacher's professional consciousness is a more fundamental determinant of teaching practice (Alderson & Hamp-Lyons' 1996; Yung, 2002). Yet another group while appreciating the strong association between curriculum reform and test reform assert that tests and exams cannot be singled-out as determinants of teaching practice because of other factors that contribute to the success or failure of curriculum reform (Alderson & Wall, 1993; Wall & Alderson, 1993; Wall, 1996, 1999, 2000). They contend that one cannot meaningfully isolate the effects of tests and exams on the curriculum from those of other factors. Such factors include for instance, the quality of the teachers and the availability of adequate resources needed to effectively implement the curriculum. The research was aimed at establishing whether the absence of a speaking test in the BGCSE ESL examination has had a bearing on the teaching and learning of speaking in English in ESL classes.

Research Design

This section briefly discusses the research question and methods that were used to elicit data for this paper. (This paper only reports a small section of much larger study).

Research questions

In order to investigate the impact of the BGCSE English curriculum and assessment on the teaching and learning of speaking skills in the light of the asserted power of the examination to influence teaching and learning the following research question was asked: To what extent has the BGCSE English language curriculum that is accompanied by an exam that does not assess speaking, supported the Steffy and English (1997) claim that where there is no congruence between the written curriculum and the tested one, more of the tested curriculum is taught?

In order to answer the above question a questionnaire with both open and closed-ended was used. This strategy is called Concurrent Triangulation (Creswell, 2003). This strategy was chosen because it is used if one needs to use more than one method in an attempt to confirm, cross-validate, or corroborate findings within a single study (Creswell, 2003). Triangulation was chosen because it allows the research to develop a complex picture of the phenomenon being studied, which might otherwise be unavailable if a single method

were employed (Denzin, 1997; Hammersley & Atkinson, 1983; Patton, 2002; Silverman, 1993). Studying why and how curriculum innovations succeed or fail to bring about the expected improvements in the teaching and learning of students is a complex undertaking requiring a multi-faceted approach (Fullan, 2001). Both data source triangulation which involves the use of multiple information sources (students and teachers) and method triangulation which involves the use of multiple research methodologies (quantitative and qualitative) were used (Liamputtong, 2005).

Research Instruments

Student questionnaires

A survey questionnaire for form five students (Year 12) was designed with closed questions relating to students' classroom experiences with regard to the teaching and assessment of speaking skills. The survey questionnaire elicited **information on classroom tasks, exercises, materials, and tests relating to the teaching of speaking skills in class**, and also relating to their attitudes, perceptions, opinions and views regarding the importance of speaking. (See student questionnaire in appendix I. NB. The questions in bold face elicited data that was used in writing this paper)

Teacher questionnaires

A survey questionnaire for teachers was designed with both closed and open-ended questions relating to teachers' classroom experiences with regard to the teaching of speaking skills and to whether they thought the BGCSE English syllabus recommendation to assess speaking is a feasible proposition or not. The questionnaire also elicited information on their perceptions, views, and opinions with regard to the assessment of speaking skills and also on **information relating to their classroom activities with regard to the teaching and testing of oral skills**. They were asked about their attitude towards the recommended teaching approach and whether they used the approach in their teaching or not. (See teacher questionnaire in appendix II. NB. The questions in bold face elicited data that was used in writing this paper)

Recruitment, sample size and data collection

Students

A total of 577 form five (year 12) students were originally recruited but 553 participated in the study. The recruitment and the administration of the survey questionnaires were conducted by the researcher himself. The students were drawn from 10 senior secondary schools sampled from a total of 27 senior secondary schools in the country. The 10 senior secondary schools were sampled from all the six school districts in Botswana: Southern, Kgalagadi & Gantsi, South Central, Maun & Boteti, Northern, and Central.

Secondary school teachers of English

A total of 53 form five teachers of English as Second Language (ESL), recruited from the same 10 senior secondary schools from which the students were recruited, participated in this study. The recruitment and the questionnaire administration for both students and teachers took a maximum of three days per school.

Demographic data

Students

The total number of student participants was 553 and these were from five students aged between 16 and 22 years who were recruited from 10 senior secondary schools. The average number of students recruited from each school was 55.3. The majority of the students attended school in a rural setting (377, 68.2%) and only about one third (176, 31.8%) attended school in an urban setting. This reflects the fact that there are more secondary schools in rural (19) areas than in urban ones (8) because more people in Botswana also live in the rural areas than in urban areas. Male students (286, 51.7%) were slightly more than female (266, 48.1%) students. A large majority of the students (456, 82.5%) have Setswana as their first language. This reflects the linguistic landscape of the country in which about 78% (Batibo, 2005) of the people of Botswana are Setswana speakers.

Teachers

There were more female teachers (29, 54.7%) than were males (24, 45.5%). As with the students the majority (35, 66%) of the teachers were teaching in rural schools.

Participating teachers' qualifications

The majority of the teachers had either a BA degree with a major in English plus a post graduate diploma in education (PGDE) or a BA acquired after a Diploma in Secondary Education (DSE) or a BEd with a major in English language education. Five (9.4%) had graduate qualifications such as MA or MEd or MSc in ELT or Applied Linguistics in addition to BA plus PGDE or BA (Ed) or BEd. Four (7.5%) had only BAs without any professional qualifications. One (1.9%) did not give any information regarding his or her qualification.

Teaching experience

More than half of the teachers, 27 (50.9%) had teaching experience that ranged between 1 and 5 years; 11 (20.8%) teaching experience that ranged between 6 and 10 years; six (11.3%) experience that ranged between 11 and 15 years; three (5.7%) experience that ranged between 16 and 20 years; two (3.8%) experience that ranged between 21 and 25 years; one (1.9%) experience that ranged between 26 and 30 years; three (5.7%) did not give any information on their teaching experience.

Data analysis

Data analysis for quantitative data

The Statistical Package for Social Sciences (SPSS) program (Version 11.0) was used for data processing and analysis. Data was entered in SPSS and verified. It was cleaned up, and out-of-range values were identified and corrected. After that descriptive outputs were produced for the report. Further statistical analysis was done through McNemar's which assesses the significance of the difference between two correlated proportions, such as in this study the proportions of teachers who give speaking tasks/exercises and those do not were based on the same sample of subjects. Another test, Friedman's tests, was used. This test is a non-parametric test to compare three or more matched groups. This test was found to be appropriate as subjects were asked to rank the frequency with which they were given exercises in the four language skills of listening, speaking, reading and writing. The teachers' survey questionnaire also consisted of open questions. The responses to the open ended

questions helped in understanding the reasons behind the responses to the closed questions.

Conceptual framework

Steffy & English's (1997) multi-curricula model

It has been argued that in a situation like that of Botswana where there is no congruence between the curriculum and what is tested, it is usually the case that the test replaces the curriculum in that both learners and teachers pay more attention to what is tested than what is not (Steffy & English, 1997). Steffy & English (1997) contend that there are three generic curricular contents that provide directions to teachers in schools and school systems. These are the written curriculum, the taught curriculum, and the tested curriculum. They claim that the aim of good curriculum management is bringing these three types of contents into congruence, that is, the written curriculum should be the same one that is taught and tested. Steffy & English (1997) further assert that where there is no congruence between the three curricular contents more of the curriculum that is tested is taught.

In the present BGCSE English examination case, in which oral/aural skills are not assessed, there is evidence of construct under-representation (Messick, 1989), thereby threatening the validity of the inferences that can be made from the exam. The consequences or impact of such a test on teaching and learning is essentially what the Steffy & English (1997) claim deals with. One of the aims of the current paper was to find out if data from Botswana would support the Steffy & English (1997) claim that where there is no congruence between the written curriculum and the tested one, more of the tested curriculum is taught.

Findings

The research question that this paper addressed was aimed at finding out to what extent the impact of the BGCSE English language curriculum that is accompanied by an exam that does not assess speaking support the Steffy & English (1997) claim that where there is no congruence between the written curriculum and the tested one more of the tested curriculum is taught.

In order to address the above aim the students were first asked to indicate whether their English language teachers ever taught them speaking skills, in order to estimate the prevalence of the teaching of speaking in BGCSES English classrooms and 412 (74.9%) of them said that their teachers taught them speaking skills. However, 138 (25.1%) said that their teachers did not teach them speaking skills at all. There is a slight difference between the students' responses to the questions on whether teachers gave them teaching tasks and on whether their teachers taught them speaking skills. On the one hand 348 (63.4%) of the students said that their teachers gave them speaking tasks/exercises while on the other hand 412 (74.9%) said their teachers taught them speaking. This may be explained by the fact that teachers may lecture students on speaking skills, such as on how to give a class presentation or a speech, without actually giving the students any tasks/exercises to do. Such students would say they were taught speaking even though they would not say they were given any speaking exercises/tasks to do.

In order to be able to compare the teaching of speaking to the other language skills the students were also asked to indicate if they were taught each of the other language skills—listening, reading, and writing. Two thirds (64.7%) reported that they were taught listening while one just over third (35.3%) said that they were not taught; 98.7% indicated that they

were taught reading; and 100% said that they were taught writing.

To find out if there was a statistical significant difference in the amount of teaching in each of the four skills in BGCSE ESL classrooms McNemar's test was done and the result indicate that the proportion of students who reported that their teachers taught them listening is significantly less than the proportion who said their teacher taught them speaking ($p < 0.000$), which is significantly less than the proportion who reported that their teacher taught them reading or writing ($p < 0.000$). This means that the skills that are tested in the BGCSE English exam are taught more than those that are not tested.

To estimate the extent of the teaching of speaking in BGCSE ESL classrooms, the teachers were asked to indicate in which of the four language skills of listening, speaking, reading and writing they gave exercises or tasks. The results show that 15 (28.8%) gave listening exercises/tasks, 39 (73.6%) gave speaking exercises/tasks, 51 (96.2%) gave reading exercises/tasks and 53 (100%) gave writing exercises/tasks. It should be noted that the amount of exercises/tasks that the teachers give to their students or that the students do in each of the four skills are considered to be an indication of the amount of teaching that takes place in each.

An examination of the number and percentages of teachers who said that they gave tasks/exercises in each of the four language skills also indicates that less teaching was done in listening than in speaking, reading or writing. Further analysis in the form of statistical calculations was done to give a clearer picture. A comparison of proportions of teachers who usually give exercises/tasks in listening ($15/52 = 28.8\%$), speaking ($39/53 = 73.6\%$), reading ($51/53 = 96.2\%$) and writing ($53/53 = 100\%$) was done through McNemar's test. The result indicate that the proportion of teachers who usually give exercises/tasks in listening is significantly less than the proportion who give exercises/tasks in speaking ($p < 0.000$), which is significantly less than the proportion who give exercise/tasks in reading or writing ($p < 0.004$).

The pattern that emerges from the students and teachers results indicate that the proportion of teachers who give exercises/tasks in the skills that are not tested in the BGCSE English exam is significantly less than the proportion who give exercises/tasks in those that are tested. However, things are a bit more complex than one would have expected. One would have expected to find no significant differences between the proportion of teachers that give exercises/tasks in listening and the proportion that give exercises in speaking since both skills are not tested in the BGCSE English exam. However the fact that speaking and listening, which are both not tested in the BGCSE English examination have significantly different results as far as their teaching is concerned, indicates that it is not just the test that is influencing their teaching. Therefore something else beside the BGCSE ESL examination might be responsible for the fact that the teaching of speaking and listening show very different patterns.

When teachers were asked to give reasons for their answers those who indicated that they did not give speaking exercises/tasks gave the following reasons: not in the final examination (17/51, 33.3%); taught in the process of teaching the other skills (10/51, 19.6%); we are used to giving written tasks rather than oral ones (23/51, 45%); the skills are not in the syllabus (27/51, 52.9%); the oral practice we give to students during class discussions is enough (9/51, 17.6%); there's no instrument in place for testing speaking (37/51, 72.5%); the teaching schedule is too tight or crowded (26/51, 50.9%); the students are too poor at oral

skills (7/51, 13.7%); and speaking skills are too time consuming to test (24/51, 47%).

The above reasons do not only have to do with the BGCSE ESL examination but also with a variety of other factors in the whole Botswana education system. For example while reasons such as speaking is not in the final examination; the skills are not in the syllabus (meaning the examination syllabus); and there is no instrument in place for testing speaking have to do with the BGCSE ESL examination which does not test speaking, reasons relating to the fact that teachers are used to giving written tests rather than oral ones and to the perception that students are too poor at oral skills have to do with the perceptions of the teachers with regard to the quality of the students and with the teaching habits of the teachers, and not with the examination. It would therefore be incorrect to attribute the fact that teachers indicated that they gave less exercises or tasks in speaking to the influence of the exam alone and not to the other factors as well.

Students were further asked to indicate, of the four language skills of listening, speaking, reading, and writing, the skill in which they did the first most, the second most, the third most and least exercises and tasks. The results are indicated in the Table 1 below.

Table 1: Students ranking of the skills

Ranking	Skills							
	Writing		Reading		Speaking		Listening	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
First most done	428	77.4	63	11.4	30	5.4	29	5.2
Second most done	78	14.1	331	59.9	85	15.4	56	10.1
Third most done	21	3.8	113	20.4	233	42.1	179	32.4
Least done	21	3.8	41	7.4	200	36.2	284	51.4

Key: the highest percentages in each row are in bold.

Table 1 above shows that more than three quarters of the students indicated that writing was the skill in which they did the most exercises/tasks. Three fifths of the students mentioned reading as the second skill in which they received exercises and tasks. Speaking and listening were the third and the least skills in which students received exercises/tasks respectively. Just from examining the number or the percentage of students who ranked each of the four skills there is an indication that most student ranked those skills that are tested in the BGCSE ESL exam as the first and second skills in which they received most exercises/tasks while the skills that are not tested were ranked third and least. A comparison of the ranking of skills by students, according to the frequency with which they get exercises/tasks was made by use of statistical analysis known as the Friedman test, which is a nonparametric procedure used to analyse this kind of rank data. The result indicate that the frequency with which students get exercises/tasks in listening is significantly less than the frequency with which they get exercises/tasks in speaking ($\chi^2=10.736$; $p< 0.001$), which is significantly less than the frequency with which they get exercise/tasks in reading ($\chi^2=170.064$; $p< 0.000$), which is significantly less than the frequency with which they get exercise/tasks in writing ($\chi^2=247.136$; $p< 0.000$).

Again these results show that the students ranked the skills that are not tested as the skills in which they did less exercises/tasks as compared to those that are tested. However, the situation is rather more complex than that. First there was a significant difference in the ranking of the skills that are both not tested (listening and speaking) in the BGCSE ESL exam, and secondly there was also a significant difference in the ranking of the skills that are

both tested (reading and writing). The fact that there is a significant difference in the ranking of the two skills that are not tested on the one hand and those which are on the other is an indication that other factors influence the teaching of these skills beside the BGCSE ESL examination.

The teachers were also asked to indicate the frequency with which they gave exercises/tasks in a month, in a school term, and in a school year. The results are shown in Table 2 below:

Table 2: Frequency with which teachers gave exercises/tasks

Skill	No. of teachers	Frequency per term	Frequency per year
Listening	28.8% (15)	1-3 times	3-6 times
Speaking	73.6% (39)	1-3 times	3-12 times
Reading	96.2% (51)	2-6 times	3-18 times
Writing	100% (53)	2-8times	3-18 times

Table 2 shows that the teachers who gave exercises/tasks to their students did so more in the two skills that happen to be tested in the BGCSE ESL examination and less in listening and speaking which are not tested. However, data from the above table show that speaking is closer to reading and writing in terms of the number of teachers who claimed to give exercises/tasks in it and though to a lesser extent the frequency with which exercises/tasks are given in it in a year. Speaking should have been closer to listening in terms of both the number of teachers who claimed to be teaching it and the frequency with which exercises/tasks are given in it, because like listening, it is also not tested in the BGCSE ESL examination.

However, it should be acknowledged that the results do indicate that the tested curriculum, comprising reading and writing, was taught more frequently than the one that is only written but not tested in the BGCSE ESL exam.

The respondents were then asked to indicate whether they and their students paid as much attention to speaking as they did to reading or/and writing, and the majority 35 (68.6%) said they did not while only 16 (31.4%) said they did. This finding suggests that teachers and students pay much more attention to reading and writing (the tested curriculum) than they did to speaking (part of the curriculum that is not tested) since teachers said that they and their students give less attention to speaking than they did to reading or writing. Of the 35 who indicated that they did not give as much attention to speaking as they did to reading or writing 17 (48.6%) gave various reasons and the rest gave no reasons. 16 out of 17 who answered (45.7%) said that the lack of a speaking test did not encourage both teachers and students to take speaking skills seriously; five (14.2%) of them said that teachers do most of the speaking because the teaching is teacher-centred; and three said that it is not in the syllabus. Since speaking is in both the written BGCSE ESL teaching and the examination syllabuses, the teachers could only have been referring to the tested syllabus by saying that speaking is not in the syllabus. It should be noted that some respondents gave more than one reason.

As the findings indicate above, of those who gave reasons almost all of them said the

lack of a test did not encourage both the teachers and students to take teaching speaking seriously. It seems to be the case that even though the results of this study are rather complex because it is examining the effect of not assessing something in the exam rather than the effects of testing something, the exam has had an impact on the teaching of speaking though that seems to have been mediated by other factors as well. It should be noted that the BGCSE ESL exam has very important consequences for the senior secondary school leaver in Botswana. The scores of the examination are used to make decisions about the candidates' employability in both government and private sectors and also for entrance into tertiary institutions of further education and training. In a situation where the examination has very important consequences for those who take it a lot of emphasis is usually made on ensuring that the students pass the exams by giving more attention to those skills that are tested than to those that are not (Bailey, 1999). However though indeed more attention was found to be given to the tested skills of reading and writing, speaking, though not tested, is still taught to a significant extent. The high sociolinguistic status of English as a language of power and social mobility in Botswana can account for this (Nkosana, 2006).

Also of the 35 who indicated that they did not give as much attention to speaking as they did to reading or writing more than half (18, 51.4%) did not give any reasons. It is interesting to note that the majority of the respondents chose not to give any reasons for not giving as much attention to speaking as they did to reading or writing even when they were asked. The fact that some teachers said that speaking was taught in almost every lesson in the process of teaching the other skills might indicate that speaking could be somehow naturalized for them and is not something they would think of teaching explicitly.

To explore other possible factors that could be making teachers pay less attention to speaking than to reading or writing the respondents were asked a number of questions. The first other factor to be considered was the location of the school. McNemar's test was run to compare the proportion of teachers who teach in rural schools with the proportion of those who teach in urban schools to find out if there were any significant differences in their teaching of speaking skills. The proportion of teachers who teach in rural schools who usually give exercises/tasks in speaking is significantly less than the proportion of teachers who teach in urban who give exercises/tasks in speaking ($p < 0.000$).

It is worthwhile to note that the rural and urban environments in Botswana are different as far as the use of English as a language of communication is concerned. While in the urban areas the use of English for ordinary communication is quite widespread, in the rural areas it is quite limited. Even the student body in urban areas is quite mixed with a sizeable number of students from other countries who do not speak or understand Setswana, the local language, and therefore communication with them can only be in English. Outside the school there are also many people who do not know Setswana and with whom one can only communicate in English. English therefore is an important lingua franca in urban centres which facilitates communication between many local people and foreigners from other African countries and the world at large. This environment is likely to motivate both teachers and students to take speaking in English more seriously.

In the rural areas the environment offers fewer opportunities for students to witness English being used for everyday communication as there are very few people who do not speak and understand Setswana. Therefore the only place where students come in contact with English is at school, especially in the classroom where it is used for teaching and learning. Outside the classroom communication among the students is in Setswana or any

other local language. Such an environment is not likely to encourage both teachers and students to take speaking in English seriously.

Another factor to be considered was the gender of the teachers. McNemar's test was run to compare the proportion of female teachers with the proportion of male teachers to find out if there were any significant differences in their teaching of speaking skills. The proportion of male teachers who usually give exercises/tasks in speaking is significantly less than the proportion of female teachers who give exercises/tasks in speaking ($p < 0.014$). The reasons why this is the case is likely to be the fact that the majority of the female teachers (77.8%) teach in urban schools where speaking skills in English are in more demand.

Factors that directly have to do with teaching were then considered. First teachers were asked to indicate if there were adequate materials to guide teachers in their teaching of speaking skills. The results showed that 32.7% of the teachers said there were, 44.2% said there were not, 19.2% said they were not sure, and 3.8% said that there were no materials at all. This result indicates that only one third thought there were adequate materials to guide teachers in their teaching of English speaking skills while more than two thirds either did not think there were or were not sure if there were or thought that there were no materials at all. Lack of materials to guide teachers in their teaching of speaking may be one of the reasons why teachers are giving less attention to it than to reading or writing. However because the different parts of an education system are interconnected, the lack of teaching materials to guide teachers may be a consequence of the absence of a speaking test.

Secondly they were asked to indicate if the school management was supportive in terms of supplying the materials that are needed to implement the teaching approach. The results indicated that 38 (72%) said the school management was supportive, and 15 (28) said it was not. Asked to give reasons for their answers those who said management was not supportive gave the following responses: the management's reluctance to fully equip the department with audio/video recorders and players and photocopying materials (8/15); there are no teachers' guides for teaching speaking (6/15); textbooks are delivered too late (5/15); they always say there's not enough funds (1/15); their belief in the impractical recommended maximum teaching load of 40 periods/week in a five day timetable (3/15); and they do not enforce the school English speaking policy (2/15). It should be noted that some teachers in the above data gave more than one reason.

The responses indicate that the challenges the teachers face have to do with the general shortage of resources and not necessarily with the lack of support from school management. It should be noted that the unavailability of teachers' speaking teaching guides and limited audio-visual recorders and players would affect the teaching of speaking specifically and this could also account for the less attention given to speaking than to reading or writing. An English speaking policy is a policy which requires everyone, whether a student or a teacher to communicate only in English for all purposes. This policy only works if it is enforced because naturally students prefer to communicate among themselves in their local languages to English. The policy is meant to give the students the opportunity to practise speaking English in genuine real life communication. Therefore the non enforcement of the school's English speaking policy would affect speaking more than it would affect writing or reading. Large teaching loads coupled with crowded classrooms that are typical of the Botswana secondary school situation may be making the work of some teachers more difficult, as it is not easy to effectively use the more interactive speaking tasks such as group work or role-play in a crowded classroom. However, the majority of the teachers seem to be

coping as indicated by the various speaking tasks they used in BGCSE ESL classes found in the major study.

Thirdly the teachers were asked to indicate some of the challenges that may be preventing them from implementing the prescribed CLT teaching approach and the results were as shown in the Table 3 below:

Table 3: Resources

Resource lacking	Number of teachers	Percentage
Adequate classrooms, relevant textbooks, & teachers' guides together	21	40.4%
Relevant textbooks alone	16	36.4%
Teachers' guides alone	16	36.4%
Adequate classrooms	10	22.7%
Audio-visual equipment	6	13.6%

The above data quantifies the problem of the lack of resources that was brought up through the previous question. In a school where there is a shortage of classrooms it is difficult to implement the communicative language teaching approach as it is difficult to split the classes into smaller groups for interactive activities if the classes are too crowded. Lack of teachers' guides is an indication that there was not enough preparation before the BGCSE English syllabus was implemented. Teachers' guides and other relevant materials are usually prepared and sent to the schools before the syllabus is implemented. The fact that more than one third of the teachers mentioned the lack of relevant textbooks as a problem that prevented them from implementing the prescribed teaching approach is an indication that it is a serious problem.

The lack of relevant textbooks may present a serious problem to some teachers, especially inexperienced teachers, who are in the majority and who may be largely dependent on the materials provided by the Ministry of Education. The problems associated with inadequate facilities could be working together with other problems, such as the lack of the testing of speaking in the BGCSE English examination to militate against the successful implementation of the BGCSE ESL syllabus, especially the teaching of speaking, for which the old COSC syllabus did not provide any experience.

Fourthly the respondents were asked to indicate if they thought English teachers were equipped to conduct speaking assessment. This was done because effective teaching entails the ability to assess the learning or the acquisition of what one is teaching. The result indicated that 58.5% said they were while 28.3% said they were not. Even though the majority of the participants said that they were confident that teachers were equipped to carryout speaking assessment it is important to examine the reasons of the more than one quarter who said teachers were not equipped to assess speaking to appreciate the nature of the challenges some teachers might be facing in their work. They advanced the following reasons: more than half (9/15) of them said it was because the training they received did not equip them with the skills for assessing speaking; also more than half (8/15) of them said that the teachers needed training; three fifths (7/15) of them said that considering the large numbers of students in Botswana classrooms speaking assessment would overwhelm the teachers as it is too time consuming; and over half (9/15) of them said that the mechanisms for the assessment and rating of speaking were not in place. It should be noted that some of

these participants gave more than one reason.

The point brought up by the teachers that the large numbers of students in Botswana classrooms would overwhelm teachers if they attempted to assess speaking within an exam period is a valid one. This point was appreciated by the Task Force that drew up the syllabus and in an attempt to get around it opted for the kind of assessment in which coursework done by the classroom teachers throughout form four and five (year 11 and 12) with some form of external moderation as the mode that was likely to work ((Ministry of Education, 2000: ii). However the implementation of the BGCSE ESL syllabus was effected before the logistics of carrying out this form of assessment had been worked out.

Regarding training, teachers need to be given short training courses on how to conduct informal assessment on a continuous and on going basis. In fact the BGCSE English Task Force recommendation is to include course work which involves teachers' continuous assessment of project work in writing and oral proficiency in the terminal BGCSE English examination mark (Ministry of Education, 2000). Since there is no previous experience with this form of teaching and assessment in the Botswana public school system, teachers needed to be given training on how this is done as part of the syllabus implementation. Therefore since this was not done the teaching of speaking is not taught to the level it could if teachers had been given the training that they need as compared to that of reading or writing in which there was experience from the previous syllabus.

The reason relating to the pre-service training could be an indication of a gap in the training that teachers received at the University of Botswana, where the majority of these teachers were trained, in as far as the teaching and assessment of speaking is concerned. This might be so considering the fact that the English curriculum studies course offered to Post Graduate Diploma in Education (PGDE) students was initially meant to train teachers to teach the Cambridge Overseas School Certificate English language course which did not include the teaching and assessment of oral skills. The majority of teachers deployed to teach the BGCSE ESL syllabus were trained to teach the COSC English language course and may not be strong on teaching speaking and assessing it. Therefore they need in-service training in the teaching and assessing of speaking.

The reasons relating to teacher training and large classes are all an indication that a lot of preparation in terms of both material and human resources still needs to be done before speaking assessment can be successfully implemented. It should be taken into consideration that the education system was equipped for the teaching and assessment of the old COSC English language syllabus and if the new BGCSE English syllabus, which includes the teaching and assessment of two additional skills, is to be successfully implemented, special preparation, in terms of making additional provision of material and human resources needs to be made.

A similar kind of situation was experienced in Tanzania with the introduction of Universal Primary Education (UPE) in that country. Tanzania decided to introduce UPE in order to extend access to education to every primary school going child in the country. The introduction of UPE was strengthened by the decision to make Kiswahili the sole medium of instruction at primary level, but unfortunately the implementation of UPE was not well planned and was hastily done. Hyden (1979) and Rubagumya (1994) assert that UPE is one of the many popular distributive policies that introduced new projects without proper studies and preparation. They further contend that UPE is an example of a political motivated project

which was hastily introduced to produce a sense of rapid advance after independence.

Whereas experts planned a gradual increase in expansion of primary education commensurate with preparations to be completed by about 1989, the Tanzanian ruling party decided to have it completed by 1977. Rubagumya (1994) asserts that the Tanzanian ruling elite was eager to impress the people with the figures (not quality education) and emphasized that as unique in Africa. In a similar way the fact that the resources for teaching and assessing speaking are not in place in the schools and teachers have not been given training on how to teach and assess speaking indicate that the implementation of the BGCSE syllabi seems has been hurried. Therefore not enough time has been given for preparation before implementation. This and many other factors which data from this study has brought to light are working together with the lack of a speaking test in the BGCSE English examination in influencing the teaching of speaking in Botswana.

Summary and Conclusion

From what has come to light above it is therefore safe to conclude that data from Botswana has partly supported the Steffy & English (1997) claim that where there is no congruence between the written curriculum and the tested curriculum more of the curriculum that is tested is taught in that the teaching of listening and speaking in BGSCE ESL classes, which are not tested, were found to be significantly less than that of reading and writing, that are tested. It also means that to some extent the non assessment of speaking as provided for by the syllabus does not promote sustainable, because the examination negatively affects the teaching of speaking and listening. However, the fact that skills that are both not tested were both taught to significantly different extents, for instance, listening and speaking; and also the fact that students ranked skills which are either both tested or not tested significantly differently, for instance, there was a significant difference in the ranking of the skills that are both not tested (listening and speaking) in the BGCSE English exam, and also a significant difference in the ranking of the skills that are both tested (reading and writing); indicate that there were other factors that also influence the teaching of the four language skills beside the BGCSE ESL examination.

The location of the school was found to influence the way teachers taught speaking with urban teachers significantly teaching more speaking than rural ones. Other factors that influence teaching of speaking included the following: lack of adequate classrooms, lack of relevant textbooks, and lack of teachers' guides for teaching and assessing speaking, and lack of audio-visual equipment. All these factors were found to be all working together with the none-testing of speaking in the BGCSE English examination to negatively affect the teaching of speaking in BGCSE ESL classrooms.

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CONCESSION AS A CATALYST FOR CRISIS MANAGEMENT IN NIGERIAN PORTS

by

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Abstract

This paper examines concession as a catalyst for crisis management in Nigerian ports, using content analysis of archives. Despite Nigeria's huge investment in the public sector her returns on the investment have been abysmally low for several decades. Thus, to redress the poor performance of Nigerian ports, the Federal Government of Nigeria has embarked on concession of its ports with expectations that the concession would boost socio-economic development. Yet, the expectations have not been met, while barriers to exportation and importation of goods continue to affect the Nigerian society. The paper submits that unless the Federal Government of Nigeria cultivates people-friendly innovative ideas, the crisis of Nigerian ports may escalate.

Keywords: Economy, importation, maritime sector, reform, restructuring

Introduction

Ports have boosted socio-economic development worldwide. The close link between seaports and the economic growth of developing areas is well established in literature (Hoyle & Hilling, 1970). Unlike the case of ports in Asia and Western Europe, Nigerian ports are unattractive to shippers as a result of several crises such as corruption, congestion of cargoes, insecurity of cargoes and excessive charges. It has been reported that Nigerian ports are among the slowest and the most expensive ports in the world by the end of the 1990s (Leigland & Palsson, 2007).

The crises of Nigerian ports have affected Nigeria in several ways. The problem of inefficiency, high cost of importation and unfavourable balance of trade associated with the Nigerian ports make Nigeria an unenviable country in the world. Many Nigerians lack capacity to participate actively in international trade despite the availability of several ports in Nigeria. Nigerian ports are yet to galvanise industrialisation in Nigeria. Essentially, the problems facing Nigerian ports reflect the prevailing socio-economic and political situations in the country. Attempts to develop ports in Nigeria have been recognised since the 15th century; the present attempt to develop Nigerian ports is concession, which can be described as "landlord versus tenants' agreement".

The concession agreement is granted by the Federal Government of Nigeria to promote investment opportunities in Nigeria through competition and efficiency of Nigerian ports. The concept of concession is not new and many countries have embraced it. For instance, the French Government granted a 15-year concession for collection and distribution of water to households in Paris in 1777 (Idornigie, 2006). Concession simply refers to a grant for an undertaking. As used in Nigeria, a concession is a Public Private Partnership agreement between Government and an appropriately qualified private sector for the purpose of financing, designing, constructing and maintaining infrastructure that would otherwise

have been done through traditional Public Procurement channels (Detail, 2008). Various projects earmarked for concessions in Nigeria include the following: the Murtala Mohammed Airport Domestic Terminal (MM2), Sea Ports, Upgrading of the Lekki-Epe Corridor, the Itigidi Bridge, the Second Niger Bridge, Federal Highways, four International Airports and the Nigeria Railways.

Guash (2004) asserts that concession contracts are typically defined by four features such as follows: (i) the contract governing the relationship between the concession-granting authority and the private concessionaire (operator), (ii) an award of a concession for a limited but potentially renewable period, (iii) the responsibility of a concessionaire for investments and development of new facilities under the supervision of the state or regulator and (iv) the remuneration of a concessionaire based on contractually established tariffs collected directly from users. Idornigie (2006) adds that the concessionaire can receive revenue directly from the users and pay concession fees to government depending on the terms of agreement.

Concession is analogous to privatisation; both concepts are controlled by the National Council on Privatisation (NCP) and the Bureau of Public Enterprises (BPE). Privatisation is a policy instrument through which governments in many countries promote and sustain economic development. It is also a manifestation of the wave of economic reform designed to reduce the role of the public sector and expand that of private market institutions (Idornigie, 2006). A broader concept of privatisation includes policies that encourage private sector participation in the provision of infrastructure. Privatisation has become popular in most countries. During the 1980s about 70 per cent of the sales of the state-owned enterprises (SOEs) occurred in Western Europe, while fewer than 20 per cent of the sales took place in Latin America (Argentina, Brazil, Chile and Mexico), Africa (Benin, Ghana, Guinea, Mozambique and Senegal), Eastern Europe, Asia (Indonesia, Republic of Korea, Philippines and Thailand) and the Middle East (Rondinelli, 1996). Privatisation was accelerated in the 1990s in Central and Eastern Europe and in East and South-East Asia.

In recognition of worldwide emphasis on privatisation, the Federal Government of Nigeria has embraced it since the 1980s. Approaches to privatisation in Nigeria are diverse ranging from direct or full privatisation to indirect or partial privatisation. The latter resulted in concession of Nigerian ports. In light of the above, this paper examines concession as a catalyst for crisis management in Nigerian ports. The circumstances that warrant concession of Nigerian ports are examined in light of sociological imagination. The crises associated with the concession are also discussed, while recommendations are offered for necessary actions.

Restructuring and Crisis Management in Nigerian Ports

Nigeria is a heterogeneous society formed by the British Government in 1914 from the amalgamation of the southern and northern protectorates. Each protectorate comprises peoples with diverse cultures and environments. The discovery of seaports in Nigeria lies in the context of diversity of the country. The first seaports in Nigeria were found in Warri and Benin between 1471 and 1472 during the Portuguese exploration of the shores of the Bights of Benin and Biafra (Ogundana, 1972). The seaports facilitated trade in pepper, ivory and slaves between peoples of Nigeria and foreigners. The first Portuguese trade mission under D'Aveiro visited Benin in 1486. The foremost ports in Nigeria were located at Gwato in Benin kingdom and Forcados in Itsekiri kingdom as illustrated in the following passage:

References continued to be made to interior port activities in the western Delta all through the sixteenth century and part of the seventeenth century, not only by the Portuguese, but also by their successors in the West African trade, the Dutch and the English. The location of these early interior ports, like their European counterparts at this period, was dictated by the balance between the economies of water and land transport. Interior ports that minimized the overland haul were essential. Porters were engaged for headloading of imports and exports through Gwato to and from Benin. There is little evidence that either the Benins or the Itsekiris had developed elaborate water craft to negotiate the creeks of the Delta. At this period, exterior port location would have required the use of such craft to convey goods between the sea and the mangrove-land edge. Before the coming of the Europeans there was no need for an extensive system of water transport, as these peoples looked to interior tributary areas, and not coastward....The interior ports declined in the eighteenth century. This decline was part of a general neglect of the western Delta by Europeans, which appears to have been a function of the small volume of trade. The well organized military state of Benin had collapsed by the end of the seventeenth century, and only a limited traffic in slaves and ivory was available. (Ogundana, 1972, p. 112)

Following the collapse of the Benin kingdom, the volume of trade became high at the Bight of Biafra and its environs including Brass, Akassa, Calabar, Bonny and Opobo. Subsequently, the British gained control of seaports in Nigeria in the 1860s through the establishment of seaports in Lagos and Akassa (the base of the Royal Niger Company) followed by the promulgation of the Niger Coast Protectorate in 1890. The restructuring of ports in Nigeria was largely influenced by foreign interests as described by Ogundana (1972, pp. 120-21):

Port location changed according to the zone of political and economic contact between the Europeans and Nigerian peoples around the coast. The first interior ports in the western Delta were largely exploratory, and reflected the desire of the Portuguese to trade with people of new lands. By the eighteenth century both Europeans and Africans were alive to the benefits of the Atlantic trade and coastal African groups struggled to control a good share of the trade...The imperialist ambition of the British, backed by their superior military power, led to the displacement of the coastal African middlemen and to a shift of ports to the interior at the end of the nineteenth century...Shifts occur in the location of ports largely because existing ports are unable to meet the terminal requirements imposed by changes in transport technology...Changes in maritime and land transport technology affect the relative accessibility of a port from either hinterland or foreland...Changes in shipping and land transport technology also affect the form of ports. Increasing size of ships, especially from the end of the nineteenth century, called for large berthing and cargo storage facilities in ports. The ascendancy of rail and road over water transport as the major means of inland transport called for port sites with spacious land area for approach roads and marshalling yards...The size of cargo ships and the total volume of trade has continued to increase over the present century and it has been necessary to expand port facilities. The water front in many of the far interior ports has become congested especially at Sapele, Warri, and Port Harcourt.

The centre of ports operation in Nigeria was shifted to Apapa since the 1920s. Decision to develop Apapa Port was taken in 1913 and construction of the first four deep-water berths of 548.64 metres long at Apapa began in 1921. Similarly, Port Harcourt Port was opened to shipping in 1913. Four berths of 1,920 feet long were developed at the Port Harcourt Port in 1927, and following a report by the Port Harcourt Port Advisory Board, the sum of four million pounds was provided for the first major extension work of the Port Harcourt Port in 1954. The Nigerian Ports Authority (NPA) was established in April 1955 to harness the success of the ports industry for the development of the Nigerian society. The NPA's development strategy was harmonised with the first National Development Plan (1962-1968); it resulted in improvement of ports facilities in Lagos and Port Harcourt with an expenditure of 45 million naira. However, Nigerian ports suffered setbacks during the civil war (1967-1970) when Port Harcourt port was closed to foreign traffic, while Lagos port became the only available port serving the country's maritime transportation needs. The Federal Government of Nigeria enacted a special decree to empower the NPA to acquire the private ports in eastern Nigeria such as the Warri Port owned by Holts Transport, the Burutu Port owned by the UAC and the Calabar Port jointly owned by five operators.

Congestion of Nigerian ports reached unprecedented level in the aftermath of the civil war. Also, existing roads were inadequate to cope with expeditious evacuation of cargoes. This situation was aggravated by increase in the volume of importation in the 1970s. Port congestion resulted in the imposition of surcharges. Ships had to wait for an average of 180 days before they could berth. Nigerian ports have gone through one of the most congested periods in the world. In 1975 the average waiting time of ships in Lagos Port was approximately 250 days (Shneerson, 1981). To release this tremendous pressure on the port system, the Nigerian Port Authority (NPA) embarked on some emergency measures including the emergency construction of a new port in the Lagos area (Tin-Can Island), acquisition of equipment, and attempts to increase the productivity of berths (Shneerson, 1981).

By the end of the 1990s, unloading and reloading a ship often takes weeks instead of the 48 hours considered standard in other regions such as Asia (Leigland & Palsson, 2007). A major consequence of delay in shipping is increase in freight charges. The increase in freight surcharge affect Nigerian shippers of agricultural exports who are placed at a disadvantage as they find it difficult to maintain competitive position in the scramble for world markets. However, a previously booming import business which kept the Nigerian Ports busy in the 1970s gradually scaled down in the 1980s as a result of economic recession. The Federal Government of Nigeria commercialised the NPA in 1992, thereby changing it to the Nigerian Ports Plc (NPP), which was reverted to its original name in October 1996. Nigerian ports have been integrated with the history of privatisation in Nigeria.

The Genesis of Privatisation in Nigeria

Privatisation has become central to the economic policies of countries across the world since the early 1980s. Iheduru (1994) argues that a cacophony of voices has emerged in supporting or denouncing privatisation. Opponents from both the liberal and radical traditions have been equally vociferous in their attack on privatisation. It is also believed that some intractable limitations could hinder any attempt to make public sector efficient. Defenders of the public sector, on the other hand, believe that the public sector of the economy requires special property rights. The Federal Government of

Nigeria reversed its concentration in development of the state-owned enterprises (SOEs) in the 1980s to promote privatisation.

The Privatisation and Commercialisation Act of 1988 and the Bureau of Public Enterprises Act of 1993 were established to legalize privatisation in Nigeria. The implementation of the Privatisation and Commercialisation Act of 1988 led to emergence of the Technical Committee on Privatisation and Commercialisation (TCPC), which noted in the 1990s that Nigeria had about 1500 public enterprises 200 of which were owned by the Federal Government and others owned by other tiers of government. El-Rufai (2003) reports that the Federal Government of Nigeria had a total of 590 public enterprises by May 1999 and the enterprises could not arrest the core problems of widespread poverty, growing inequality, and rising unemployment, which promote stagnation and retrogression of economic life of an average Nigerian.

There is general agreement in several commissions (Adebo, 1969; Udoji, 1973; Onasode, 1981; Al-Hakim, 1984 etc) that public enterprises confront several problems such as defective capital structure, bureaucratic bottleneck, mismanagement, gross inefficiency and corruption. The problems facing the SOEs therefore give rise to the call for privatisation starting with the Technical Committee on Commercialisation and Privatisation (TCPC) in 1988. Thus, the Federal Government of Nigeria established the following institutional frameworks for privatisation: the National Privatisation Act of 1999, the National Council on Privatisation (NCP) and the Bureau for Public Enterprises (BPE). Concession of Nigerian ports is an integral part of privatisation in Nigeria.

Concession of Nigerian Ports

Section 36 of the Infrastructure Concession Regulatory Commission Act of 2005 (ICRCA) defines ‘concession’ as a contractual arrangement whereby the project proponent or contractor undertakes the construction, including financing of any infrastructure, facility and the operation and maintenance thereof and supply of any equipment and machinery for any infrastructure and the provisions of any services (Detail., 2008; Idornigie, 2006). The ICRCA is the first comprehensive legislation on concession in Nigeria, although it is consistent with section 168 of the draft of Ports and Harbour Authorities Bill, which defines a ‘concession’ as an arrangement between an authority and a third party pursuant to which such third party shall be authorised to provide a port service or operate a port facility in accordance with the Bill.

Section 1 of the ICRCA provides that from 10th November 2005 (its commencement date), any Federal Government Ministry, Agency, Corporation or body involved in the financing, construction, operation or maintenance of infrastructure, by whatever name called, may enter into a contract with or grant concession to any duly pre-qualified project proponent in the private sector for the financing, construction, operation or maintenance of any infrastructure that is financially viable or any development facility of the Federal Government in accordance with the provisions of the ICRCA. Basically, concession of Nigerian ports flows from the neoliberal reform adopted by the Federal Government of Nigeria. The Breton Woods supervised the reform and provided consultancy for the concession. Thus, the concession of Nigerian ports aligns with neoliberal policies on privatisation, trade liberalisation, deregulation and reduction of subsidies in key sectors (Kenneth, 2005).

The Federal Government of Nigeria embarked on concession of Nigerian ports to solve the protracted problems of inefficiency, corruption, mismanagement, and huge debts that characterise the Nigerian ports. The rationale behind port concession of Nigerian ports include the \$34 million indebtedness of the Nigerian Ports Authority, the redundancy of twenty-four of its eighty-three managers as well as its poor management structure. Emphatically, concession of Nigerian ports refers to lease of port terminals and re-organisation of stevedoring companies. About 110 applications were received in December 2003 and out of 94 pre-qualified concessionaires, only 20 were granted to operate Nigerian seaport terminals for 10-25 years (Leigland & Palsson, 2007; Kieran, 2005; Cameron, 2004).

The successful concessionaires include Hutchison Port Holdings, PSA Corp, ICTSI and Mersey Docks, CMA-CGM, Bolllore Group, APM Terminals and Panalpina (Kieran, 2005; Cameron, 2004). Each terminal operator was expected to pay between \$5m to \$100m depending on the terminal as part of the assurance that concessionaires will maintain equipment and infrastructure in areas of operations. Concession of Nigerian ports has been described as one of the world's largest concession programs based on awards of 20 long-term port concessions, consideration of two new legislative acts governing the port sector and a draft of an act establishing an independent regulator for all modes of surface transport (Leigland & Palsson, 2007). Activities in the maritime industry in Nigeria show that the Federal Government of Nigeria has taken a lead in the promotion of Public Private Partnership for development of infrastructure. The partnership is expected to promote socio-economic development in Nigeria, although this expectation is yet to trickle down to the majority of Nigerians.

Initial Outcomes of Concession of Nigerian Ports

Concerns have been raised over the concession of Nigerian ports because the success or failure of the concession will affect the perception of privatisation in Africa (Cameron, 2004). The first concession contract was signed in September 2005 with APM Terminals owned by the Danish shipping company for the Apapa container terminal in Lagos (Leigland & Palsson, 2007). Twenty concessionaires have been awarded and commenced operations across Nigerian ports. The Nigerian case is a mirror of the implementation of concessions of ports in several African countries including Tanzania, Cameroon, Madagascar and Mozambique. The concession of Nigerian ports has generated some outcomes such as retrenchment of over 8,000 workers in the NPA and creation of four new autonomous ports authorities in Lagos, Port Harcourt, Calabar and Delta (Ogar, 2005; Chidoka, 2002).

The concession is expected to produce more investment, lower tariffs, more employment and economic growth. These expectations have not been achieved since the commencement of the concession of Nigerian ports in 2005. Evidence of positive effects of the concession of Nigerian ports is yet to be clearly seen on the Nigerian society. This statement however does not mean that the concession has failed. The expectation for success of the concession of Nigerian ports is strong given the fact that the maritime sector is central to economic development of African countries, which largely rely on deep-sea shipping for over 92 percent by volume and 84 percent by value of their international trade (Iheduru, 1994).

Unequivocally, the Federal Government of Nigeria has transferred the right to use Nigerian ports to concessionaires. It is believed that the transfer of a public monopoly to a private sector works better if there is a proper legal and regulatory environment (Idornigie,

2006). Unfortunately, the regulatory environment in Nigeria is porous considering the endemic corruption in the country. An effective regulation can protect the investors from unwholesome intervention from the government; it can also protect users from the abuse of the monopoly or dominant position of the private sectors. The traditional conflicts of interests between the government and the private sector require an effective regulatory framework. While the concessionaires will seek security of investment and adequate returns on investment, the Federal Government of Nigeria is expected to protect the Nigerian society from possible abuse of monopoly and ensure the development of infrastructure as stipulated in the concession agreement.

The concession of Nigerian ports reflects the fact of re-colonisation of Nigeria as claimed by the labour union in the maritime industry. Workers, led by the President of the NPA Senior Staff Association, stormed the venue of a meeting at the NPA Western Operations Zone and disrupted the proceedings at the meeting. All efforts to get the placard-carrying workers to allow the meeting to proceed as planned were rebuffed (Abolarin, 2005). Concession of Nigerian ports has led to changes in employment relations in the Nigerian maritime industry especially in terms of job security, wages and recognition of trade unions. The concession has adversely affected several workers in the maritime industry.

There is ample evidence that privatisation, at least initially, results in significant job losses, given the case in Argentina, Brazil, Chile, Georgia, Hungary, Japan, Mexico, Romania and Zambia (ILO, 1997; ILO, 1995). Thus, the threat of restructuring, lay-offs and higher unemployment has often led trade unions and workers in the SOEs to try to slow down or derail privatisation in Latin America, Western Europe and South-East Asia. For example, in Bolivia, the country's main trade union called national strikes to protest against government plans to privatise 60 companies, including the national airlines (ILO, 1999; Rondinelli, 1998). There is hardly any policy that is entirely free of crisis. Like privatisation, the SOEs have also been condemned. For instance, Iheduru (1994, p. 394) reports that:

By the time the United States and Britain under President Ronald Reagan and Prime Minister Margaret Thatcher, respectively, and the international financial institutions began to export privatization in the early 1980s, most coastal states in the developing world had created several state-owned enterprises (SOEs) in this area...Some of these maritime enterprises-like Ghana's Black Star Shipping Line (BSL), the Nigerian National Shipping Line (NNSL), and the Shipping Corporation of India (Scindia)-have never turned a profit since their incorporation...The seaports in many of these countries have come to epitomize bureaucratic red tape, pilfering, bribery, and corruption-factors that have contributed to high prices for imports and high inflationary pressures....Anyone familiar with the bureaucracy and venality of the developing countries' merchant marine industries, and the losses these characteristics inflict on trade and national development, would hardly dispute the need for increased participation of the private sector in this area of the developing countries' economies, especially for the benefit of the national treasuries.

In light of the foregoing, it is quite obvious that neither privatisation nor SOEs are sacrosanct. The atmosphere created by concession of Nigerian ports can bridge the gap between privatisation and SOEs as long as the “landlord and tenants’ agreement” subsists.

Prospects of the Concession of Nigerian Ports

The stated objectives of the concession of Nigerian ports are promising. The initial challenges can be overcome as evidenced by the British experience. Three years after the concession of the British bus sector, total employment in the industry remained about the same, especially among drivers because bus mileage increased (Gomez-Ibanez, 1993). The concession can stimulate national economy as it would promote jobs creation especially among the middle class (Bivbere, 2005). The concession of Nigerian ports can also lead to an increase in total employment in the industry if service innovations and efficiency significantly boost demand. The social costs of extensive job losses can be lessened if carefully handled. Examples of such care are found in the privatisation of the Brazilian federal railways, the Japanese railways and the privatisation plan for Pakistan railways (ILO, 1995; Belzer, 1994).

Among other means of protecting public employees, Argentina, Germany, Greece, Sri Lanka and Turkey provide generous redundancy or severance pay to surplus employees, while Argentina and Venezuela allow voluntary early retirement. In Colombia, Ghana and Portugal, the Government has established retraining and vocational education programmes for its displaced workers. In Colombia, Jamaica, Senegal and Tunisia, the Government promotes entrepreneurship and the expansion of small enterprises that can absorb surplus workers. There are ample opportunities for the success of the concession of Nigerian ports. It is generally hoped that with proper implementation of the concessions of Nigerian ports, the Nigerian economy will be galvanised both at the micro and macro levels (Detail, 2008). This conviction stems from the experience of Latin American countries and European nations that have benefited immensely from concession of their ports ahead of Nigeria.

Conclusion

The paper has examined the circumstances that warrant concession of Nigerian ports and initial outcomes of the concession. It has been noted that with reference to mounting problems of the Nigerian Ports Authority and low returns on investment in the SOEs, the Federal Government of Nigeria adopted privatisation as a strategy for solving the problems. The maritime industry in Africa has been under threat of similar reorganisation since the 1980s, and so far remarkable progress has been made in several African countries. Concession of Nigerian ports is an integral part of privatisation in Nigeria. The Federal Government of Nigeria has recognised the fact that provision of adequate infrastructure is an essential catalyst for socio-economic development, hence its partnership with the private sector in that direction. However, the fact that the Federal Government of Nigeria grants concession does not necessarily amount to an abdication of its role in provision of essential services to the general public (Detail, 2008). It is imperative therefore that appropriate regulatory framework and strategies be enunciated to protect the Nigerian society from abuse of monopoly power of the concessionaires. Also, attempts must be made to ensure that the concessionaires contribute meaningfully to the development of the Nigerian economy.

It is a truism that most countries of the world developed socially and economically through privatisation and reforms guided by people-friendly socio-economic and political

environment. Therefore, to ameliorate the harsh socio-economic conditions in Nigeria the following actions are recommended. Given her extensive and highly diversified natural resources endowment, the short cut option for sustainable socio-economic development in Nigeria is through export promotion industrialisation strategy in which the Nigerian ports would be made to be directly relevant to indigenous economy. Policy initiatives must be taken to eliminate or at least to reduce the performance inhibitors, which scuttle the development of Nigerian ports. Privatisation should be based on felt needs and participatory approach where the ordinary Nigerians would be allowed to contribute to objectives of the concession of Nigerian ports, which should promote the useful indigenous value systems. Governments should protect workers from unjust retrenchment and provide social welfare for those affected by the concession of Nigerian ports.

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EMOTIONAL INTELLIGENCE AND ACADEMIC ACHIEVEMENT: THE MODERATING INFLUENCE OF AGE, INTRINSIC AND EXTRINSIC MOTIVATION

by

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Abstract

The study examined the moderating influence of emotional intelligence, age and academic motivation on academic achievement of secondary school students. The study adopted a survey research design. The participants in the study were 1563 (male = 826, female = 737) secondary school students from Oyo state, Nigeria. Their age ranged between 12 years and 17 years with mean age of 15.96 years. Two valid and reliable instruments were used to assess emotional intelligence and academic motivation while achievement tests on English Language and Mathematics were used as a measure of academic achievement. Descriptive statistics, Pearson's product moment correlation and hierarchical regression were used to analyse the data. The result revealed that Emotional Intelligence, Age and Academic Motivation were potent predictors mildly associated to academic achievement. The study has implications for the curriculum developers to integrate emotional intelligence into the school curriculum of secondary school. That teachers, counselling and educational psychologists should encourage the development of a strong achievement motivation in the students through the provision of appropriate counselling intervention programmes and enabling environment. By so doing, the academic performance of the students could be improved barring all other teaching-learning obstacles.

Keywords: Academic achievement, Emotional intelligence, Intrinsic, Extrinsic motivation, Age

Introduction

Education, no doubt, remains the most outstanding development priority area in the world today. The core purpose of education, unquestionably, is human development. Other things being equal, an educated person who is well or relevantly positioned in the socio-economic, cultural and political milieu is expected to be a valuable asset to the society than another individual who is illiterate and perhaps ignorant. This simple fact explains why researchers and scholars, all over the world, continue to do research into ways of improving human knowledge and development. Debates on education and human development more generally can hardly be a boring exercise. The socio-political, economic and technological developments, which bring about a high frequency of innovations and reforms, have all combined to make discussions or debates on education and human development trendy, exciting and unending.

However, achievement can be said to be the outcome of instruction. Osokoya (1998) also stated that achievement is the end product of a learning experience. Attaining a high level of academic performance is what every parent or guardian as well as teacher wishes for

their children, wards and students. Schools and teachers are generally graded qualitatively by achievement based on the performance of their students.

In Nigeria, education is considered the most important instrument for change and national development. However, of all the problems facing Nigeria's education system, none is more agonizing and persistent as the poor academic performance of students, especially of secondary schools, at the external examinations conducted by the West African Examination Council (WAEC) and National Examination Council (NECO). And this has resulted in frustration, high drop-out rates and inability to gain admission into tertiary institutions. In spite of numerous efforts made by researchers, educators and policy makers to tackle this problem, academic performance of students does not seem to have improved.

Review of Related Literature

Academic achievement is generally regarded as the display of knowledge attained or skills developed in the school subject (Busari, 2000). It is the level of performance in school subjects as exhibited by an individual (Ireoegbu, 1992). In the school setting, it is referred to as the exhibition of knowledge attained or skills developed in school subjects. Test scores or marks assigned by teachers are indicators of this achievement. It is the school's evaluation of the pupils' class work as quantified on the basis of marks or grades (Adedipe, 1985). These marks assigned by school could either be high or low, which means that academic achievement, could either be good or bad.

Over the past decade, extensive research has been conducted on variables predictive of academic performance. Researchers who have sought to discover factors associated with high academic performance have examined an array of variables such as social behaviour (Taylor, Casten, Flickinger, Roberts, & Fulmore, 1994; Marchant, 1991); academic self-concept (Steele & Aronson, 1995; Wigfield & Karpachian, 1991); learning strategies (Covington, 1984); motivation (Deci & Ryan, 1985, 1992; Vallerand, Fortier, & Guay, 1995); Parenting Styles (Baumrind, 1991); and socio-economic status (Shultz, 1993).

Although the research examining social behaviour focuses heavily on environmental factors related to achievement, some investigator have chosen the personality of the child as a target for study. Aremu & Oluwole (2001), Adeyemo and Oluwole (2001), Odedele (2000) and Wuensch & Lao (1987) have submitted that the way and manner the child perceived himself could affect his academic performance. Gaver and Goliez (1984) argue that underachievers, when compared to their more academically successful peers, are plagued by an assortment of personal deficits. They are highly anxious, self-derogatory, likely to act defensively in the face of authority; tend to feel rejected, and set unrealistic goals for themselves.

Obemeata (1991) and Gallagher (1993) show that using students' achievement alone as a measure for assessing the quality of schools is inadequate while Fabayo (1998) and Ogunniyi (1996) reveal that the low level of students' academic performance is related to the decline in the availability of teaching resources in schools. Ogunniyi (1996) also identifies school-related factors as being associated with poor performance of students in Nigeria.

Emotional intelligence is defined as the subset of social intelligence that involves the

ability to monitor one's own and other's feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions (Mayer & Salovey, 1990). Simply stated, emotional intelligence is a learned ability to identify, understand, experience and express human emotions in healthy and productive ways. Emotional experience and expression are unique to each teacher and student. No one else thinks, expresses feelings, and chooses behaviors and acts in the same way.

It is a confluence of developed abilities to (1) know and value self (2) build and maintain a variety of strong, productive and healthy relationships (3) get along and work well with others in achieving positive results; (4) and effectively deal with the pressures and demands of daily life and work. The development of emotional intelligence is an intentional, active and engaging process. Affective learning requires a person-centered process for teacher and student growth and development. When emotional intelligence skills are the focus of learning, teachers and students are building human development behaviors that are intricately related to the positive outcomes of achievement, goal achievement and personal well-being.

There has been considerable research into the influence of emotional maturity on work performance of people, the impact of the same on academic performance has not been that extensively delved into. There have indeed been some studies that demonstrate the predictive effects of emotional intelligence on academic achievement (Bar-On, 2003; Marquez, Martin & Bracket, 2006; Adeyemo, 2007) but just a few of them have sought to provide evidence of empirical relationship between students' emotional intelligence and their scores in their studies.

Recently, it can be observed that educational psychologists have begun to address what has historically been regarded as the soft side of individual differences. This includes mood, feelings and emotions in relation to academic achievement – a way in which students function and perform in accordance with the anticipated tasks at hand. Different competencies nest in emotional intelligence. As defined, emotional competence is a learned capability based on emotional intelligence that results in outstanding performance at work (Goleman, 1998b). However, what the majority of teachers may not know is that significant research indicates that “one of psychology's open secrets is the relative inability of grades, IQ or examination scores, despite their popular mystique, to predict unerringly who will succeed in life” (Goleman, 1996).

Research indicating a close connection between intelligence and school performance is plethora. The pattern of association observed between emotional intelligence and the academic achievement of the students is consistent with the position of Schutte, Malouff, Hall, Haggerty, Cooper, Golden, and Dornheim (1998); Tapia (1998); Ogundokun (2007); their positions point in the direction of significant positive relationship existing between emotional intelligence and academic achievement of students. But by contrast, Koifman (1998); Sutarso, Baggett, Sutarso and Tapia (1996) have shown no relationship between emotional intelligence and academic achievement.

Age is an independent (demographic) variable for this study, when referring to age in relationship with academic achievement; it is relation between students at one age and students at another age. Previous research has produced mixed results between age and performance (Ng & Feldman, 2008). According to Ng and Feldman (2008) there are three most cited quantitative reviews of this literature: one researcher found a moderate positive

relationship between age and performance (Waldman, 1986). McEyoy and Cascio (1989), on the other hand, found that age was largely unrelated to performance, while Sturman (2003) found that the age and performance relationship took an inverted-U shape.

Motivation has been defined as the process by which behavior is energized, directed and sustained in organizational settings (Steer & Porter, 1991). In the literature, there are a number of theories that provide different conceptualizations of the factors that drive this process. One early theory which examines different sources of motivation was proposed by deCharmes (1968). He suggests the dichotomy of intrinsic versus extrinsic motivation to characterize the different loci of causality. Intrinsically motivated behaviors (i.e., those behaviors that occur in the absence of external controls) are said to represent internal causality, whereas behaviors that are induced by external forces are said to represent external causality. Deci (1975) explores the effects of extrinsic rewards on intrinsic motivation and in doing so, sheds some light on the meaning of intrinsic motivation.

Intrinsic motivation has been defined as (a) participation in an activity purely out of curiosity, that is, for a need to know about something (b) the desire to engage in an activity purely for the sake of participating in and completing a task (c) the desire to contribute (Dev, 1997). Intrinsic motivation requires much persistence and effort put forth by an individual student. Students with intrinsic motivation would develop goals such as the goal to learn and the goal to achieve.

Extrinsic motivation refers to motives that are outside of and separate from the behaviours they cause; the motive for the behaviour is not inherent in or essential to the behaviour itself (Hoyenga & Hoyenga, 1984). If a student studies hard to do well on a test because a good grade will result in a brand new car, then the motive behind studying is not what it is intended to do: obtain knowledge. Studying information is a prerequisite to learning; however, it is often manipulated to lead toward other things such as money, acceptance, or power.

Academic motivation has been found to be significantly correlated with academic performance (Salami, 1998; Ogundokun, 2007). According to these studies, people with high achievement motivation are high academic achievers. They always set high levels of aspirations. Salami (2004) therefore reports that achievement motivation is a strong predictor of high academic performance and efficient schooling. Motivational theorists agree that academic motivation positively influences academic achievement. However, theorists have used different approaches such as expectancy – values theory, (Berndt & Miller, 1990), goal theory (Meece & Holt, 1993) and self-efficacy theory (Zimmerman & Pons, 1992) to examine the link between motivation and performance.

Today, most researchers take an interactionist view that assumes behaviour is a function of both the environment and personality (Mitchell & James, 1989). Specifically, these researchers are suggesting that a dynamic reciprocal interaction occurs between the person and the situation. Therefore, models that can explain how people are able to shift from situation to situation, often exhibiting different patterns of behaviour while still retaining a recognizable personality structure, need to be developed (House, Shane & Herold, 1996).

Evidence from these and related studies indicates that when tests and evaluations are used in controlling and motivating ways they have clearly negative effects on students' interest, motivation and engagement in school. Studies of actual classrooms added to these

findings by showing that when teachers were oriented toward being controlling and motivating in the way they generally relate to students, thus using evaluations and rewards in ways that are experienced by students as controlling or motivating, the students became less motivated and involved in school, relative to when teachers were more informationally oriented in the ways they related to students and used evaluations (Deci, Schwartz, Sheinman, & Ryan, 1981).

Frederick-Recascino (2003) therefore reports that there was a robust relationship between motivation and performance, in that the greater the number of student cancellations during a course of training, the lower the students' performance in actual flight training. Therefore, the inclusion and interaction relationships of the variables (i.e. emotional intelligence and achievement motivation) with academic performance is expanding the frontiers of knowledge among educational psychologists, guidance counsellors, teachers, researchers as well as curriculum planners when developing intervention programmes.

The objectives of the study

The present study sought to investigate the relationship between emotional intelligence and academic achievement among secondary school students. The moderating influence of age, intrinsic and extrinsic motivation was also part of the investigation.

Hypotheses

Taking into consideration, the set objectives of this study, it was hypothesized that emotional intelligence would have positive correlation with academic achievement (H1). It was further hypothesized that age, intrinsic and extrinsic motivation would respectively be potent predictors of academic achievement (H2, H3 and H4). Lastly, it was hypothesized that age, intrinsic and extrinsic motivation would moderate the relationship between emotional intelligence and academic achievement (H5).

Methodology

Research design

This study adopted a survey research design in order to explore the prediction of academic performance from emotional intelligence and academic motivation (intrinsic & extrinsic motivation) of students.

Participants

A total of 1563 senior secondary school students (males = 826, 55.85 per cent, females = 737, 47.15 per cent) randomly selected from Oyo state, Nigeria participated in the study. A total of 1600 was taken as the sample size for this study. A stratified random sampling technique with a ratio of 3:1 allocation was employed in selecting 1200 students from government-owned school and 400 from private-owned school. Twenty schools randomly sampled from the state, 60 students were randomly selected from each government-owned school while 20 students were randomly selected from each private-owned school. A total of 1200 students were randomly selected from government-owned schools while a total of 400 students were randomly selected from private-owned schools involved in the study. This gave a total of 1600 students. The students were randomly selected using dip hand

method for each type of school, their age ranged between 12 and 17 years with a mean age of 15.96 years and a standard deviation of 1.19. Of the 1600 questionnaires distributed, 37 were not properly filled and were discarded and were not used for the analysis; 1563 were used for analysis.

Measures

Demographic information was collected from participants regarding their age, gender, school type and class by means of a demographic data form. The participants completed the two questionnaires: Emotional Intelligence Behaviour Inventory (EQBI) by Akinboye (2004), Intrinsic and Extrinsic Motivation Scale (IEMS) by Lepper, Corpus and Iyengar (1997) with achievement test on English Language Achievement Test (ELAT) and Mathematics Achievement Test (MAT).

The Emotional Intelligence Behaviour Inventory (Akinboye, 2004) was used to measure the degree of the participants' emotional intelligence. The EQBI consists of 17 items which were answered on a five-point Likert scale ranging from 1= very much unable to 5 = very much able. Higher scores indicate higher levels of emotional intelligence. The reliability coefficient (Cronbach's alpha) for the scale was .88.

Intrinsic and Extrinsic Motivation Scale (Lepper, Corpus & Iyengar, 1997) was used assess the continuum of self-regulatory tendencies ranging from external to intrinsic but also focuses exclusively on autonomy which captures the dimension of extrinsic motivation. It consists of two sections, the first deals with the items and factor loadings for the intrinsic motivation scale with 17 items which are sub-divided into three. They are: challenge, curiosity and independent master. The second section consist of the items and factor loadings for the extrinsic motivation scale with 14 items which are also divided into sub-group of three; easy work, pleasing teacher, and dependence on teacher. The test adopted a five points Likert scale ranging from 1 = strongly disagree to 5 = strongly agree. Higher scores indicate higher levels of the individual's rating for the 17 items that formed a single intrinsic score, while higher scores indicate higher levels of the individual's rating for the 14 items that formed a single extrinsic score. The reliability coefficient (Cronbach's alpha) for the intrinsic and extrinsic motivation scale were .79 and .80 respectively.

English Language Achievement Test (ELAT) is a 20-item multiple choice English language achievement test with four options per item (A to D). Some of the test items were constructed by the researchers with the assistance of an expert in the field of English language while few of them were selected from the past West African Examination Council (WAEC) questions based on the syllabus for Senior Secondary School (SSS) 2 classes.

All the test items were submitted to some other experts in the field of English for validation. After some revisions were made, the experts independently and unanimously recommended the use of the test. To establish the highest degree of reliability, the test was pre-tested on a small sample of (n = 50) randomly selected Senior Secondary School (SSS) 2 students. The internal consistency reliability coefficient (Cronbach's alpha) for the scale reported was .75. The test-retest reliability measure of the test with interval of three weeks was .76.

The Mathematics Achievement Test (MAT: This test was made up of 20 multiple-choice items with five options A-E. Some of the test items were constructed by the

researchers with the assistance of an expert in the field while some were selected from past West African Examination Council (WAEC) questions based on the syllabus for Senior Secondary School (SSS) 2 classes. All the test items were submitted to some other experts in the field of Mathematics for validation. After some revisions were made, the experts independently and unanimously recommended the use of the test. To establish the highest degree of reliability, the test was pre-tested on a small sample of ($n = 50$) randomly selected Senior Secondary School (SSS) 2 students. The internal consistency reliability coefficient (Cronbach's alpha) for the subscale reported was .77. The test-retest reliability measure of the test with interval of three weeks was .79.

Procedure

All the participants for the study were administered the four instruments namely: Emotional Intelligence Behaviour Inventory, Intrinsic and Extrinsic Motivation Scale, English Language Achievement Test and Mathematics Achievement Test in their respective schools by the researchers. The researchers with the cooperation of the school counsellor and teachers participated in the distribution and collection of questionnaires from the respondents.

Data Analysis

The data were analysed using Pearson's Product Moment Correlation Coefficient and hierarchical regression analysis in order to establish the relationship between the independent variables (psychological variables) and the dependent variable (academic performance). It should be noted that the students' scores in English and Mathematics were transformed to z-scores before they were used for computation.

Results

The results, based on the research questions are presented below.

Table 1: Mean, Standard Deviations and Correlation Matrix of the Predictor Variables (Emotional Intelligence, Intrinsic and Extrinsic Motivation, Age) and the criterion (dependent variable, Academic Achievement) ($N = 1563$)

Variables	1	2	3	4	5
1. Academic Achievement	1				
2. Emotional Intelligence	.736**	1			
3. Intrinsic Motivation	.666**	.928**	1		
4. Extrinsic Motivation	.581**	.847**	.767**	1	
5. Age	.144	.004	.031	.018	1
Mean	85.15	40.26	41.11	41.65	15.96
S.D.	23.55	13.14	12.99	13.26	1.19

Note: ** = $p < 0.05$ (2-tailed).

Table 1 summarizes the zero-order Pearson correlations between the academic achievement and other measures in the study. The results show that significant correlations were obtained between academic achievement and each of emotional intelligence ($r = .736$, $p < 0.05$), intrinsic motivation ($r = .666$, $p < 0.05$), extrinsic motivation ($r = .581$, $p < 0.05$) and age ($r = .144$, $p < 0.05$).

Table 2: Relative contribution of the independent variables to academic achievement of students

Variables	Unstandardised Coefficients Beta	Std. Error	Standardised Coefficients Beta	t	Sig.	Collinearity Statistics	
						Tolerance	VIF
(Constant)	79.574	5.395		14.749	.000		
Emotional intelligence	1.540	.056	.859	27.491	.000	.283	3.538
Extrinsic Motivation	.255	.055	.144	4.604	.000	.283	3.539
Age	2.867	.329	.145	8.726	.000	.999	1.001

Taking emotional intelligence as moderating variable; academic achievement as endogenous variable and intrinsic motivation as well as extrinsic motivation and age as exogenous variables (Table 2): emotional intelligence alone turned out to be the strongest predictor of academic achievement ($\beta=.859$, $t=27.491$, $p<0.05$). It was followed by extrinsic motivation ($\beta=.144$, $t=4.604$, $p<0.05$) and age respectively ($\beta=.145$, $t=8.726$, $p<0.05$).

The multicollinearity assumption was evaluated during data analysis, using the tolerance statistic and the Variance Inflation Factor (VIF) to demonstrate the absence of multicollinearity among independent variables. Tolerance values typically range from 0 to 1 with 0.1 serving as a cutoff point (Mertler & Vannatta, 2005). Tolerance values less than 0.1 point to the presence of multicollinearity. VIF values greater than 10 indicate multicollinearity. From the results in Table 2, there was no evidence of multicollinearity in this study since tolerance and VIF values were the same for the predictor variables. However, intrinsic motivation has a small tolerance value ($r=-.137$) amid the combination of the dependent variables. Consequently, it was dropped from the equation. This means intrinsic motivation was not tolerated by the dependent variable.

Table 3: Hierarchical Regression Analyses predicting Academic Achievement from Emotional Intelligence, Intrinsic, Extrinsic Motivation and Age

Predictors	R	R ²	ΔR^2	ΔF	Df	β	T
Step 1 Emotional intelligence (EI)	.736	.542	.542	1850.38*	1, 1561	.736	43.01*
Step 2 Intrinsic motivation	.756	.572	.029	35.74*	3, 1558	.120	2.68*
Extrinsic motivation						.152	4.85*
Age						.142	8.51*
Step 3 Interaction terms	.764	.584	.012	15.30*	3, 1555		
EI× Intrinsic motivation						.120	2.64*
EI×Extrinsic motivation						.152	4.85*
EI×Age						.142	8.52*

Note: N = 1563, EI = Emotional Intelligence, * = $p<0.05$ (2-tailed test)

A hierarchical regression analysis was performed whereby emotional intelligence, age, intrinsic and extrinsic motivation were regressed on academic achievement. Emotional intelligence alone turned out to be the strongest predictor of academic achievement accounting for 54.2% of the variance ($\Delta R^2 = .542, \Delta F_{(1, 1561)} = 1850.38, p < 0.05$). This result revealed that hypothesis 1 is confirmed (Table 3). Intrinsic, extrinsic motivation and age when added to emotional intelligence slightly increased the prediction to 57.2% of the variance ($\Delta R^2 = .029, \Delta F_{(3, 1558)} = 35.74, p < 0.05$). The results also demonstrated that the moderator variables significantly predicted academic achievement in the following order of magnitude: Extrinsic motivation ($\beta = .152, p < 0.05$), Age ($\beta = .142, p < 0.05$), Intrinsic motivation ($\beta = .120, p < 0.05$). These results revealed that hypotheses 2, 3 and 4 are confirmed as the entire moderator variables separately and significantly predicted academic achievement.

Entering all the three interaction terms as a block in step 3 accounted for a significant increment of explained variance in academic achievement ($\Delta R^2 = .012, \Delta F_{(3, 1555)} = 15.30, p < 0.05$). All interaction terms (EI×intrinsic motivation; EI×extrinsic motivation and EI×age) made independent significant contributions to academic achievement. Hypothesis 5 is therefore accepted. These results indicate that the relationship between emotional intelligence and academic achievement is influenced by intrinsic, extrinsic motivation and age. Students who have higher levels of emotional intelligence, intrinsic, extrinsic motivation and age reported higher academic achievement.

Discussion

Results of the present study revealed that emotional intelligence had a significant correlation with academic achievement. This finding is consistent with the earlier research findings of Schuttle et al. (1998) and Tapia (1998) who found a significant relationship between emotional intelligence and the Scholastic Aptitude Test. The effect of emotional intelligence on academic success is well documented in the literature (Bar-On, 2003; Farook, 2003; Marquez et al. 2006; Adeyemo, 2007). This result is easily explainable bearing in mind that emotional intelligence competences, such as ability to regulate one's feeling, problem solving, intrapersonal and interpersonal skills are highly germane to academic success. For instance, a student who is adept in emotional management could use such skill to ward off stress and anxiety associated with test-taking and examination. Furthermore, ability to display interpersonal skills may assist students to seek academic help from teachers, peers and resource persons.

Age was found to be a significant factor in learning. In most cases age is an index of maturity and maturity aids learning. This explanation was supported by the work of previous researchers (Waldman, 1986; Sturman, 2003; Naderi, Abdullah, Aizan, Sharir & Kumar, 2009) who found a significant moderate positive relationship between age and achievement.

Intrinsic motivation was found to be a significant contributor to the academic performance of the students. This lends a good credence to several studies which have shown positive correlations between intrinsic motivation and academic achievement (e.g. Gottfried, 1990; Henderlong & Lepper, 1997), suggesting that a decline in intrinsic motivation may signify a decline in achievement. Cordava and Lepper (1996); Deci and Ryan (1985) found a positive relationship between intrinsic motivation and performance both in class and on standardized tests. As intrinsic motivation theorists have long argued, being interested and engaged in the process of education will result in better learning and

achievement. It is certainly not surprising that children might perform better in school to the extent that they seek challenges, are curious or interested in their school work and desire to master tasks. Hence, we expected a positive correlation between intrinsic motivation and academic outcomes.

By contrast, the result disagrees with the findings of Barter (1981) that there is indeed a developmental decrease in intrinsic motivation, even when measured apart from extrinsic motivation. Previous studies have also revealed programme declines in children's commitment to their class work (Epstein & McPartland, 1976), their enjoyment of academic - but not non-academic - activities (Sansome & Morgan, 1992), their pursuit of learning goals (e.g. Anderman & Midgley, 1997; Midgley, Anderman & Hicks, 1995), their valuing of effort (e.g. Covington, 1984), their perceived competence (Bar-On, Handley & Fund, 2005), their ratings of the usefulness and importance of school (Wigfield, Eccles, Yoon, Havold, Arbretton, Freedman-Doan, & Blumenfeld, 1997), and their mastery behaviours in the face of challenging tasks, (Rholes, Blackwell, Jordan, & Walters, 1980). Similarly Gottfried (1985, 1990) also revealed a developmental decrease in overall academic intrinsic motivation, with particularly marked decreases in the critical content areas of math and science (Gottfried, Fleming, & Gottfried, 1998). This notwithstanding, intrinsic motivation was found to be a potent predictor of academic achievement among adolescents in this study. This also corroborates the findings of Ames (1992). It is certainly plausible that children who do feel capable of taking on challenges, and like to master the material independently as a result of receiving high marks and positive feedback perform better in their academic endeavour.

The findings of this study indicate that a significant correlation was found between extrinsic motivation and academic performance of the students. Hence, this hypothesis was rejected. This result is in consonance with prior studies (Barron & Harackiewicz, 2001; Elliot & McGregor, 2001; Harackiewicz, Barron, Pintrich, Elliot, & Thrash, 2002) who found that children who are particularly focused on the extrinsic consequences of their behaviours will do partially well on objective indicators of performance. On one hand, Dornbusch, Ritter, Leiderman, Roberts, & Fraleigh (1987); Ginsburg & Bronstein (1993), found that children who reported a desire for easy work and aim to please their teachers, performed worse on both standardized tests and in regular classroom assessments.

The possible explanation for the result may not be unconnected with a functional perspective. It may be quite adaptive for students to seek out activities that they find inherently pleasurable, while simultaneously paying attention to the extrinsic consequences of those activities in any specific context. Seeking only immediate enjoyment with no attention to external contingencies and constraints may substantially reduce a student's future outcomes and opportunities. Conversely, attending only to extrinsic constraints and incentives can substantially undermine intrinsic interest and the enjoyment that can come from learning itself. It is also possible that children who do poorly in school are more often subjected to lectures from teachers and parents about how and why they should be doing better, thus shifting their attention to more external sources of motivation.

Implications of the findings for educational and counselling practice

This study has implications for the work of the teachers, counselling and educational psychologists, researchers as well as curriculum planners. They need to develop a greater awareness and understanding of the various interaction involving variables that predict the

academic performance of students.

For the fact that emotional intelligence is a strong predictor of academic achievement, it is necessary for the curriculum developers to integrate emotional intelligence into the school curriculum of secondary school.

As age has been found to be a significant factor in learning, there is the need for curriculum developers and teachers to take the age of the learners into account when developing curriculum and designing instruction.

Based on the findings from this study, it is recommended that teachers and counselling psychologists should encourage the development of a strong achievement motivation in the students through the provision of appropriate counselling intervention programmes and enabling environment. By so doing, the academic performance of the students could be improved barring all other teaching-learning obstacles.

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TEACHING EFFECTIVENESS AND ATTITUDE TO READING OF SECONDARY SCHOOL TEACHERS IN OSUN STATE, NIGERIA

by

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Abstract

The primary goal of the study was to determine the relationship between teaching effectiveness and attitude to reading among secondary school teachers in Osun State, Nigeria. Using a sample of 235 teachers, an instrument titled 'Reading Habit and Teaching Effectiveness Questionnaire' was used for data collection. Results of data analysis revealed a significant relationship between the time devoted to reading by teachers and their teaching effectiveness on the one hand and between attitude of teachers to reading and their teaching effectiveness on the other hand. The results also showed that majority of teachers devoted less than one hour weekly to reading materials outside their discipline and that a quarter of the teachers did not have any consistent plan to engage in reading outside their official working hours. The study concluded that there was an urgent need for a virile post-qualification literacy programme for Nigerian teachers with a view to improving their teaching effectiveness.

Introduction

Nigeria, a country of over 140 million with a high illiteracy level has very many challenges, a great part of which are educational. Education is central to any form of individual or societal development. An illiterate society is no doubt a limited society. Onibokun (1966) states that in terms of functional literacy, less than 60% of the Nigerian adult population can read and write in any language. Ten years later, Obasanjo (2006), declares that over 51% of Nigerians are yet to become literate. According to him, 7.3 million children of school age are not yet in school. Elley (2001) remarks that generally the literacy levels of those in school are low. This is to be expected considering the uninspiring, non-supportive learning environment surrounding the average Nigerian child before he/she starts formal education.

Formal education in Nigeria comprises (i) primary and junior secondary education, which makes up the basic education every Nigerian child is entitled to; (ii) senior secondary education; and (iii) tertiary education. The first of the seven goals of primary education (a

level upon which the rest of the education system is built; a key to the success or failure of the whole system (National Policy on Education (NPE), 2004) in Nigeria is to ‘inculcate permanent literacy and numeracy, and ability to communicate effectively’. Yet, according to Etuk (2006), some primary school leavers do not meet this expectation; they end their primary school career as illiterates, thereby swelling up the illiterate population in Nigeria. Citing Obanya (2002), she posits that this explains why Nigeria is still listed among the educationally backward (E-9) countries in the world.

Unfortunately, a great number of these children find their way into, first, the junior secondary school and then, the senior secondary school. In recent times, particularly in developing countries such as Nigeria, there has been a continuous increase in secondary school enrolment (of these inadequately prepared primary school leavers) due to the expanded primary school programme, which is an offshoot of the millennium development goals. This phenomenon, no doubt, puts great demands on schools. While there is yet debate on the role of schools and schooling in learning, there is greater debate on the place of the teacher in the learning process. For many years, there has been lack of consensus on the variables which influence student achievement. However, there seems to be greater evidence suggesting that schools can make a great difference on student achievement and a substantial part of this difference can be traced to teachers (Anderson, 2004; Darling-Hammond et al 2005, Wenglinsky, 2000 and Easton-Brooks and Davis, 2009). Overall, teaching is central to what teachers do.

Teaching comes under the range of professional duties performed by teachers. It covers activities that attempt to impart knowledge or skills to learners. Teaching enables the teacher to help or guide the learner in the process of learning. It is an activity which is expected to facilitate learning. If teaching activities do not result in learning, it is usually believed that teaching has been ineffective. According to Angelo & Cross (1993), teaching in the absence of learning, is just talking. Teaching is seen to be valuable only in relation to the quality of learning that takes place. For teaching to be effective therefore, promotion of learning is expected to be at the centre of the teacher's role. In this wise, teaching effectiveness could be measured in relation to what learners learn. For example, Darling-Hammond (2000) posits that differential teacher effectiveness is a strong determinant of differences in student learning. According to her, this far outweighs the effects of differences in class size and class heterogeneity. Likewise, Sanders & Rivers (1996) stipulate that students who are assigned to one ineffective teacher after another have significantly lower achievement and learning than those who are assigned to a sequence of several highly effective teachers.

It is also important to note that though teacher effectiveness is usually measured in relation to the quality of learning, the teacher's performance and the quality of teaching are important considerations in teacher assessment. Educators realise that what a learner learns is not always within the teacher's control. For there to be effective learning, there is a shared responsibility between the teacher and the learner. At times, learners are able to learn in spite of the teacher while others fail to learn despite the skilled efforts of the teacher. In such situations, the teacher's performance and the quality of teaching need to be considered alongside learning results. This way, the additive and cumulative nature of teacher effectiveness can best be appreciated. According to Bloom (1972), what teachers are influences what they do; what they do, in turn, influences what, and how much, students learn. In order therefore to further understand the role of Nigerian teachers in influencing reading in school, particularly at the secondary school where a lot of reading is done and

teachers are expected to contribute very largely to its development, it is important to examine their reading attitude as an independent variable and as revealed by their reading habit. Reading is central to the idea of schooling itself.

Cunningham & Stanovich (1997) opine that reading develops language skills and knowledge bases; develops very important cognitive domains; accounts for cognitive differences; exposes readers to meaningful formal vocabulary that is not accommodated in speech; contributes to the development of aspects of verbal intelligence; prevents misinformation; helps to compensate for the deleterious effects of aging; and promotes comprehension ability and verbal intelligence. Cunningham & Stanovich (1998) further explain that reading has cognitive consequences that extend beyond its immediate task of lifting meaning from a particular passage. Reading provides a very wide avenue for readers to negotiate meaning as the reader, based on his/her cognitive level, examines what is read in the light of experiences brought into the reading task thereby training his/her mind. They conclude by saying that reading yields significant dividends for everyone. According to them, maximum benefits derived from reading will be determined by an early start and the level of participation in literacy activities that leads to a lifetime habit of reading which consequently sets the stage for future opportunities. The World Book Encyclopedia (2001) describes reading as one of the most important skills in everyday life.

However, teachers have been known to avail themselves of the opportunity reading affords. Teachers' negative reading habit has been an issue of concern for many decades. Fisher (1958) explains that back in the 1880s and 1890s due to the prevalence of poor reading habits, teachers were urged to raise their professional standards through professional reading among other activities. Reading circles for teachers, which unfortunately did not last for long, then became the order of the day. Forty-six years later, Rudland & Kemp (2004) observe that teachers have been found to engage in relatively little professional reading especially when compared to the reading habits of other professionals. While they further state that the reading undertaken by teachers is principally from periodicals that are largely pragmatic in nature, Hill & Beers (1993) observe that few teachers read journals and reviews on a regular basis.

Studies among in-service and prospective teachers (Applegate & Applegate, 2004; Nathanson, Pruslow & Levitt, 2008) depict the same grim picture. Applegate & Applegate conclude that many pre-service teachers are not avid readers themselves and that this lack of reading engagement may be passed on to students. Nathanson, Pruslow & Levitt mention a high prevalence of 'aliteracy', that is, the ability to read but a disinterest in personal reading. Teachers in their study acknowledged the importance of reading but they, themselves, did not exhibit investment in personal reading. Cunningham & Stanovich (1998) identify reasons for such negative attitudes as deficient decoding skills, lack of practice, difficult materials, unrewarding early reading experiences, and a delayed start. Powell-Brown (2003) also reported that a few of her pre-service teachers never loved to read. She continued by pointing out that although many of them know how to read, they prefer to gather information through "movies, television, websites and conversations" (285)

Nigerian teachers are not exempt from these criticisms. In spite of the numerous benefits of reading in the educational sector and its multiplier effect on individuals and the society, the Nigerian teacher who is expected to provide a better learning environment for the child than what he/she finds at home (where there is a lack of adult supportive behaviour in reading) is not fully equipped to do so. According to Etuk (2002), reading learning

environment in the school is made up of factors like time given to learners whereby they can learn to read, quality of reading instruction, the level of motivation given to learners plus their natural abilities to understand instructions given them. Several authors such as Etim (1982) Omojuwa (2005), Ikonta (2004), Maduabuchi (2006) focus on the deplorable state of teaching reading in Nigeria. Onukaogu (2001, p.184) explains that ‘those assigned to teach reading in [Nigerian] nursery and elementary schools were never taught reading and are not aware that reading is a sophisticated discipline that cannot be handled by those who are not aware of what it is’. In the same vein, Omojuwa (2005) observes that the quality of some teachers is not impressive as they are either untrained or poorly trained for teaching instruction; they exhibit deficiencies in essential knowledge, abilities and skills required for reading efficiency in a bilingual/multilingual context. Several studies carried out on reading point to the fact that teachers are ill-equipped to teach reading.

Udosen (2006) carried out a study on 240 senior secondary one students in Akwa Ibom State, Nigeria on the effectiveness of Talk-to-the-Author Metacognitive Strategy of Teaching on students’ achievement in higher order reading comprehension. She found that though the strategy enhanced students’ achievement, teachers hardly used it. Likewise, Maduabuchi (2006), in a study carried out on 232 students in Ebonyi State, Nigeria found that a relationship exists between reading ability and oral skills. In her opinion, the poor reading habit of students is a product of nonchalant attitude and ignorance of the enormous role of reading in the overall development of Man especially in language. She reiterated the need for teachers of reading to meet the challenges of teaching reading in the 21st century (which lays great emphasis on the need for a literate society) by devising adequate pedagogical strategies. According to her, ‘...most of the teachers in [the] schools cannot read let alone teach adequate reading modules to [the] children’ (p.149). Still in Ebonyi State, in a workshop organised by UNICEF ‘A’ Field Office and Ebonyi State Primary Education Board for teachers and head teachers in the State to help teachers improve their effectiveness in reading instruction and ensure literacy for sustainable development, Emejulu & Udengwu (2006) found that the conditions in the rural areas where the teachers were working would not allow such teacher training efforts to yield the desired results. Such conditions include: non-payment of salaries and incentives, lack of conducive classrooms, illiterate and hostile communities, parent-aided truancy and so on.

The study by Dike, Amucheazi, & Ajogu (2006), conducted on 96 teachers in Nsukka, Nigeria, sheds more light on the lamentable position of reading instruction in Nigeria. Teachers were asked to indicate the methods and resources used in teaching reading and list the difficulties of learners and problems of teachers with regard to reading. Out of 96 teachers, only six were of the opinion that ‘a lack of reading habit’ could be a reading difficulty or a problem of teaching reading and only one saw ‘poor teaching methods’ as a hindrance to success in learning to read!

This deplorable situation in reading and reading instruction has led to quite a number of researchers calling for urgent intervention. Anigbogu (2006) concluded from a study carried out on 120 students in Owerri, Nigeria that teachers should be mentors ready to inspire students, encourage and make them see the need for and purpose of reading. Malloy, Gambrell & Williams (2006) recommend that teachers should place a high value on making students become real-world readers with enjoyable and authentic experiences. Etim (1985) based on his study on reading interests and reading achievement posited that “the teacher must endeavour to encourage the pupils to read extensively materials outside their class texts” as a means of encouraging reading attainment (390). Interestingly, the call for teachers

to be aware of students' attitudes and work towards changing negative attitudes to reading is echoed by Agyemang (1998) in the conclusion to a study carried out on students in Ghana.

A lot of studies, some of which have been reviewed, have examined teachers' poor teaching strategies in teaching reading as a major problem and call for a change. Not enough attention has been given to Nigerian teachers' attitude to reading as a related variable to the general teaching effectiveness of teachers. Studies such as that of Etuk (2002) simply relate teachers' attitude to reading with reading problems of learners. It is believed that, as central as reading is to schooling, its influence may go far beyond reading instruction particularly in a nation like Nigeria where those who find their way to school still depend almost exclusively on the learning experience offered solely by the school. In order to fill this gap, it was hypothesized therefore that teachers' attitude to reading and their reading habit would have no significant relationship with their teaching effectiveness. Reading habit is both a reflection and an indication of attitude to reading.

There have been many attempts by psychologists to provide a theory of habit formation. Behaviourism, an empirically-based approach to the study of human behaviour, serves as theoretical framework to habit formation. According to this theory, three crucial elements are required for habit formation to occur in an organism: a stimulus, which serves to elicit behaviour; a response, which is brought about by a stimulus; and reinforcement, which brings about repetition and consequent habit formation (if positive) or suppression (if negative). According to Richards & Rogers (1986), reinforcement is a vital element in the language learning process as it increases the likelihood that the positively reinforced behaviour will occur again and eventually become a habit.

To apply this theory in this study, the organism is the teacher; the stimulus is the reading material while the response is the teacher's reaction to reading. Reinforcement could be in terms of extrinsic approval and recognition or intrinsic self-satisfaction. The extent to which reinforcement is used to motivate will determine the habitual response. Motivation is one of several other factors that lead to reading and helps cultivate a reading habit. According to Applegate & Applegate (2004), nearly all reading experts agree that the ideal, effective reader who has broad interests, who samples widely and deeply from available sources of text and who is motivated to read on a regular basis needs to exhibit skill and will.

Much of the literature on reading by teachers has focused on the need for good reading habits by practising and prospective teachers. It is believed that by virtue of the teachers' position, they should help develop a reading culture in those they teach. Unfortunately, Nigerian secondary school teachers do not appear to be doing this. There is therefore a need to examine the reading habits of teachers, vis-à-vis their teaching effectiveness. Consequently, the study investigated specific variables relating to teachers' reading habits such as number of hours devoted weekly to reading for pleasure, type of materials read, number of books bought in recent times and time devoted to pleasure reading.

Methods

The study population consisted of teachers from secondary schools in Osun State, Nigeria. A multi-stage sampling technique was used to select the sample. First, three local government areas were randomly chosen from the three geo-political zones in the state. From each local government area, ten secondary schools were purposively chosen. To qualify for inclusion, a school was required to have a minimum of 25 teachers, of which ten teachers

were randomly selected as study participants. In all, 300 hundred teachers from 30 secondary schools were approached in their schools and asked to respond to a questionnaire on reading habits and teaching effectiveness. From this initial sample, 235 teachers (male = 108, female = 127), who returned the survey questionnaire, constituted the final sample. This figure represents 78% of the initial sample of teachers who were administered the questionnaire. The age range of the eventual study participants was between 22 and 53 years; about 56% of them had the Bachelor degree, 30.2% had academic qualifications below the Bachelor degree and 13.6% had postgraduate qualifications.

The research instrument was a survey questionnaire. It was adjudged by two experts in Tests and Measurement to have content and face validity, while reliability analysis showed that it had high internal consistency (Cronbach's alpha = 0.88). The questionnaire is divided into four sections. Section 1 was designed to collect demographic information such as sex, age, academic qualifications, subject specialization and length of teaching experience. Section 2 consists of items intended to measure number of hours devoted weekly to reading for pleasure, nature of materials read, and number of books bought in the last year. Section 3 of the instrument measures respondents' attitude to recreational reading. It consists of ten statements on importance of reading for which respondents were to indicate their level of agreement on a three-point scale of 'Not true of me,' 'Partially true of me' and 'True of me.' Each statement is scored one to three, thereby cumulating in a minimum of 10 and maximum of 30 marks. A respondent's mean score on the ten items was used to classify him or her as having good, fair or poor attitude to reading. Respondents with a mean score of 1 were classified as having poor attitude to reading; those with 2 and 3 were classified as having fair or good attitude to reading respectively. Section 4 of the questionnaire contains ten items describing various aspects of respondents' teaching responsibilities. The items are intended to measure respondents' teaching effectiveness on a five-point rating scale of 'Not at All', 'Rarely', 'Sometimes', 'Most of the Time' and 'All the Time'. Each item is scored from one to five, culminating in a total score ranging from 10 to 50. The mean scores of respondents on the ten items in this section were used to classify them into three levels of teaching effectiveness i.e. poor, fair and good. Respondents with a mean score of 3 were classified as fair, those below 3 were classified as poor while those with mean score above 3 were classified as good. The higher the scores obtained in this section, the better the teaching effectiveness of respondents. Data were analysed using descriptive and inferential statistics.

Results

A major objective of the study was to describe the teachers' reading habits in terms of the number of hours they devoted weekly to reading for pleasure, type of materials read, number of books bought in recent times and time they engaged in reading for pleasure. Data collected on each of these variables were subjected to descriptive analysis using frequency counts and percentages.

As shown in Table 1, the majority of teachers (50.2%) reported that they devoted less than one hour weekly to reading for pleasure. Only few of them (11.1%) read more than two hours weekly. About 25% reported that they did not have any leisure time, suggesting that they probably had no consistent plan to engage in reading outside their official working hours. On when they usually engaged in reading for pleasure, a substantial proportion of the teachers (23.4%) admitted that it was only when they had to travel on a journey that they read for pleasure. Data on materials they usually read for pleasure indicate that religious books had the highest percentage (27.7%) followed by novels (21.3%) and books related to their

discipline (18.7%). Only 15.7% read newspapers and magazines for pleasure while 6.4% read just any materials that came their way. Data were also collected on the number of personal books bought in the last 12 months. About 41.7% reported that they did not buy any book; 40.9% bought at least one or two books while 12.8% bought three to four books. Only a small percentage (4.7) bought more than four books in the last one year.

The data in Table 2 provide a descriptive analysis of teachers' attitude to reading. On the basis of scores obtained in Section 3 of the research questionnaire, the teachers were classified as having poor, fair or good attitudes to reading. Using these categories, 67 teachers representing 28.5% were classified as having poor attitude to reading; 105 teachers representing 44.7% had fair attitude to reading while 63 teachers (26.8%) were classified as having good attitude to reading. The data in Table 2 also shows the teachers' classification according to their teaching effectiveness. Based on scores obtained in Section 4 of the research instrument, the teaching effectiveness of 22 teachers (9.4%) was described as poor; 128 (54.5%) were classified as fair while 85 representing (36.2%) were classified as having good teaching effectiveness. Further attempt was made to ascertain the relationship between the teachers' attitude to reading and their teaching effectiveness. In this respect, data obtained on attitude to reading and teaching effectiveness were subjected to correlation analysis. The results as shown in Table 3 indicate a Pearson correlation coefficient of .624 on the relationship between teaching effectiveness and attitude to reading. This value is significant at 0.05 level, which shows that there was a significant positive relationship between teaching effectiveness and teachers' attitude to reading.

Discussion

The results of this study have shown, among other things, that the majority of secondary school teachers in the study did not have a positive attitude to reading. It is apparent from data obtained on the amount of time devoted weekly to reading for pleasure that the majority of teachers did not spend enough time reading. As shown in the results, only 11% of teachers devoted more than two hours weekly to recreational reading. Data on materials they usually read for pleasure also indicate poor attitude to reading as only 10% of teachers read materials outside their discipline. In the same vein, more than 41% of teachers reported that they did not buy any personal book in the last 12 months. The responses further indicated that the majority of teachers did not have a consistent programme of reading for recreational purposes. Cumulatively, these findings point to the fact that the teachers' attitude to reading was poor and would require urgent and radical improvement.

Many scholars have lamented the poor attitude of Nigerians to recreational reading as well as the declining reading culture among teachers and students (Obah, 1980; Daraman, 2000; Ojielo, 2001; Gojeh, 2004). Reasons often canvassed for these phenomena include the notion that the Nigerian people have an elaborate oral tradition which does not support reading. According to Ojielo, Nigerians would prefer listening to a story instead of reading it; a practice which accounts for the popularity of home video among the people. Closely linked to this therefore, is the issue of ignorance of the benefits of reading on the part of the teachers. In spite of constraints, people usually find a way to get things done if they believe in it. After all, as the adage goes, "Where there is a will, there is a way". This submission is confirmed by Anderson (2004) as he lists 'a lack of awareness' as the primary reason for teachers' reluctance to change.

The poor reading culture of teachers as found in this study may also be attributed to

factors such as lack of good libraries, paucity of reading materials as well as lack of conducive reading environment in the Nigerian school system. According to Ezema & Ekere (2009), only few schools have good libraries while the majority have limited dog-eared books locked up in few cupboards in the principal or head teacher's office. The lack of adequate library facilities is compounded by teachers' unwillingness to engage in recreational reading. Findings from an earlier study by Omoniyi (2002) revealed that most teachers did not bother to use the library again once they graduated. Those who used the library occasionally did so to keep abreast of current socio-economic and political situations in the country. Only a minority used the library to widen their horizons in their various fields.

It could be argued that the poor economic situation in Nigeria is mainly responsible for teachers' inability to procure personal books for recreational reading. Apart from the fact that teachers are generally poorly paid, they are owed arrears of salaries in many states. As a result, many of them are not economically positioned to buy books whose costs continually skyrocket; they then resort to petty trading and other menial jobs after school hours to make ends meet, leaving them with little or no time for reading. Thus, poverty and economic hardship contribute to poor reading culture among teachers. It is not surprising, therefore, that the findings of this study revealed that many teachers were unable to set aside quality time for reading or buy personal books for recreational reading.

Another major finding of the study is the significant positive relationship between teaching effectiveness and teachers' attitude to reading. As shown in the results, teachers with poor attitude to reading tended to be ineffective in teaching while those with good attitude to teaching were found to be very effective in teaching. This finding is not contrary to the researchers' expectations. It reinforces the assumption that teaching effectiveness is a by-product of reading as exemplified in the works of researchers such as Delgado-Gaitan (1990), Stanovich & Cunningham (1992, 1993) and Echols, West, Stanovich & Zehr (1996). Teachers who show positive attitude to reading, and translate this to action, are able to acquire more knowledge in their disciplines than those who have negative attitude to reading. Also, teachers who read widely are likely to acquire new experiences and methods of imparting instruction to their students. Such teachers are likely to be better equipped in handling students' classroom behavioural problems than those who have less positive attitude to reading.

Conclusion

This study has demonstrated that secondary school teachers in Osun State of Nigeria have poor attitude to reading. It has also shown that teachers' attitude to reading has a significant bearing on their teaching effectiveness. These findings have far-reaching implications for teacher education programmes in Nigeria. First, teacher-training institutions in Nigeria should re-design their curriculum to emphasize the acquisition of reading skills by teacher trainees. Second, the Ministries of Education should put in place a virile post-qualification literacy programme for Nigerian teachers with a view to improving their reading habits and teaching effectiveness. This should be done through in-service training programmes and refresher courses for serving teachers. Also, the government should put in place structures that will encourage Nigerian teachers to be enthusiastic readers. Such structures would include the provision of good literacy materials in school libraries. Before providing the materials, teachers should be consulted to determine their interests with a view to ensuring that the range of reading materials to be provided reflects those interests. In addition, efforts to improve the reading culture of teachers should include strategies that

promote their economic empowerment. Improving teachers' salaries and conditions of service will reduce their level of poverty or economic hardships and make them able to buy personal books for recreational reading.

A major limitation of this study should be acknowledged. The study relied exclusively on quantitative data obtained from a small sample of teachers. This sample might not be representative of secondary school teachers in the general Nigerian population. Thus, there is need for caution in generalizing the results of the study beyond Osun State where the study was conducted. In spite of this limitation, the study provides useful insights into the subject matter of reading and teaching effectiveness of secondary school teachers in Nigeria.

Table 1: Descriptive Analysis of Variables Relating to Teachers' Reading Habits

Variable		Frequency	
		N	Percent
Weekly Reading Hours	Less than One Hour	118	50.2
	One – Two Hours	91	38.7
	More than Two Hours	26	11.1
Time for Pleasure Reading	No Leisure Time	60	25.5
	At Night	28	11.9
	Before Bedtime	31	13.2
	Morning	17	7.2
	While Travelling	55	23.4
	Any Free time	44	18.7
Type of Materials Read for Pleasure	Books Related to My Discipline	44	18.7
	Religious Books	65	27.7
	Newspapers/Magazines	37	15.7
	Books outside My Discipline	24	10.2
	Novels	50	21.3
	Just Any	15	6.4
No of Personal Books Bought in the Last Year	None	98	41.7
	One-Two Books	96	40.9
	Three to Four Books	30	12.8
	More than Four Books	11	4.7

Table 2: Descriptive Analysis of Teachers' Attitude to Reading and Teaching Effectiveness

Variable	Assessment						Total
	Poor		Fair		Good		
	N	Percent	N	Percent	N	Percent	
Attitude to Reading	67	28.5	105	44.7	63	26.8	235
Teaching Effectiveness	22	9.4	128	54.4	85	36.2	235

Table 3: Relationship between Teaching Effectiveness and Attitude to Reading

Variables		Teaching Effectiveness	Attitude to Reading
TEACHING EFFECTIVENESS	Pearson Correlation	1	.624(*)
	Sig.	.	.000
	N	235	235
ATTITUDE TO READING	Pearson Correlation	.624(*)	1
	Sig.	.000	.
	N	235	235

* Correlation is significant at the 0.05 level

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THE ANTINOMY OF EXILE: AMBIVALENCE AND TRANSNATIONAL DISCONTENTS IN TANURE OJAIDE'S *WHEN IT NO LONGER MATTERS WHERE YOU LIVE*

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Abstract

About two decades before the end of the twentieth century, exile literature emerged as one of the paradigmatic, innovative and creative offerings of postcolonial Nigerian literature. The mainstay of this still emerging literary genre is its departure from the much-debated discourses on decolonisation, as well as excavation of Europe's imperial expansion. Thus, the emphasis here is on critiquing elusive notions of home, exile and cultural identity, which are compounded by the blinding subjectivities of globalisation and transnationalism that occlude the true import of mass migration and global capitalist rhetoric. Consequently, Tanure Ojaide's When It No Longer Matters Where You Live (1998) is steeped in delineating the architectonics of such inquiry, which is yet to be given critical attention in his art. So, the hypothesis of this paper is that the pressures of transnationalism emanating from the blundering promises of globalisation and Nigeria's national dissonance are a correlative of cultural ambivalence and antinomy – both a cardinal trope in the poetry collection. Exile, meaning the relocation, fleeing or movement of people from one social space to another either willingly or forcefully and transnationalism, a social movement in response to heightened interconnectivity amongst nations, are paradoxical as they both engender cultural ambivalence and discontent in the exile.

Keywords: Transnationalism, exile, antinomy, ambivalence, Tanure Ojaide; globalisation, Nigeria.

An exile may hanker after a sympathetic environment; one that trails an umbilical roots... In such an instance, the writer reflects present reality, but deflects its seductiveness through literary strategies of a markedly different temper from those that define or dominate the space that has given him shelter.
--- Wole Soyinka

Exile is a way of moving the writer from the territorial confinement, where his acts of resistance might ignite other fields into a global 'exclusion'.
--- Ngugi wa Thiong'o.

Introduction

A major thematic preoccupation of contemporary Nigerian literature is the subject

matter of exile and transnationalism. The response of Nigerian literature to this type of trope is in view of the trauma of surviving in foreign land that exiles consider their new home as well as alienation following such transition. In postcolonial literature, the question of exile or transnationalism in the wake of globalisation and contemporary global politics is very central in understanding the realities of a nation's political process, culture and governance. This is the case with Nigeria, where the pressures of living have forced people to seek greener pastures in foreign countries. The realities of globalisation, which have exile as their corollary, have enriched postcolonial Nigerian literature as well as contributed to the synergy of responses and attempts towards unearthing the ugly faces of globalisation and transnationalism.

The actualities and disequilibrium which literature of exile addresses animated the craft of *When It No Longer Matters Where You Live*, an ideo-aesthetic reconstruction of the tragedies of globalised capitalist system of postcolonial Nigeria and its attendant malaise, which are the canvas of exile and transnationalism in the collection. Accordingly,

The feverish race towards planetisation or otherwise known as globalisation has generated and will continue to generate all manner of debates... these debates and arguments are bound to elicit responses across institutional strata. Tanure Ojaide's *When It No Longer Matters Where You Live* is one of such responses. (Olatuwa 2007: 242)

One of the sinews of the craft of *When It No Longer Matters Where You Live* as an artistic reconstruction that traces the trajectory of transnationalism is the manner it relates the phenomena of exile and transnationalism to globalisation, a major bane of many developing nations; it is behind the environmental, social, cultural and political contradictions that Ojaide narrates in the poetry (Olatuwa 2007: 242). Thus, in *When It No Longer Matters Where You Live*, Ojaide invites us to a debate on Nigeria's socio-political and cultural discourse with Orientalist temper that awakens our collective social consciousness towards apprehending the backdrop of exile's very personal concerns (Korte 2000: 144) which throw up the thorny questions of cultural politics and national identity. In addition, the poetry collection is a part of aesthetic ensemble on the African continent to

offer an important opportunity for global activists to move beyond the confines of Eurocentric and authoritarian political theories as well as providing a point of departure for anti-authoritarian activists to develop broadened insights into community-based resistance to the predations of neo-liberal capitalist globalisation. (Shantz 2007: 122)

This is essentially why Ojaide asserts thus: "I believe in the artist's activist role. Action counts to remedy a bad situation. Being passive or apolitical will not change things" (1994: 17). The "action" Ojaide's comments foreshadow is that of possessing critical voice and creative vision capable of transcending the evils of globalisation and identity politics. It is on this score that Shantz sees Ojaide as probably "the finest of the post-Okigbo/post-Soyinka generation of Nigerian poets" (2007: 122).

Although Ojaide's tenor of narration is symptomatic of the Niger delta ecological and environmental devastation, it also offers a panoptic view of the larger Nigerian society in

relation to the need for cultural re-affirmation, national identity and environmental sustenance, as well as a protection of the nation from the ruse of globalisation, inept governance and transnational pressures. Jeffrey Shantz statement in his piece, ‘Beyond Socialist Realism: Glocal Concern and African Poetry’, is relevant here; as he argues, the recent works of African (Nigerian) poets challenge us ‘to accept the validity of non-Western perspective and way of making sense of life’ (2009: 110). This is in consonance with Ojaide’s view about Africa losing its cultural soul in the wake of global identity politics, which blurs Africa’s local identity (1994: 21). Ojaide further buttresses this point: ‘the shift from a celebration of the environment to a lamentation for its demise reflects the reality of my experience’ (1994: 16) concerning the perils of globalisation and identity politics.

In his stimulating piece titled, ‘Migration, Globalisation, and the Recent African Literature’, Tanure Ojaide brings to light the underlay of exile literature: ‘Migration, globalisation, and related phenomena of exile, transnationality, and multilocality have their bearing on the cultural identity, aesthetics, content and form of the literary production of Africans abroad’ (2008: 1). In this connection, Ulrich Beck’s phraseology of ‘place polygamy’ regarding Africans (Nigerians) living abroad and writing about Africa or African experience is not unfounded; the phrase resounds with the aesthetics of representing African diaspora, what Paul Gilroy calls ‘black Atlantic’; it is also an assessment of national drama unfolding in the exile’s motherland. In this vein, Tanure Ojaide is one of the African writers and scholars who have allowed exile phenomenon, globalisation and multiculturalism to find expression in their works. This method of representing contemporary African (Nigerian) experience beyond the frontiers of nation-state rhetoric in the wake of the realities of globalisation and transnationalism is the hallmark of *When It No Longer Matters Where You Live*. It is in this regard that Patterson and Kelley have remarked that

Notions of globalisation are everywhere. More and more we read or hear about efforts to think ‘transnationally’, to move beyond the limits of the nation-state, to think in terms of border lands and diasporas. Indeed ... several scholars have contributed to a rebirth of African diaspora studies. (2000: 12)

Thus, *When It No Longer Matters Where You Live* is essentially one of such texts formulated as a refraction of African diaspora experience concerning the paradox and discontents inherent in global capitalism.

The consequences of homogenising world ideology, culture and political system so as to perpetually further underdevelopment project in the Saidian ‘Other’ nations is behind the concept of globalisation and its ancillary systems. This is sadly implicated in exilic, transnational experience. The quest for homogeneity is what Onuka considers the ‘universalism of the world system’ (2006: 2). The universalisation of global system is a ruse perpetrated by the West to drive political instability in the exiles’ homeland: one of the reasons for the social movement that whets the exiles’ appetite to seek alternative social space on the heels of the pressures of existence in their homeland. On this score therefore,

In general globalisation involves a relativisation and destabilisation of old identities, whether of nation-states, communities or individuals ... the creation of new hybrid entities, transnational phenomena like diasporic communities. (Albrow 1997: 93-4)

The above conjuncture resonates with what Olu Oguibe dubs the dialectic of “connectivity and the fate of the unconnected” (2002: 175).

Another source of exile representation is the *modus operandi* of governance in postcolonial Nigeria. A lot has been said, proposed, written and discussed regarding postcolonial Nigeria; attempt to delve into this subject matter will stifle the essence of this paper. However, Martin Albrow in his *The Global Age: State and Society Beyond Modernity* offers a telling silhouette of the *raison d'être* behind exile experience. According to him, the “inability of the state to shape the aspirations of individuals and to gather them into collective political aims” (1997: 76) is a cardinal source of transnationalism and exile. Apart from the harsh living conditions that Nigerians face in their homeland, which make exile irresistible, the urgency of transnationalism, a form of globalisation that blurs the congruence of geographic and social space as well as increases national interconnectivity amongst nations and people for enhanced production process and benefits, is vital in this consideration.

In refracting diasporic identity politics and the Du Boisian “double consciousness” (Leonard 2009: 76), that stem from this practice, Nigerian writers have illuminated our minds about the position of race relations and place-based aesthetics in the canonical global ethnic politics and “perceptions about the modern world” (Gilroy 1993: 111). They have equally articulated the dilemma exiles face in foreign environments. The poetry collections that foreshadow the antinomy of exile, as well as subterfuge of globalisation in Nigerian literature include Tanure Ojaide’s *When It No Longer Matters Where You Live* (1989), Chin Ce’s *Millennial* (2005), Toyin Adewale’s *Die Aromaforscherin* (1998), Joe Ushie’s *Hill Songs* (2004), Uche Nduka’s *Bremen Poems* (1995), Odia Ofeimun’s *London Letters & Other Poems* (2000), and Olu Oguibe’s *A Gathering of Fear* (1988) among others.

In contradiction to the aspirations of exiles, the new-found home, the transnational world, does not seem to offer succour or alleviate pains of social movement from the homeland to new environments, particularly the West. This motif suffuses the craft of *When It No Longer Matters Where You Live*. Apart from the environmental and social disequilibrium that are dissected in the collection, a major focus of the poetry is the paradox of exile experience. In his important book on the phenomena exile and transnationalism entitled *Reflections on Exile and Other Essays*, Edward Said acutely summarises the antinomy of exilic experience through the manner in which the goals of leaving one’s home country have been damaged by “the loss of something left behind” (2001: 173). In “A Song of Exile”, which Okunoye Oyeniyi refers to in one of his writings makes the same point about the antinomy of exile and the quandary of the poet-persona:

I stand at the gates
stranger and outsider
I have journeyed away
from the sea into the desert
the charm has crossed rivers
the tongue is blunt
the songster has journeyed
without his voice. (59)

The contradictions correlative to exilic, transnational movement as well as antinomy of such act as painted in the above poem find continuation in “A Question of Wholeness”, a verse in *When It No Longer Matters Where You Live*, which shall be quoted at length here:

I am thirty percent Native American''.
I wonder what percentage
of yellow, black, or white
I carry in my brown face...

Taban says I have Meroitic draughts
drowned in my bloodstream.
I have for long lost my Bini relatives
to the Ethiopie crossing
That contorted my family name.
The longer the the distance here,
the more confused the blend;
black and white wear out.

I am fifty percent oppressed,
sixty percent robbed of rights,
seventy percent hungry for love,
eighty percent a dog or drake.
I am ninety percent native American.

It's a question of wholeness -. (101)

The antinomy expressed in the above lengthy lines, finds counterpart in another versification: "American Fred", where Ojaide touched on this point with piquancy: "I will never escape Africa's fate/from my American home" (102). The paradox intrinsic in mass migration is further given expression in another verse, "Caravanned":

Dry or wet,
something is coming
to tear into shreds
our short expectations
of waiting.
We are still fugitives;
and here is neither home
nor the journey's end.... (89)

The dangers of paradox of exile sketched above are located within the confines of a weak Bhabhain "cultural hybridity", which is neither an antidote to essentialism nor a solution to "the belief in invariable and fixed properties which define the 'whatness' of a given entity" (Fuss 1991: xi). Moreover, the problematic of this antinomy makes the Bhabhain rhetoric of "third space" prostrate in the sense that it does not diminish the weight of jaded existence, which is the mental fixation of such exile for changing his social space; it rather heightens his trepidation and crisis. Thus, even though the "Third Space" is a site which does not pander to the whims of cultural fixity or monolithic origin, and which is "neither the One nor the Other but something else besides" (Bhabha 1994: 28), it does not still offer fulfilment to the exile as Ojaide illustrates in the collection. In his "The Paradox of Exile in Poetry: A Reading of Eight African Poets", E. E Sule considers the antinomy imbedded in the poetics of exile poetry in Africa, particularly Nigeria:

[...] the images in these poems create a paradoxical discourse which is that somebody goes on exile to seek for comfort, to seek for rest of mind, or, even, to seek for security for his life, but paradoxically ends up not having it, but instead encounters something that may be worse than what he has escaped from in his homeland. (2006: 16)

Thus, the trope of exile touches off “the good we have lost” (Ojaide 1996: 133) following the aftermath of the twin evils of globalisation and national tyranny as well as serves as a mnemonic snapshots of the futility and travails of escaping the homeland in the Saidian “age of the refugee, the displaced person, mass immigration” (2001: 174) and Third World’s (Nigeria’s) frenzied bid to flee Oguibe’s “unconnectivity” rhetoric.

“Immigrant Voice”: Poetics of Antinomy and Culture Shock

The voice that pervades the universe of *When It No Longer Matters Where you Live* reverberates with culture shock, a process that measures exile-persona’s disappointment with his new environment. A consideration of the genesis and development of the concept of culture shock as it relates and forms a major facet of this study is vital. The phrase culture shock was first used by Cora Dubois in 1951 before it was systematically applied in anthropological studies in the 1960’s by Kalervo Oberg, the Finnish cultural anthropologist, who identified basic factors used in identifying culture shock. The stages or processes of culture shock are not discrete rather overlapping (Irwin 2007: 6). In this study, the emphasis is on the three first stages of culture shock, which technically apply here. Thus, in Oberg’s view, culture shock is “precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse” (Oberg 1960: 177). Basically culture shock entails the impact of moving from a familiar culture or environment to one which is relatively alien; it is the shock consequent upon new movement across disparate cultures or social spaces. Within Oberg’s paradigm, there are three phases of culture shock, which are the honeymoon phase (initial stage), negotiation phase (second stage), and adjustment phase (third stage). The antinomy that wrings wet in Oberg’s sequence is the natural corollary of disillusionment following spatial deracination: a transition from happiness to angst. The culture shock experienced by the poet-persona is piquantly surmised here:

Back home to here na long long way.
The picture of here from home is so different
from the wilderness I see night and day.
This na America with homeless for every corner
that I think I de a numberless world?
Where all the fine fine things in that picture:
Everybody dress kamkpe that I think
na angels, Hollywood Heaven they misspell?...

I come back from work so dead I can’t eat or sleep
and before dawn I don get up to begin another slave day.
when I reply their letters from home saying
here no be what they think they see for their minds,
they no de gree with me and call me lie-lie man:...
America na big photo-trick for me. (105)

The stylistic felicity of the above extract echoes interior monologue or stream of consciousness through which the exile's state of mind is uncovered thereby adumbrating his true condition. The exile-persona in the above instance uses a medley of pidgin and Standard English to demonstrate clinically his state of mind, which vacillates between optimism and despondency: a movement from joy to pain. The poet narrator is shocked as he realised that America, a symbol of one of the best transnational movement could offer is not what he thought; America is rather a "photo-trick", a sheer illusion.

The honeymoon phase noticed in another poem "Safe Journey" as well as "Home Songs: IV" morphs into discontent and total chagrin to the poet narrator in the wake of global capitalism's negation of positive values of humanity through "blundering interference and cynical indifference" (Shantz 2007: 121) to the exile's cultural identity. Also in another poem, "Home Song: VI", the "misery" and "gluttonous appetites"(59) of the political class in the poet-persona's homeland have rather been exacerbated by his experience in the new-found world:

[...], Tayo, the world from here is unreal –
the suffering in a lost paradise can only be
to rebuild it out of rubbles of broken dreams!
In this season of seeing what cannot be reached,
hearing what cannot be confirmed,
and taunted by a mirage of treasures still there,
I am fuelled by double love to sing and dance. (63)

The above verse suggests a nostalgic feeling for the exile's homeland: his paradoxical acknowledgement of globalisation is largely within the remit of the universal depiction of the condition of living of the Spivakian subaltern all over the world. Thus, even though the exile has escaped "suffering" in his homeland, he is equally going through mental and social atrophy as well as lack of self-fulfilment in his new social space, the New World. The oxymoron of "insomniac dreams" is a rhetorical device that resonates with the exile's "broken dreams". The sense of nostalgia painted above reinforces the exile's disappointment for leaving his motherland for possible greener pastures in another country. This instance captures in a bold relief a sense of antinomy informed by notions of risks and difficulty associated with adapting to a new set of symbols and norms that constitute the cultural currency that is shared by everybody in the exile's new environment (Douglas and Wildavsky 1982: xix).

The last segment of culture shock is the adjustment phase, which has to do with the exile's acclimatisation to his new environment. In the poem 'American Fred', Ojaide's poet-narrator's sense of glee as he sits at table to feast dramatises his ability to get used to his new social ambience and by so doing begin to enjoy its largesse:

I will never escape Africa's fate
from my American home.
When at table I didn't stuff myself
to choking point or frittered away boiled potatoes,
grandma winced before me and the leftovers:
"Remember those starving Ethiopian children".
I imagined multitude of rickety bones collapsing –

In the above poem, the poet-persona is rather enjoying the goodies of his new environment. This sense of satisfaction and adjustment to the exile's new home finds a foil in another verse, "Grandmother Song", where he remembers his motherland with disdain and discontent:

In grandmotherly hands,
we spent all without bank
rupting our fortunes! (100)

The atmosphere captured in the above lines is that of disgruntlement and displeasure about the homeland; this is a sharp contrast to the exile's new space, where he can afford to send money home. This is unavoidably the case with the exile's adjustment phase irrespective of the trauma that beleaguers him in this new social space – the New World.

In addition, in her *Nomadic Identities: The Performance of Citizenship* (1999) May Joseph offers a telling portrait of migration, which is oftentimes caused by the pressures of living:

Migration has become a way of life in the latter part of the twentieth century. The large scale displacement of people from rural to the urban or across nations has heightened the precariousness of arbitrary boundaries while fuelling contemporary identifications with ossified national identities. (154)

Similarly in his piece, "From Multiculturalism to Immigration Shock", Paul Lauter argues in the same vein regarding the global urgency of im/migration: "In fact, immigration is an international issue: three percent of the world's population, 191, 000, 000 people, now live in countries other than those in which they were born" (2009: 2). In the thinking of Toyin Falola *et al* this process occurs in diverse patterns "including forced and voluntary paradigms" (xi). Be it forced or voluntary migration, the undercurrent of this nature of social movement is underpinned by removing the "catfish" (87) "... out of the Niger's waters" (87), a metaphor for depriving the fauna, flora and man their rightful place in the Niger Delta, a microcosm of Nigeria.

It is worth noting that irrespective of argument in favour of the ideals of transnationalism, there is however serious contradictions inherent in it. This sort of antinomy – an aporia of a sort realised in a distant land is arguably what Lauter calls "immigration shock" (13). Ojaide captures graphically the unavoidable sense of paradox and social pariah that becomes the lot of his poet-persona in the poem "In Dirt and Pride":

Now that rage begins to strangle me,
I hurl bolts from my guts –
I must recover hope from dire predictions.

I am branded on the forehead
with a painful scar by the country I love
for damming young and old alike...

The world suspects me from a distance,
but I do not blame my despisers. (75)

Ojaide has in the above poem delineated the contours of the paradox of exile as well as relayed the impacts of social exclusion. The imageries like “branded on the forehead” and “rage begins to strangle me” prefigure the harbinger of antinomy of exile; they also exemplify the irony of leaving the homeland, which its realities inflicted “a painful scare” on the poet-narrator.

Furthermore, Ojaide is a realist, political writer, who channels his artistic dart towards engaging, topical issues of the day bogging humanity. If there is any abiding message in the aesthetic and philosophical credo of Ojaide’s art, it is the ability to use his art to interrogate the *zeitgeist* – the spirit of the time. According to Tijan M. Sallah, the fervour of Ojaide’s art is anchored in the following lines:

If there is a persistent and unifying theme in most of
his works, it is a single-minded detestation of tyrants
combined with an obsessive commitment to social
justice. (Sallah 1995: 20)

In Ojaide’s turn from depicting environmental tragedies in the Niger Delta region of Nigeria, a crucial source of his poet-persona’s exilic experience - the helicon of *When It No Longer Matters Where You Live*, to his preoccupation with the ruse of globalisation, the bitter-sweet experience of exiles constitutes a sense of ambivalence, which shall be looked at presently. This is largely part of the mainstay of *When It No Longer Matters Where You Live*, an artistic response to the tyrants referred to in “Dateline: Abuja” as “...vultures that took over the airspace” (43) of Nigeria, a social space responsible for Ojaide’s poet-persona’s transnational movement. The poet-persona’s social space is Ojaide’s native country, the Niger Delta – a geographical space which delineates a penumbra of Nigeria’s inept mode of governance. The activities of the “vulture” (43) in “Dateline: Abuja” are further extended in “For Fela”, a poem in which Ojaide brings to the fore other reasons responsible for the death of Fela Anikulapo Kuti, the maverick Nigerian musician and activist. Firstly, the verse eulogises the political activities of Fela; and secondly, it is more of a panegyrics for political prisoners in Nigeria (including Ojaide himself), who through their works, voices, and activities the bungling, corporatist Nigerian political landscape is unveiled and criticised for societal advancement:

Fela, I know the other diseases that killed you:
the lethal poison of zombies and their retinue of civil dogs
that you sang so loud to embarrass and drive from the
landscape.
You did not prostrate before their brass shoes
you did not partake of their coveted bush meat,
you did not shut your mouth to their naked dance.
You invoked the people’s power to exorcise their evil...
The corruption you fought so hard to cleanse infected you!
disabled, you feared no foreign ambush
to foreswear your faith in the Afro spirit –
[...] Fela, the Nigerian disease cannot kill your voice
that still leads an ensemble chasing out the evil ones. (65-6)

The phrase “foreign ambush” brings to light global capitalist oppression; it is a sort of metonymy for global identity politics.

When It No Longer Matters Where You Live: A Silhouette of Cultural Ambivalence

“When It No Longer Matters Where You Live” is the title poem in the collection, *When It No Longer Matters Where You Live*. The poem inheres in the concept of ambivalence, which is a major sub-text of the collection. The trope of cultural ambivalence is richly incarnated in this poem; it also dramatises the intertextuality of Nigerian exile literature. The concept of intertextuality, which underscores the re-writing of consistent, identifiable literary trope (Eagleton 1983: 192), is depicted broadly in Olu Oguibe’s *A Gathering Fear* (1988) and *A Song from Exile* (1990); it is also made manifest in Uche Nduka’s *The Bremen Poems* (1995) and Odia Ofeimun’s *London Letters and Other Poems* (2000): these poetry collections buttress the same point that Ojaide’s *When It No Longer Matters Where You Live* intimates about cultural ambivalence.

This characterisation amounts to the Gatesian thesis of tropological revision in relation to West Indian Literature, which also gauges the rhythm of cultural deracination of West Indians as well as their exile experience as much as Nigerian exile literature does. For Gates, this is “the manner in which a specific trope is repeated with differences, between two or more texts” (1988: xxv). The contradiction that Nigerian exiles face resonates with Ulli Beier “a disgust of reality”. This is the same with their Caribbean counterparts as well as other peoples with similar historical reality. As the Boisean “double consciousness” was a canonical feature of African-American literature, Nigerian exile literature is steeped in cultural ambivalence, an antinomy of a sort. This ambivalence is what Soyinka sees as “... a state of tension where the mind simultaneously embraces an anchor in alien territory yet ensures that it stays at one removed from that alien milieu” (2000: 63).

Even under the rubric of pain and continual yearning for one’s homeland, there is a tinge of rejection of assimilation and unbroken struggle for identity seen in the exile- persona in the poetry. This portraiture in transnational movement however, inverts the exilic social/cultural relations of transnationalism and globalisation. This argument dovetails with Odile Ferly’s assertion that “exile necessarily brings about some cultural adjustment, an adaptation process that leads to a redefinition of identity” (Oha 2005: 14). Ojaide’s reaction to the question of ambiguity, ambivalence, duality and Manichaeism surrounding globalised spatial displacement finds ample expression in the title poem, “When It No Longer Matters Where You Live”. Ojaide adumbrates:

Wild fires have consumed barks and herbs –
What are the chances of catching the lion alive?

...

The rumours of war days blaze memory
with harmattan drought – always beware
of falling from the spider-web’s height.

Except in returning to libate the soil
with the Cock of Abuja’s blood,
for all its refuge, the foreign home
remains a night whose dawn
I wish arrives before its time.

There's no such hurt at home
who forgets the pain outside –
That's the persistent ache one carries
until home's safe to return to,
when it no longer matters
where you choose to live!

I don't want to go home
with hands over head. Nor
raised in supplication or surrender.

I will take a drum home –
I know what music and dance
we deserve after the ban.
I want a drum to banish fear.
I will take a drum home. (77-8)

The above versification is quoted at length to underwrite Ojaide's response to the issue of exile and pressures of transnationalism, which are speckled with serious ambivalence that detonates through palpable imageries ensconced by ironic mindscape, atmosphere of trepidation and joy. The morbid vacillation from pain to joy by the exile-persona leaving his homeland is at the heart of the above poem.

In another poem, 'In Dirt and Pride', Ojaide brings to the fore the salencies of exile experience and identity problem surrounding mass migration and exile. Let us here the poet-persona:

Now that rage begins to strangle me,
I hurl out from my guts –
I must recover hope from dire predictions.

I am branded on the forehead
with a painful scar by the country I love
for damning young and old alike.
Lost in the labyrinths of self-indulgence,
"where is the way out?" they ask,
who came to this depth with fanfare.

Hardship has smothered the firebrands
that once blazed a liberation trail.
The land smothers every flower...

Before the cockerel's flung at the sacred crocodile,
let the rage smash the corrupt baron –

The world suspects me at a distance... (75)

The above lines are enmeshed in ambivalence; the title of the poem is rather ambivalent – a melange of Jane Austen's pride and prejudice (good and bad). Here, the poet

narrator is at the crossroads: his new found home “suspects” him; and there is “a painful scare” inflicted on him by the country he loves – his homeland. It could be gleaned that the exile is happy that he left his homeland, which “smothers every flower”, but on the other hand, the rage which stems from lack of integration and recognition in foreign land puts him in a sort of identity crisis as well as makes him a social pariah.

The ambivalence twist to the discourse of exile and transnationalism is further given expression in another poem, “Deportations”, where Ojaide illustrates pains and trauma of cultural deracination with poignancy:

From the way
these great-grandchildren of migrants
talk of deporting newly arrived immigrants,
calling them illegal and other stinking names,
you would think
they don't know their family tree,
don't know their fathers,
and where they came from.
They won't accept they are bastards! (107)

The image painted above is that of intra-cultural crisis, a race fighting itself. Here the “great-grandchildren of migrants” see “newly arrived immigrants” as people without roots. This situation again engenders harrowing realities of social exclusion which Ojaide's poet-narrator faces; he is not even accepted by people of his own colour, clime and origin in his new social space. Thus, the “peace” (92) of mind for leaving his homeland is truncated by mental, social and psychological torture stemming from the ill-treatment from the people the poet-persona thought would offer him solidarity and warm embrace. This is a clear case of ambivalence: a situation that moves from joy to sadness. This oxymoronic scenario is further given resonance in these lines from the poem, “Pacific Love”:

I think of you Ocean as always full,
your body forever saltsprayed fresh...
Before this daily visit to wash my feet,
I have had my share of troubled waters.
I seek pacific favours to douse home fires.

Even in your peace, thunder clashes –
peace is not a still pose on canvas.
life's a struggle for you too, but more... (92)

“Home fires” a metaphor for “the trouble with Nigeria”, to use the Achebean popular parlance, which the exile thought he could extinguish via moving from his home country on the heels of the promises of transnationalism do not seem feasible, hence, “thunder clashes” in the midst of this seeming “peace”, the ultimate rationale for his transnational movement.

In “Empress of Silence”, Ojaide hones in on the question of ambivalence with a sense of nostalgia and punishment, which the poet-persona experiences as a result of migration that he thought would be an escape route to better life. Thus, the “memories of flagellation” as well as “the flagellation of silence” (125) – both ambivalent conjunctures,

brings him a sense of homesickness concerning his roots; it accentuates his serious longing not to allow his "...remembering to run/into ghosts of slaughtered wishes...." (125), suggesting his hunger for his homeland. On the other hand, the exile's "memories of flagellation" cannot undermine the punishment "silence" and solitude have wrought on his psyche. Also, the exile's "... sun/flower face" (125), an emblem for the reason for migration is being besmirched by punitive reminiscences. The poet-persona is in this instance locked in the grisly world of ambivalence, trauma and hunger for the "music" (125) of his homeland, a metaphor for Nigeria's heydays before "her blow" (125), which Ojaide sees as "loss" (123) in another the poem, "The Floods Ago". The coexisting opposing stances that shape the exile's mindscape as he left his motherland for better opportunities in a foreign land in the wake of transnational exigencies constitute another tinge of sense of ambivalence in the collection, *When It No Longer Matters Where You Live*.

Conclusion

To reformulate the essence of this paper, it has been argued that transnationalism, globalisation, migration, exile and related phenomena have a rectilinear relationship with the ideo-aesthetics, form and content of Tanure Ojaide's *When It No Longer Matters Where You Live*, which questions the legitimacy of mutual sharing of global resources informed by global capitalist rhetoric. One of the major foci of this paper is that exile experience is basically a function of the paradox of transnationalism, one of the ugly faces of globalisation. Thus, mass migration on the heels of the promises of global capitalist system is full of ambivalence and antinomy; hence, exiles are locked within the politics of exclusion and identity crises in their new environments.

Therefore, the fate of the Saidian "Other" is the same irrespective of geographical space. Ojaide's main concern in the collection as argued here is that beyond the veneer of globalisation and ancillary practices, there are complex issues that confront exiles, particularly those from the Third World, whom have gone on exile to better their life following the realities of national politics, and more importantly given the urgency of global capitalism.

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