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**Effect of E-commerce as Post Covid 19 Tools for Creating Awareness on Boutique Hotel Businesses
within Ikeja, Lagos State, Nigeria**

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Abstract

The study examines the effect of e-commerce activities on the awareness of hotels in Ikeja, Lagos State, Nigeria. The main objective of this study is to ascertain the extent to which e-commerce affect hotel awareness. To achieve this objective, primary data was sourced from registered hotels in Ikeja, Lagos State using structured questionnaire. Exploratory research design was employed and hypotheses formulated were tested using ANOVA and Structural Equation Model (SEM) respectively. The study reveals that: there is no significant difference between different e-commerce marketing tools for promoting hotel businesses in Ikeja, Lagos State, Nigeria. E-commerce has significant effect on hotel awareness. This study recommended that all other States of the federation should employ the use of e-commerce tools because they all have significant effect in enhancing awareness in hotel industry.

Keywords: E-commerce, Post Covid 19, Awareness, Hotel Businesses.

1.0 INTRODUCTION

The development of tourism destination areas all over the world has increased the international tourist arrivals. The review of tourist arrivals over the past ten years between 2005 - 2015 indicated clearly that an estimated 800 million tourists were documented and a 5.5 percent increase following the 10 percent surge registered in the following year. By 2007, the figure appreciated to 940 million, with a growth of 6.6 percent as compared to 2005 (UNWTO, 2012), whereby in 2014, according to (Oriade (2017), there were over 1.32 billion tourists travelled across the globe for tourism purposes, with economic contribution of about 7.6 trillion US dollars in 2016. Thus, tourism is a very fast growing and a very diverse sector of the social arrangements (Bock, 2021).

According to WTO (2021), “global spread of tourism in industrialized and developed states has produced economic and employment benefits.

In Nigeria, according to Indian Express (2014), it was recorded that as at 2015, the value for international tourism receipt was \$470 million US dollars with over 1,255,000 arrivals. Most of these tourists required sleeping accommodation, thereby calls for the need for hotel patronage. Only well-known and widely promoted hotels can benefit from the global travels by putting in place an effective e-commerce system. Getting to reach a target audience is dependent on various factors ranging from the nature of the audience you intended to reach, demographic factors, type of hotel and the services rendered, location of the target audience, cost and benefits factors as well as the channel of contacting the specific target audience.

Hotel industries are established purposely to providing food, drinks and accommodation services in a relaxed environment that will make the guests feel at home and at a profitable price (Yusuf, 2015). Although a modern hotel goes beyond these, they complimentarily provide some social amenities for the prospective guest, (depending on the size and class of such hotel), such as a cozy, aesthetic and inviting atmosphere to give guest satisfaction. The hotel industry is a unique industry that provides a range of substantial products as well as insubstantial services, for example Spa services.

Seyitoglu and Yuzbasioglu (2015) opined that, each guest has different needs and wants. The ability to understand them may not be as easy as such. This brings about hotel e-commerce activities. Hotel e-commerce should be an interactive dialogue between the hotel and its guest which takes place during the pre-selling, selling, consuming and post consumption stages.

As a matter of fact, such organisation needs to create awareness about their products and services by adequately informing the target market as well as continually reminding them through every available means of e-commerce (Yusuf, 2019). Tourists or guests tend to make decision on patronizing a hotel facility based on the available information at their disposal. Today, hotels adopt various e-commerce strategies in order to increase its customer patronage.

The business environment has become very competitive in the 21st century due to the growth in technology, infrastructures and access to information around the globe (Etzel et al, 1997; Odunlami

and Ogunsiji, 2011). This has made the business environment very complex, whereas customers' preferences keep changing due to switch in the market (Adcock et al, 2001). As a result of the increase demand of customers, management of organizations has to increase their resources with attention focused more on attracting and retaining its customers (Etzel et al, 1997).

E-commerce is the new method of attracting consumers by using modern facilities and technologies, especially smart phones, computers and laptops. These include; e-newsletter, portals, e-commerce, webcasting, Google plus, trip advisor, Google plan, news group, and email marketing, these are all referred to as new age communication tools (Alizadeh and Isa, 2021). E-commerce is a two-way interaction between a seller and the buyer (Zhou, 2004). Social media is one of the tools that are free or nearly free and allow marketer and the community to create content and meaningful conversation online (Levinson and Gidson, 2021) which means it allows anybody to communicate with everybody (Sterne, 2021). It is also the style and extension of the skill acquired over time; an innovative and practical management. Services have to be made known to the public/potential guests and the process of creating awareness to the public is known as e-commerce activities. To design an effective e-commerce messages, hotel and tourism marketers (the seller) must first understand the target market (the buyers) and the most effective communication process (Zhou, 2004).

Knowledge Gap

E-commerce in hotels/tourism is clearly an essential factor for sustainable tourism development for hotel businesses. Most Ikeja boutique hotel proprietors are ignorant of the need to promote their services and goods to the public. The few hotel managements/proprietors who are understand the importance of e-commerce do not know which tool is more appropriate to create awareness for boutique hotel business in Ikeja, Lagos, Nigeria. Meanwhile there are various e-commerce tools available at their disposal. Only a few awareness tools were used by boutique hotel businesses in recent times. There has not been a clear-cut analysis to check and compare the effectiveness of these e-commerce tools and how it affects the hotel businesses.

2.0 OBJECTIVES

Identify the different e-commerce marketing tools for promoting boutique hotel businesses.

Ascertain the extent to which e-commerce can affect boutique hotel business awareness.

The study will also be guided by the following hypothesis

H₀₁: There is no significant difference between different e-commerce tools in Ikeja Lagos State, Nigeria?

H₀₂: e-commerce does not have significant effect on hotel awareness in the study area.

The study will help boutique hotel management or new entrants into the hotel business to understand the effect of e-commerce marketing tool in creating awareness for the hotel business.

3.0 METHODOLOGY

The study was conducted on all hotels that registered with hotel.com in Ikeja, Lagos State, Nigeria. The respondents for this study comprise of hotels' staff and guests. The study employed survey research design approach where data were collected at the point of visits to different boutiques hotels in Ikeja, Lagos state. The data were obtained using structured questionnaire administered.

The population for this study consisted of 152 hotels, 531 staff, and 3,650 guests that visited the hotels on day of the researcher' visit.

The data were analysed using descriptive statistics, pie chat, tables percentages and SEM

4.0 RESULTS AND DISCUSSIONS

Knowledge of Guests about the Hotel

About 49.2% of the guests' respondents obtained information about the hotel online (Table 1). Transient guests are passer-by who stumbled on the hotel by chance and without previous reservation, they constituted 6.3% of the respondents.

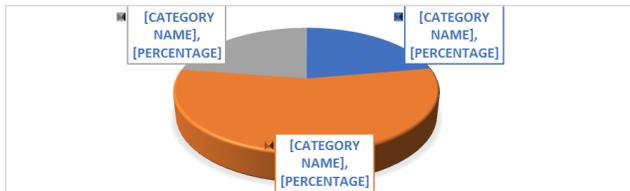
Table 1. Knowledge of Guests about the Hotel

Variable	Frequency	Percentage
Passing by (transient guest)	22	6.3
Radio/T.V/Cable	78	21.6
Through friend (word of mouth)	83	23
Online	177	49.2
Total	360	100

Source: Field Survey, 2019

Frequency of Guests Patronage.

As presented, more than half of the guests’ respondents (55.1%) patronize the hotel weekly, while 22.3% patronize the hotel daily and 22.6% patronize the hotel occasionally.



Source: Field Survey, 2019

Figure 1: Frequency of Guests Patronage.

The different e-commerce tools available in use on some boutique hotels within Ikeja, Lagos State, Nigeria.

Hotels in Lagos state engage the use of video conferencing 8%; Live chat on website 6%; 24- hour customers/ tech support 12%; Follow-up emails 12%; Social media personality 15%; Mobile apps 12%; Live video call option 9%; Cellular phones 8%; respectively.

Table 2. *Different e-commerce tools in some Selected Hotels in Ikeja, Lagos State, Nigeria (%)*.

		Lagos (%)
1	Video conferencing	8
2	Live chat on website	6
3	24- hour customers/ tech support	12
4	Follow-up emails	12
5	Social media personality	15
6	Mobile apps	12
7	Live video call option	9
8	Cellular phones	8
9	Skype	6
10	Facebook	5
11	Twitter	7
	Total	100

Source: Field Survey, 2019

Test of Hypotheses

Hypothesis one

H₀₁: There is no significant difference between different e-commerce tools used in Ikeja Lagos State, Nigeria?

Table 2 shows the extent of the difference between different e-commerce tools in promoting hotel performance in Ikeja, Lagos state, Nigeria. This simply means that face book, skype twitter cellular phones, video conferencing and live chat are under-utilized, there is significant difference between different e-commerce in Ikeja, Lagos State, Nigeria, hence, the researcher adopted the null hypothesis.

Table: Group Statistics for Independent t-test

Figure 1 Frequency of Guest Patronage		Sum of Squares	Df	Mean Square	F	Sig.
Source: Field survey, 2019.	Between Groups	.420	3	.140	.157	.925
	Within Groups	281.702	316	.891		
	Total	282.122	319			
Source: Field survey, 2019.	Between Groups	1.848	3	.616	.482	.695
	Within Groups	404.124	316	1.279		
	Total	405.972	319			
Source: Field survey, 2019.	Between Groups	7.021	3	2.340	2.068	.104
	Within Groups	357.575	316	1.132		
	Total	364.597	319			
Source: Field survey, 2019.	Between Groups	4.074	3	1.358	1.883	.132
	Within Groups	227.876	316	.721		
	Total	231.950	319			
Source: Field survey, 2019.	Between Groups	.948	3	.316	.471	.703
	Within Groups	212.049	316	.671		
	Total	212.997	319			
Source: Field survey, 2019.	Between Groups	2.988	3	.996	.893	.445
	Within Groups	352.259	316	1.115		
	Total					

Figure 1 Frequency of Guest Patronage		Sum of Squares	Df	Mean Square	F	Sig.
Figure 1 Frequency of Guest Patronage Source: Field survey, 2019.	Total	355.247	319			
	Between Groups	2.100	3	.700	.809	.490
	Within Groups	273.497	316	.865		
Figure 1 Frequency of Guest Patronage Source: Field survey, 2019.	Total	275.597	319			
	Between Groups	25.386	3	8.462	12.066	.000
	Within Groups	221.611	316	.701		
Figure 1 Frequency of Guest Patronage Source: Field survey, 2019.	Total	246.997	319			
	Between Groups	10.250	3	3.417	2.924	.034
	Within Groups	369.297	316	1.169		
Figure 1 Frequency of Guest Patronage Source: Field survey, 2019.	Total	379.547	319			
	Between Groups	4.180	3	1.393	.963	.410
	Within Groups	457.067	316	1.446		
Figure 1 Frequency of Guest Patronage Source: Field survey, 2019.	Total	461.247	319			
	Between Groups	33.969	3	11.323	21.050	.000
	Within Groups	169.981	316	.538		
Figure 1 Frequency of Guest Patronage	Total	203.950	319			

Source: SPSS Version 25.

Hypothesis Two

H₀₂: e-commerce does not have significant effect on hotel awareness in the study area.

Figure 3 shows the relationship and effect of e-commerce on level of awareness. The figure shows that e-commerce has contributed significantly in enhancing level of awareness of hotels. Figure 3 shows that Video conference (0.04), Live Chat on website (0.05), Follow-up e-mail (0.05), social media (0.04), Mobile Apps (0.02) and Facebook (0.03) has as a value not more than 0.05. The probability value of 0.000 also lower than 0.05. This simply implied that all the aforementioned e-commerce tools had significant effects on the level of awareness among users (guests) of boutique hotel business in Ikeja, Lagos State, Nigeria.

Minimum was achieved

Chi-square = 501.737

Degrees of freedom = 44

Probability level = .000

Summary of Findings

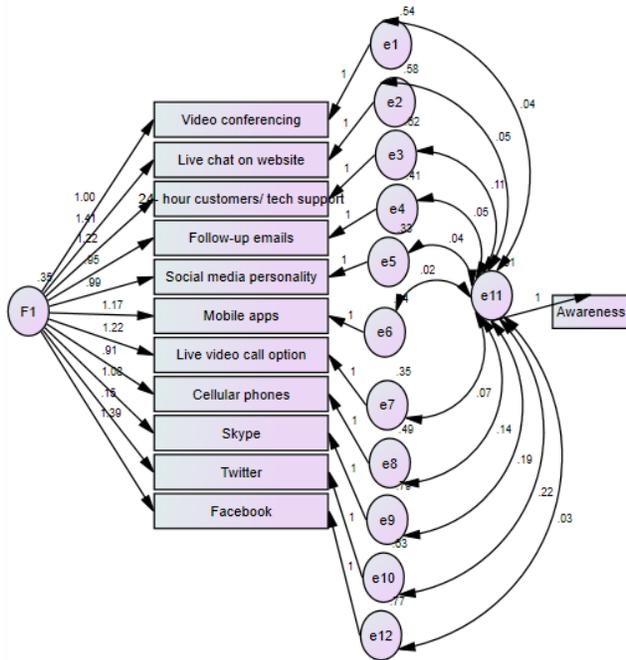
The study reveals that:

There is no significant difference between different e-commerce tools for promoting hotel performance in Ikeja, Lagos state, Nigeria.

E-commerce have significant effect on hotel awareness in the study area.

5.0 CONCLUSION AND RECOMMENDATIONS

This article established the effect of e-commerce activities for creating awareness on boutique hotel businesses in Ikeja, Lagos State, Nigeria. The comparative analysis of the study reveals that boutique hotels in Ikeja, Lagos State engage the use of video conferencing; Live chat on website; 24- hour customers/ tech support; Follow-up emails; Social media personality; Mobile apps; Live video call option; Cellular phones; Skype; Facebook; and Twitter respectively in enhancing awareness of boutique hotel activities in Ikeja, Lagos state, Nigeria. However, the boutique hotels in Ikeja, Lagos State should have a functional website to showcase the existing and recently acquired facilities. Newly introduced services and services can also be uploaded



Source: SPSS – AMOS Version 23.

Figure 3. Structural Equation Model for Hypothesis 2.

Arising from the findings of the study, it was recommended that all other hotel types in Lagos State should follow suit after Ikeja by employing the use of social media channels because they all have significant effect in enhancing awareness in hotel industry.

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Analysis of Kidnapping and Socio-Economic Development in Some Selected Local Government Areas in Kogi State, Nigeria

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Abstract

Kogi State has experienced some level of insecurity in form of cultism, political thuggery, farmers-herders conflict and kidnapping. However, this paper examines kidnapping and socio-economic development in Kogi State. The paper adopted qualitative approach in Social Sciences with primary source of data in form of in-depth interviews. Content analyses were used to analysed the interviews. The study hinged on Daniel Bell's Queer Ladder theory of economic empowerment and social climbing as a scientific tool of analysis. It was discovered that unemployment and poverty, low moral principle and pressure to get rich quick complex, corruption, external influence, cultism among others are the causes of kidnapping in Kogi State and its effects are loss of lives, loss of income, obstruction of farming, bad image of the state among others. The study reveals efforts of Kogi State Government in curbing kidnapping to be setting up of vigilante group, establishment of forward operational base for Nigerian Army, declaration of operation total freedom, initiating whistle blower policy among others and recommendation were given on how to curb kidnapping e.g. government should enact a law that ensures consequence of kidnapping is high than the gain, government should make a deliberate policy to create job opportunities, the police should adopt modern technology in combating crime. Conclusively, the elimination of the menace of kidnapping in Kogi state is the duty of everybody especially the government since the government is bound by the contract of ensuring adequate security of the citizens.

Keywords: Kidnapping, Socio-Economic, Development, Crime, Insecurity

1.0 INTRODUCTION

The manifestation of insecurity, crime and criminalities in Nigeria; kidnapping has become a hydra headed monster ravaging Nigeria. The occurrence of kidnapping has put Nigeria in a bad light at the global stage (thepost.ng.com). This social menace has negative effect on tourism sector because nations of the world usually cushion their citizens to avoid some certain areas in Nigeria or totally desist from coming into Nigeria (US. Department of State 2022). Also, potential investors are discouraged to explore investment opportunity in Nigeria as a result of rampant kidnap cases (Iyang, 2009).

Kogi state which is one of the 36 states in Nigeria is not spared from insecurity also and the four major insecurities in Kogi State are cultism, political thuggery, herders and farmers conflict and kidnapping (Avidime and Adegbe 2018). Initially, those who kidnap people in Kogi state for the sake of obtaining ransom targeted the elite class and their relatives that are dear to them e.g. the kidnapping of the mother of the former Nigerian Football Federation President Alhaji Sani Lulu, Alhaja Laruba Abdullahi who was kidnapped from her palatial home in Idah at 6:45pm in Kogi state and taken to unknown destination (Ujumadu 2010). Today, in Kogi state the practice of kidnapping has taking another dimension because kidnappers do not only target high profile people in Kogi state but middle class, civil servants, and travelers from other states among others (Premium times 2020). This upsurge is worrisome as so many victims have been forcefully whisked away to unknown place only for ransom to be placed on them until hard earned monies are extorted from their families.

This paper focuses on the effects of Kidnapping on the socio-economic development in Kogi State selecting three local government areas. It is expedient to discover the causes of kidnapping in the areas selected and to examine the efforts of Kogi State government in curbing the menace of kidnapping and to also give suggested recommendations as regards curbing kidnapping in Kogi State.

2.0 LITERATURE REVIEW

Conceptualisation

Kidnapping

Kidnapping can be referred to the process of strategic planning by criminal elements to forcefully capture targeted persons that are financially buoyant and confined them unlawfully to an unknown destination for ransom (Adegbe 2019). He further explained that, the seizure of persons may be at random irrespective of status; a situation where criminals just forcefully take people away to an unknown destination against their consent after which calls will be put through to relatives or organizations of their victims in order to negotiate for their release after payment of ransom.

Asuquo (2009) noted that the conceptualization of kidnapping just like any other concept in Social Sciences will largely depends on the perspective of the scholar. Abraham (2010), defined kidnapping as an act of capturing, moving away and hiding a victim in a secluded place either by

force or fraud. This definition above is not sufficient enough to capture the full meaning of kidnapping. Thomas and Nta (2009), defined kidnapping as act of robbery at the highest pick. According to them, it is a well-planned and orchestrated robbery which is not as deadly as armed robbery, but the intention is to collect ransom. Perspective of the definition above is confusing by mentioning the word “robbery” because it has not clearly state what is kidnapping.

Furthermore, Turner (1998) attempted definition of kidnapping in which kidnapping was explained to be where victims are coerced and moved to a secret place against their wish where security agents would not suspect them. It also describes incidents when persons are lured away and then held illegally by force (Oseni 2021). This act may be done for purpose of collecting ransom or in perpetuating other evil like rituals, prostitution, child slavery among others. Thus, it is not a legal business but illegal business and against the law of any country and inhuman to human (Okoli 2019). Uzorma and Nwanegbo (2014) also defined kidnapping as action carried out by criminals to forcefully carry people away from their family using dangerous weapons like gun to threaten them in order to collect ransom. This definition of kidnapping is also narrow kidnappers can trail their victims to any location which is not restricted to the family; it can be from an organization or on the road (Adegbe 2019).

Socio-Economic Development

Economic development can be defined as the process of creating enable environment that positively affects human life by providing good health care, quality education, better housing, high per capital income among others (<http://www.enviromentdata.org>). It is also seen as improvement in healthy living and quality environmental management as result of deliberate policies towards such goals. (Penn State University 2000). Also, Economic development can be generally referred to the sustained policy framework that is targeted at promoting community development, standard of living and economic health of specific area (IGI Global 2022). It can also be referred to as increased in economic performance based on the benefits citizens derived from the growth (Kapur 2018). The economic growth translated to citizen’s benefits can manifest in multiple areas including development of human capital, critical infrastructure, regional competitiveness, environmental sustainability, social inclusion, health, safety, literacy and other initiatives (Service Canada, 2005).

The NEPAD declaration implies that socio-economic development is the constantly improving in the total well-being and in the standard of living of the people. In series of studies by United Nation Research Institute for Social Development (1970), socio-economic development identified with the levels of standard of living and level of welfare. These in turn are identified with the presence of better conditions of balanced diet, housing, health, education, transport and so on (Michal 2017). Thus, the emphasis of access to quality goods and services in their quantity. The objectives of socio-economic development are to raise the level of living of the masses of the people and to provide enable environment, structures and facilities for individuals to develop their potentials (IGI Global 2022).

Therefore, the definition clarified that the socio-economic development implies not only expansion in quantitative terms but also structural changes in the society and its economy as expansion proceeds (Chojnicki 2010). Structural change includes institutional; social and economic aspects and so on. Socio-economic development is the relationship between economic activity and social life (<http://www.enviromentdata.org>). These following are the components of socio-economic development; level of agricultural development, level of industrial development, level of urbanization, level of educational development, transport and communication among others (Michal 2017).

3.0 METHODOLOGY

The research adopted qualitative approach in Social Sciences with primary source of data in form of in-depth interviews which were gathered through purposive and snowballing sampling techniques from knowledgeable police officers, vigilantes, traditional rulers and victims in Dekina, Okene and Lokoja Local Government Areas based on their experience on the subject matter. The face-to-face Interviews with the knowledgeable informants occurred in a setting where they felt comfortable to provide detailed responses. The follow-up, probing questions varied according to the interview question and experience of the informants. The objective of each probing question was for the participant to expound on his or her experience. Also, the paper utilised content analysis technique where information sourced from secondary data which include published online newspapers, textbooks, journals, official documents among others were critically analysed.

Theoretical Framework

The Queer Ladder theory was developed by Daniel Bell, an American sociologist (1919-2011). Bell's essay on the American way of crime (1953) represents the classic formation of the queer ladder of mobility. Bell explained the entry of Italian American criminals into organized crime. The Italian community has achieved wealth and political influence much later and in the harder way than previous immigrant groups. The Italians found the more obvious big city paths from rags to riches pre-empted; the children of the Italian immigrants, the second and the third generations, became wise in the ways of urban slums, excluded from the political ladder, finding few open routes to wealth, some turned to illicit ways to make wealth. Therefore, Bell invented the idea of Queer Ladder in an effort to describe motivation for an organized crime as a desperate means of economic empowerment and social climbing. This theoretical position has since metamorphosed into a widely accepted theoretical framework usually apply to the study of crime. The basic arguments of Queer Ladder theory are highlighted below;

1. Organized crime serves as platform for criminals to achieve their aims.
2. It is an essential element for social climbing and/or socio-economic advancement
3. It is a way to gather wealth and consolidate power (Mallory, 2007; Okoli and Orinya 2013)

Also, often ascribed to this theory is the notion that organized crime survives in a situation where the government lacks the political will to combat crime, where government officials are corrupt and opportunity to livelihood are scarce (Nwoye, 2000; Lyman, 2007; Okoli and Orinya, 2013) under these circumstances, there is a motivation to be involved in crime because the risk involve in participating in crime is very minimal. In other words, the benefits of committing a crime surpass the costs and /or risks. This creates ample pretext and motivation for criminal impunity and franchise (Okoli and Orinya 2013).

In the broadest, terms organize crime as kidnapping is viewed as a group conduct design to take advantage of criminal opportunities. Also, it is not surprise to see criminals associating with other criminals for the purpose of committing crime such as kidnapping in Kogi state. Based on the above the relevance of Bell's Queer Ladder theory to the phenomenon of kidnapping in Kogi State can never be overemphasized because the attitude of kidnapers in Kogi state is one of desperate attempt for economic empowerment and social climbing, the inspector in Lokoja police

headquarters also supports this above view because most of the suspects that have been arrested so far are young lads in their quest to become rich overnight and police Sergeant in Dekina area command puts the age brackets of kidnappers in Kogi State to be between 18 and 39 years.

More so, according to Queer Ladder theory, the crimes of kidnapping thrive because the government lacks the political will to combat crime and that is the experience in Kogi State. Queer Ladder theory posits that, an environment whereby public corruption thrives, the tendency is that crimes and criminalities will prosper. There are cases of government officials' corruption which tend to send wrong signals to the general public by this, criminal will infer that so far people in government are corrupt they have no moral rights to challenge their criminal activities. Moreover, Queer Ladder argued that, in a situation whereby opportunities for legitimate livelihood is very slim, the pull to indulge in crime such as kidnapping will be very high such is the case of Kogi state.

However, critics argued that, criminals did not choose the Queer Ladder because they do not have legitimate means to wealth, but the environment encourage means to illegal wealth. i.e. people don't choose illegal means to make money because of few opportunities to make legitimate livelihood but because there is opportunity to illegal wealth that are available. Nevertheless, queer ladder theory explains better while organized criminals indulge in kidnapping in Kogi state.

In consonance with the above theory was the view of police Inspector of Kogi State Police Command Lokoja in an in-depth interview granted to him he said:

“The major reason why people participate in kidnapping in Kogi state is pecuniary reason that is monetary or financial gain”.

Also, a police Sergeant in Dekina Area Command in an in-depth interview said:

“the Purpose of Kidnapping is to make money”.

Moreso, commander of vigilante in Lokoja in an in depth stated that:

“is quest of criminals to make wealth that push them into kidnapping”.

With this fact above, Queer Ladder theory explains better the reason for kidnapping in Kogi State.

Empirical Literatures

Oseni (2021), attempted to differentiate between kidnapping and hostage taken; he argued that kidnapping refers to a confinement without having any right or authority to do so while hostage taken is refers to person or persons who are held captive by a captor as a security. Oseni further stated that the word kidnap is related to activity whereby a person is forcefully taken away contrary to his or her will which is normally associated with ransom payment.

Okoli (2019) sees kidnapping as an unlawful detention of person or group of persons through the use of violence or enticement in which the purpose is for illicit gain, monetary among others in exchange for freedom. That means from the above, kidnapping is unlawful and when someone is lawfully taken away or detained by security agencies is not regarded as kidnapping so far they are operating within the ambit of the law. He added that kidnapping has become most pervasive and intractable violent crime in Nigeria today.

Fage and Alabi (2017) explained kidnapping as forceful or illegal arresting of an individual or a group of individuals for reason raging from economic, political, and religious to struggle for self-determination. However, the authors later admitted that the forcefully or illegal arresting of individuals and carried off as hostages for ransom purposes mostly (Fage and Alabi, 2017). The study could not but agree with the definition above because the major aim of kidnappers or the kind of kidnapping that is prevalent in Kogi State is the kidnapping for ransom purpose which has economic undertone and few of political kidnapping and also kidnapping for ritual purposes is scanty (Adegbe 2019).

Issues of Kidnapping in Nigeria

Unemployment and poverty: Okolo (2010) argued that there is high rate of unemployment in Nigeria and particularly Kogi State. They are numerous university graduates in Nigeria without job who are not resilient enough to think out of the box by finding a legitimate means of earning but may decide to indulge in kidnapping (Inyang 2009). Thus, the rising rate of kidnapping in Kogi State was linked to high rate of unemployment in the State. Also, poverty is one of the causative spectrums that lead many people to turn out to be notorious criminals in Kogi State (Iyatse 2021). Poverty is a financial incapacity or state of lacking basic requirement to live rational life. The

scourge of poverty which demoralized the less privilege and many youths in Kogi State; have turn them to become disreputable kidnapers (Segun, Solomon and Kehinde 2021). This finding is in consonance with the view of assistant superintendent of police, of Okene Police Area Command who stated that:

“dejected people i.e. poor of the poor engaged in kidnapping in Kogi state”.

Low Moral Principle and Pressure to Get Rich Quick Complex: Again Iyang (2009) claimed that affluence is the hallmark for respect in most of our communities while the source of such wealth may be questionable. Majority are no longer willing to scrutinize or condemn questionable source of wealth. According to him, a poor person today can show up with an expensive car tomorrow and nobody dare to question the sudden wealth. Also, in Kogi state today many persons have tall dreams especially the youths. Some of the youth want to make it quick, they go about searching for people to kidnap and make much money in return which is barbaric and sinister (Adegbe 2019). Moral standard of dignity in labour have been jettison for illegal means of making wealth. This finding is in agreement with the view of Inspector of police in Kogi Police command, Lokoja who stated that;

“to get rich quickly is prevalent among some of the kidnap suspects so far and majority of them are youths”.

Failure of Government to perform its social responsibility: Fukuyama (2004) described this as the erosion or breakdown of social infrastructures. The deterioration of good governance, social justice and democratic accountability which have a negative effect on the existing social order in the state contributed to the rise in the rate of kidnapping in Kogi state (Francis, 2016). Empirically, within January and December 2015, there were 55 reported kidnap cases in the state, while 70 of such incidents occurred and were reported to security agencies in the state between January and June 2016. Moreso, an assistant commissioner of police during in depth interview lamented that:

“Let me tell you the truth about security that people in government failed to understand; be it at any level, a ward, local government, state level and even federal, no government can ensure security, when the citizens are hungry because payment of salaries is not consistent. He further stated that, more than 80 percent of the working class are civil servants; they depend on their meager salaries to service their dependents. No

reasonable person should expect that the state would be secured under these circumstances even with arms. No matter how armed we are we cannot perform magic of securing lives and property under such circumstances”.

In another interview a royal father in Okene opined that:

when government fails to perform basic functions of governance, it calls for concern and may lead to insecurity.

Corruption, Unfairness and Persuasive Material Inequalities: Achuba, Ighomereho, Akpan (2013), were of the opinion that the major cause of insecurity in Nigeria in which kidnapping is good example is the growing awareness of inequalities and disparities in life chances which lead to violent reaction by large number of people. The gap between the rich and the poor in the most of Nigerian society and Kogi state is not excluded have driven many youths into kidnapping business (Daily trust 2021). The political leaders in Kogi state have not be fair enough to equally distribute the common wealth of the state and in addition, corruption in the corridors of power and within the law enforcement agencies sometimes thwarts serious effort in prevention of crime like kidnapping (Idoko, Agenyi and Olutoye 2015).

In an in-depth interview with the commander of vigilante in Lokoja, he stated that:

“the endemic nature of corruption in Nigeria police force has seriously hampered the fight against kidnapping in Kogi state”.

Loss of Socio-Cultural and Communal Value System: comparing the contemporary Nigerian society with olden days, a lot of culture and value system have been relegated to the background. Sanctity of human lives, hard work, friendliness and receptiveness to strangers has been jettison especially among the youths (Idoko, Agenyi and Olutoye 2015). These have given birth to modern crime and social evil destroying the core value of our society (Onovo, 2010). He pointed out that one of the obvious reasons which encourages kidnapping to thrive, is that people who celebrate such criminals are encouraging them to do more because of loss of communal value system. Furthermore, a royal father in an in-depth interview in Okene posited that:

“the sanctity of cultural value system is lost especially among the youths which is contributing to crimes in the society today”.

External Influence: Kidnapping itself which is a crime which started in Niger-Delta region of southern Nigeria in 2005 as a tool for social action and justice because of decades of neglects from federal government of Nigeria has become a habit of crime in Kogi state (Adegbe 2019). The influence of kidnapping activities in Niger Delta Region of states like, Bayelsa, Rivers, Delta, Cross Rivers, Akwa Ibom, Imo, Edo, Ondo and Abia have had a spill-over effect on the jobless youths and criminals in Kogi state who take it as a new substitute or complement to robbery and pocket picking (Kogi reports 2016). For instance, a detained armed robbery and kidnap suspect, who was arrested at a location in an operation between Okene and Akure by anti-kidnapping technical team, led by Assistant commissioner of police, Investigation shows that the suspect is an indigene of Dekina local government area and was trained from Niger-Delta region in the act of robbery and kidnapping and he was responsible for the spate of kidnappings and armed attacks witnessed on major highways in North Central states like Nasarawa, Niger, Kogi, Benue and along the Lokoja, Okene, Akure, Auchi roads (Taiwo, 2017). Also, a police sergeant made reference to the above suspect in an in-depth interview granted to him in Dekina Police Area Command.

Poor Security System and Porous Boundaries: Kogi state is only state in Nigeria that shares boundary with nine other states i.e., Nasarawa, Benue, Enugu, Anambra, Edo, Ondo, Ekiti, Kwara, Niger and with Federal Capital territory Abuja. Therefore, these porous frontiers of the state have aided kidnapping activities where individual movements are largely untracked and weapons come in easily to the state not only through roads but water ways. Moreso, the commander vigilante group of Nigeria in Okene in an in-depth interview mentioned that:

“the poor security system of the state which can be attributed to factors like inadequate funding of vigilante group and other security agencies, lack of modern equipment, inadequate training, inadequate personnel among others which has hindered effective provision of security by them”.

According to Olonisakin (2008), the police population ratio in Nigeria is 1: 450 which is below United Nations standard of 1: 400 apparently. Also, Idachaba (2011) states that, kidnapping is fueled by the inability of security agencies to quickly identify the location of the kidnapped persons because of the complexity of the Global Positions System (GPS) which is a serious impediment to the control of kidnapping activities.

Agrarian Nature of Kogi State: in an in-depth interview carried out with an Inspector at Police Force Headquarters, Lokoja, Kogi State, he pointed out that:

“the Kogi State population are predominantly farmers and this normally make them to come in contact with herdsmen in the bush where their farms are located and some of these herdsmen normally kidnap farmers in the bush whenever they are on their farms. Some of these herders are Fulani residing in the bush with their cattle. Also, the Assistant Superintendent of Police in Okene mentioned that some of kidnap suspects in Kogi state are Fulani herdsmen residing in the forest in some parts of Kogi State”.

Cultism Rite of Passage and Peer Pressure: In one of the in-depth interviews granted to a sergeant in Dekina Area Police Command, he stated that:

“one of the manifestations of insecurity in Kogi State which is cultism, also contributed to kidnapping in Kogi State. He argued that before a cult member to be initiated fully or for a member to be promoted in the cult group one of the requirements might be to carry-out a kidnap operation successfully, to test the boldness and audacity of such member, thus by that the-would be cult member or a cult member seeking for leadership position in the cult group will be granted rite of passage to become full member or promoted. Therefore, cultism activities in Kogi State contribute to kidnapping activities. Furthermore, he stated that peer pressure also contributes to the reason why other youths participate in kidnapping in Kogi state”.

Influx of Expatriate in to Kogi State: According to the sergeant in Dekina Police Area Command, he opined that:

“the influx of expatriates into Kogi State working for various companies in Kogi State in different location moving around freely in doing their businesses without police escort or private security guard at initial stage since Kogi State is not known for kidnapping, thus, kidnappers took that advantage and started kidnapping some of them since the kidnappers have seen it as a lucrative business”.

Tertiary institution factor: The member of vigilante Dekina command further stated that it has been discovered that:

“criminal elements disguised as students and mingle with the students to study the environment and perpetuate their criminal act whereas they are

not genuine students especially when the school is in session and that has contributed to rising wave of kidnapping in Idah, Ankpa and Dekina as a result of federal polytechnic Idah, Kogi State College of Education, Ankpa and Kogi State University, Anyigba that are established in these areas respectively because several occasions these set of people have been arrested committing one crime or the other and in the cause of interrogation, they claimed to be students but investigation shows that they are not students and most times the vigilante can easily detect them when school is on vacation and they are still loitering around”.

Activities of Fulani cattle rustlers: According to the commander of vigilante group of Nigeria Lokoja branch, he opined that:

“the normal Fulani herdsmen that have been residing with the people of Kogi West for ages do not have problem with the indigenes but the Fulani cattle rustlers are dangerous species that are involve in all kinds of criminal activities in Kogi West axis including kidnapping. Whenever there is no opportunity to rustle cattle again they will go to the highway to kidnap unsuspecting travelers arming themselves with dangerous weapons; after observing the nature of the car the person is driving to ensure that the occupant is a wealthy person before stopping the person at gun point and whisking him or her away into the forest before making demand for ransom in order for the victim to be released. Also, the inspector in Lokoja police headquarters and the assistant superintendent of police in Okene testify that some of the suspects of kidnapping in Lokoja and Okene are Fulanis but they do not clarify whether they are Fulani cattle rustlers or not”.

Envy, Jealousy, Hatred, Rivalry, Greediness and Revenge: The vigilante commander in Lokoja, further stated that:

“jealousy and envy among family members at times make some family members to set their wealthy family member up by kidnapping them for ransom on the flimsy excuse that the victim is rich but not taken care of them (Interview 09/01/2019). Also, hatred and rivalry among politicians is motivating factor for few kidnap cases in Kogi state, Assistant Superintendent of Police in Okene was in support of this view and police sergeant at Dekina police command added that revenge by disgruntle employee or any person that the victim might have offended unknowingly may conspire with kidnapers to set the victim up in order to collect ransom”.

Hooliganism resulting from negative attitude towards education or learning of trade: According to the security officer to one of the royal fathers in Dekina, he lamented about an unfortunate scenario about some youths in Dekina that:

“the youths that refused to go to school or learn a trade or acquire skills so that they will be useful for themselves, their families, the society and they will fit in properly into the society rather later on in life they embrace thuggery and hooliganism and forming gangsters to perpetuate the act of kidnapping in Kogi State”.

4.0 EFFECTS OF KIDNAPPING ON SOCIO-ECONOMIC DEVELOPMENT OF KOGI STATE

Psychological and Emotional Trauma: Kidnapping a person or holding a group of people hostage can be very traumatic. The kidnappers traumatize their victims by blind folding their eyes and sometimes hide them in the trunk of their vehicles and transport them to unknown destination (Abdusalami 2020). Also, inhalant tranquilizers are use on their victims to make them fall asleep until they get to their hideout. With all these ugly experiences which is capable of causing depression, emotional attack, unnecessary fear of unknown, on victims of kidnappers. Moreso, the victim’s families are normally emotionally and psychologically traumatized especially during the process of negotiation for the release of their love ones because it is always the atmosphere of life and death and under such circumstance productivity of the victims may be affected (Kyrian, 2009, Freeman, 2016, Orset, 2008). The police sergeant in Dekina area command mentioned in an in depth interview that:

“anyone that experienced the ordeal of kidnappers and comes out alive might suffer some level of mental disorderliness for some time (Interview 18/9/2018). Furthermore, one of the victims of kidnapping in Okene, mother of two children, while she was languishing in kidnappers den the little children age two and five were traumatized at home while their father was struggling to negotiate the release of his wife”.

Negative Image of the State: The incessant cases of kidnapping have generated wrong impression people have about Kogi state considering the strategic location of the state in Nigeria because Kogi state is a major route for people travelling from the southern part of Nigeria to the Northern part of Nigeria and vice versa (Odunsi 2021). The rate of kidnapping in the state has reached its crescendo and battered the image of the state to the extent that there was a rumour that the state police commissioner has been kidnapped (thepost.ng.com). In May 28, 2014, Hajia Hawawu Bello, mother of the incumbent governor of the state, Alhaji Yahaya Bello was kidnapped from her Nagazi residence in Adavi local government area which she was released after payment of a

ransom. Also, on Friday 22nd April, 2016 where three top officials of Osun state government were kidnapped along Obajana-Lokoja-Abuja Road on their way to Abuja. All these cases give bad image of the state to outsiders (Kogi reports April 28, 2016). Moreso, Assistant Superintendent of Police in Okene Area Command in an indepth interview remarked that:

“kidnapping is bad; thus it projects any society that kidnapping is thriving as bad society which tends to affect so many other aspects of life negatively”.

Loss of Lives: Kidnappers in Kogi state do everything within their means to achieve their aim, including terrifying their victims and even killing anybody who dares stand in their way; for instance, on May, 25, 2015, one high court judge, justice Samuel Abayomi of Kogi state was kidnapped at gun point and his orderly was killed in the process on his way to his office in Adavi local government area (Usman 2015). Moreso, between January and June 2015, at least 12 policemen are said to have been killed while several others sustained various degrees of injury (Akubo 2017). On June 12, Justice Siaka Momoh-Jimoh Usman of the Customary Court of Appeal, Lokoja was abducted, and his police orderly, Corporal Tijani Mohammed was murdered. He gained freedom two days after 10 million Naira ransom were allegedly paid. Moreso, sometimes in 2018, in Lokoja, one of the victims, a royal father, in his narratives said:

“he was kidnapped alongside his driver at Agbaja along Ogbabon Jakura road in a bad portion of the road that car must slow down and in the process the first son was shut dead. He added that him and his driver spent seven days in the forest before money was raised by his people to secure their release from the kidnappers”.

Economic Effect/Loss of Income: The economic effects of kidnapping in Kogi state include direct and indirect costs. At individual level, the costs include the economic value of money that may be lost to kidnappers, while the direct economic cost of kidnapping include expenditures on preventive measures, such as the employment of private security personnel. At the government level, the economic effects of kidnapping involve the expenditure on security and security agencies (Soyombo, 2009) for instance, in March, 2014, two sons of the former Speaker of the state House of Assembly Alhaji Momoh Jimoh were kidnapped from his residence in Okene and were released after two days following the payment of ransom. Furthermore, one of the suspects that were arrested in the kidnapping of Zhangming a Chinese worker in West African Ceramic Company

Ajaokuta revealed that his share of the ransom was 1.8 million Naira; this is how victims have been parting away with their hard earned incomes. For example, another victim in her narratives, a lady in Gegbe village in suburb of Lokoja said that:

“I was kidnapped in 2017 and was later released after payment of ransom; family and friends had to raise the money”.

Incursion of Military into civil affairs: in democratic society the police are known as the traditional security agency to handle civil matters and the vision statement of Nigeria Police is to make Nigeria safer and more secure for economic development and growth; to create a safe and secured environment for everyone living in Nigeria but in a situation whereby military are always been contacted to intervene in civil unrest it is a pointer that the democratic system of government is not capable of giving adequate security to the citizens and has brought to question the vision statement of Nigeria Police (Obahopo 2022). The rise of kidnapping in Kogi state has given the military an avenue to be involved in the curtailing of the menace. Thom-Otuya (2010), argued that the alarming rate of kidnapping activities in the country could derail democracy and pave way for military incursion into politics and send politicians parking.

Loss of Hard earn Money and savings: several victims of kidnappers have to raise funds from family and friends in order to meet up with the demands of the kidnappers in order to pay ransom and secure the release of their family members in kidnapper’s den. At times, when the victim is a member of a particular church, the church has to raise money to support the victim’s family so that their relative could be release from the den of kidnappers (Kyrian 2009). Some family members of victims do not have option than to empty their savings in order to safe the life of their love ones. In Okene for instance, a man narrated that:

“I was kidnapped in 2016 and my wife savings that was reserved for business and investment purposes was utilised to secure my release from the kidnapper’s den”.

Sexual molestation and Exposure Health Hazard: Clark (2004) explained that kidnappers at times take advantage of their female victims by molesting them sexually which is difficult to negotiate safe sex with them and by these avenue victims can contract HIV/AIDS, STDs among others. The terrain to the hideout of these criminals are not easily accessible in order to get away

from the ambit of law enforcement agencies they prefer staying in a forest with the possibility of contracting diseases because of the hazardous environment or victims might suffer from snake bite or attack from other ravenous animals. Another victim, a woman and her child that was kidnapped along Lokoja Abuja express road on their way for resumption of the child to school in Abuja in 2018 narrated that:

“they made us to trek for hours in the bush for about 60 to 70 kilometres which cause terrible fatigue for me and my little boy, we were released after the kidnappers collected ransom from my husband”.

Obstruction of farming activities: according to Inspector at Lokoja police headquarters in an in depth interview he said that:

“Kogi State is an agrarian state and this normally brings the herdsmen and farmers together which sometimes leads to kidnap of some of these farmers, with this development, farmers will be afraid to go to farm and by this there is a consequence of shortage of food which have negative effect on socio economic development of the state”.

For instance, in another interview with a victim, an elderly man, who was kidnapped in Dekina; he narrated and lamented that:

“I was kept in secluded place for several weeks and this is to get to my son who is a politician but after payment of ransom I was released but the damage and lost the long absence from home which do not enable me to take care of my farm has cost me and my family which is tantamount to adverse effect on the socio economic of the family”.

Trends of kidnapping in Kogi State

The alarming trend of wave of kidnappings in Kogi State is endangering lives of indigenes and travelers (Bulama 2021). For instance, a Nigeria army captain attached to the 353 Artillery Regiment, Ojo, Lagos, was shot dead by men suspected to be kidnappers, he was traveling in his Honda Accord car on Sunday July 5th, 2020, when he ran into a blockade mounted by the armed men along the notorious Okene -Lokoja highway (Premium times 2020). Also, one person was killed while 10 others were abducted by gunmen who invaded a train stop point in Ajaokuta, Kogi

State on Monday 14th February 2022. The incident was said to have occurred around 2pm (Obahopo 2022).

Moreover, for over eight years, travelers on the Abuja-Lokoja Highway have been robbed, killed or abducted by kidnappers believed to be operating from the Darusalam camp; a notorious kidnappers den on the Kogi-Nasarawa boundary. Personnel from 117 Battalion and Army Records, Lokoja stormed the Darusalam camp on Sunday 26th 2020 with the help from local vigilance groups and cleared the area. Over 100 persons, mostly women and children, held by the outlaws were rescued. No fewer than 2,000 kidnappers, bandits and Boko Haram elements were believed to have used the camp as base for their activities. Lastly, Kogi State Governor Yahaya Bello provided support for the military operation (Ajiri 2020).

Efforts of Kogi State Government in Curbing Kidnapping

Despite the daunting challenges of kidnapping in Kogi state, the governments do not rest on its oars in fighting kidnappers' activities in the state and other insecurity issues. The following are some of the efforts of Kogi state government in curbing kidnapping. Under the current administrative of governor Yahaya Bello, whistle blower policy was initiated, encouraging the public to report anyone that is spreading information that might lead to breaking down of law and order or perpetuating crimes if the culprit was successfully prosecuted, the sum of 500,000 Naira, will be given to the whistle blower (Yakubu, 2017).

Also, in the efforts of the present administration to secure lives and properties of indigenes of Kogi as a primary function of government, the government has set up a vigilante group to combat kidnapping and other insecurity issues in the state. The Kogi state vigilante service was established because the indigenes will be more familiar with the terrain of their localities and they can easily identify the miscreants in the various communities so that such people can be easily arrested and prosecuted (Emmanuel, 2017).

More so, in line with the commitment of the Governor Yahaya Bello led administration to improve security of lives and property in the state, Kogi state government has approved the construction of a new forward operational base for Nigeria Army. The new operational base, which would be sited

in Dekina Local Government Area of the state, is in addition to one built and handed over to the army recently in Okene by the state government (Louis, 2017).

The move to improve on security situation in Kogi state based on intelligence report, Governor Yaya Bello awarded contract to staroust construction works Ltd to be engaged to clear 5 meters on both sides of the roads from Kabba junction to Otite in Okehi LGA; check point in Okene L.G.A to Ajaokuta, another phase is from Kabba junction through Odo-Akpe to Kabba town. Third phase is from Lokoja through Ganaja to Ajaokuta and the link between Igala-mela/Odolu to Ofu, Koton-karfe and Abaji road and several internal road paths in Omala to assist the road networks open up the hideout of criminals on that route and ultimately contribute to nipping insecurity challenges in the bud once and for all (Onyebule, 2017).

Similarly, the security adviser to Governor Yahaya Bello, a retired Navy Commander confirmed the declaration of operation total freedom by the governor which is in collaboration with the Army, Navy, Police, Civil Defense and SS etc. in the state to wipe out criminals. One hundred and fifty operational vehicles were distributed to security agencies and were spread across the state. Under this operation several houses belonging to kidnapers in Kogi state have been demolished in various areas that they were found (Itodo, 2017).

Moreover, under the previous administration of Governor Idris Wada, the sum of five million naira was announced to be given to anybody that can give useful information that will lead to the arrest of kidnapers in Kogi state. Also, town hall meeting was held with traditional rulers in the state in order to find lasting solution to kidnapping activities in Kogi state. Seven operational vehicles were also handed over to security agencies in the state aftermath of the Okene killing in Deeper Life Bible Church to fight insecurity (Segun, T., Aduku, A. and Otori, O. 2012).

Fig.1.0: Reported cases of kidnapping in Kogi State and number of persons arrested from 2010-2017

YEAR	NUMBER OF CASES REPORTED	NUMBER OF PERSON ARRESTED
2010	24	29
2011	20	15

2012	30	25
2013	32	30
2014	40	35
2015	55	40
2016	70	96
2017	46	62
Total	317	332

Source: The Nigeria Police Force Command Headquarters, Lokoja Kogi State

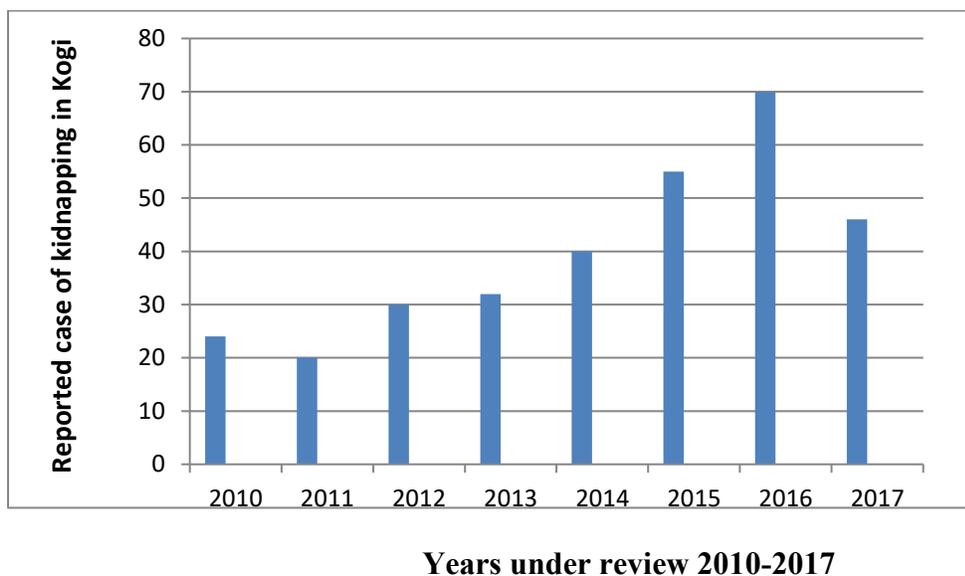


Fig. 1.2: Bar chart showing the number of reported kidnap cases in Kogi State 2010-2017

Fig. 1.2 above which is bar chart showing the number of reported cases in Kogi State from 2010 to 2017, 2010 shows 24, which dropped to 20 in 2011 which is the least, the trend of reported kidnap cases from 2012 continue increasing till 2016 with the highest number of reported kidnap cases in Kogi state in 2016 at 70 and in 2017 it dropped drastically to 46 this might not be unconnected with the efforts of Alhaji Yahaya Bello led administration that came up with more pragmatic measures of eradicating kidnapping menace in Kogi State by establishing forward Army Operational base, clearing bushes at major route in Kogi state and operation total freedom where houses and properties if suspected kidnapers were demolished and destroyed respectively. However, it is significant to note that there higher the level of insecurity through kidnapping in

Kogi state the lower the level of the economic development of the state because insecurity generally affects growth and development.

5.0 CONCLUSION AND RECOMMENDATIONS

This research work has unravel various causes of kidnapping in Kogi state ranging from external influence, cultism rite of passage and peer pressure, activities of Fulani cattle rustlers among others which has negative effects on the socio economic development at individual family level of the victims of kidnapping, the government and the society at large directly or indirectly because findings has shown that some people's lives have been cut short, hard earned money and savings of victims have be diverted for ransom, bad image of the state to outsiders and intending tourists, farming activities of some victims have been affected negatively causing hardship. Nevertheless, there are evidence of efforts from Kogi state government in combating the menace, for instance, establishment of forward operational base for the army, operation total freedom, establishment of Kogi state vigilante group among others. Finally, in eradicating kidnapping from Kogi state all hands must be on deck.

Recommendations

- (1) Government should make a deliberate policy to create job opportunities by focusing on policies that will attract industries and investors to the state and equipping the youths with appropriate skills and entrepreneurial training with enabling environment for such to thrive.
- (2) Government should enact a law that ensures the consequences of kidnapping is greater than its gain to serve as deterrent to other that might contemplate joining the crime like death by hanging which is a capital punishment.
- (3) The religious organizations, civil societies, non-governmental organizations, educational institutions have a role to play in educating the public or society to desist from criminal act.
- (4) The security agencies should embrace modern day technology to combat kidnapping. Once security agencies can bloc their loopholes, the kidnapping menace will reduce drastically.

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**Impact of Coronavirus Pandemic on the Livelihood of People Living Around Ikogosi
Warm Spring, Southwest Nigeria**

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Abstract

The coronavirus outbreak paralyzed ecotourism, halting the services of local service providers. This paper investigates the impact of the coronavirus pandemic on the people who live near Ikogosi Warm Spring in Southwest Nigeria. Data was gathered from 120 respondents via semi-structured questionnaires and analyzed using descriptive statistics. According to the findings, 45.83 percent of respondents were between 16 and 30, and 54.17 percent were married. The highest service provided was petty trading (37.25 percent). Many (97.5 percent) admitted receiving no assistance, and 72.5 percent experienced food shortages for days during the lockdown. Because service income helps with household responsibilities, ecotourism restoration guidelines should be developed to resume activities there.

Keywords: Coronavirus, Pandemic, Eco-destination, Ikogosi, Tourism.

1.0 INTRODUCTION

People who don't live near eco-destinations may view ecotourism as a frivolous activity, but those who do are likely to disagree. According to statistician, ecotourism is one of the most important and world-changing human industries (UNDP, 2020). The threat of coronavirus to wildlife tourism and the livelihoods of people living near eco-destinations cannot be underestimated. For example, travel and tourism account for approximately 10.3 percent of global GDP, making the industry larger than agriculture. According to the WTTC (2020) report, one out of every four new jobs created in 2019 was in travel and tourism. The economic impact of wildlife tourism is also noteworthy, amounting to US \$ 343.6 billion (0.4 percent of global GDP) in 2018. Wildlife tourism supported 21.8 million jobs worldwide, accounting for 6.8 percent of total employment.

Tourism has played an important role in thousands of conservation projects that have created jobs and income for rural women and men. It has emerged as a key argument in the "conserve or exploit" debate (WTTC, 2020). In Namibia, for example, nature-based tourism is the second-largest economic sector, accounting for 15.4% of total employment and 14.7% of national GDP. Tourism is an important component of the country's poverty alleviation and biodiversity conservation strategy (UNDP, 2020). It is widely acknowledged that community-based tourism is the most effective means of redistributing income from the wealthy to the less fortunate and poor. Community-based tourism has enabled Namibia to set aside nearly half of its land for conservation-oriented management (UNDP, 2020). Twenty percent is made up of 86 communal conservancies, which are home to the world's most prominent safari species, such as desert-adapted elephants and lions, as well as the world's most prominent black rhinos and cheetahs (UNDP, 2020). Communities are given the right to benefit from wildlife, allowing them to develop businesses and create much-needed jobs and opportunities. Because people saw wildlife as an asset, even poachers became entrepreneurs and wildlife protectors.

Ecotourism destinations in Nigeria, without a doubt, have improved the livelihoods of those who live nearby. Locals provide tourists with services that earn them money, allowing them to supplement their income. Transportation, petty trading, guides, running errands, and other services are examples of these services. The coronavirus pandemic, along with the associated lockdown, paralyzes travel and tourism, causing visitors to ecotourist destinations to miss out. It abruptly cuts off the economic lifeline for hundreds of local service providers in the vicinity of these ecotourist destinations. The estimated global impact of the lockdown on travel and tourism is massive. The World Travel and Tourism Council (WTTC) estimated that up to 75 million jobs are at risk immediately, with an economic loss of up to US\$ 2.1 trillion expected (UNDP, 2020).

Ekiti State has several important ecotourism attractions, including the Erin Ayonigba fish river in Erijiyan-Ekiti, which is a constantly flowing, never-drying river, and the Ise forest reserve (Government protected forest). Arinta waterfall, Ipole-iloro (impressive waterfalls); Oroke Ewo War Centre, Ilupeju-Ekiti, and Oke Ayaba in Ado-Ekiti (impressive hilltops) are also worth a visit (Orimaye et al. 2018). Another tourist destination is Ikogosi Ekiti, where warm and cold water

springs flow side by side while retaining their thermal identification. Other attractions include traditional festivals (Udiroko in Ado-Ekiti; Olosunta in Ikere-Ekiti), rich and diverse crafts (Pottery in Isan Ekiti; Mat weaving in Ogotun Ekiti, to name a few), and various colorful art and crafts (Art and carving in Oye Ekiti, to name a few) (Orimaye et al. 2018).

Historically, these ecotourism destinations have been important sources of income generation, job opportunities, foreign exchange earnings, and infrastructure development for the local people. This study was initiated to assess the effect of the Coronavirus pandemic on the livelihood of people living around ecotourism destinations in Nigeria, using the inhabitants of Ikogosi Warm Spring in Southwest Nigeria as a case study.

2.0 MATERIALS AND METHODS

The study area

Ikogosi (7°35" N, 4°59" E) is in Ekiti West Local Government Area of Ekiti State, Nigeria. Ekiti State is mainly an upland zone, rising over 250 m above sea level (Cohen and Saul, 1998). Ikogosi Ekiti has a population of about 176,892 (NPC 2006) density of 669.1 km², with a total area of 366 km² (CityPopulation, 2017). Orimaye et al. (2018) described the vegetation of Ikogosi Warm Spring, quoting Keay (1959), as the secondary rainforest. The typical fauna species include bushbuck, giant rat, red-flanked duiker, Maxwell duiker, pangolin, and porcupine. More than 33 birds belonging to 16 families have been identified in Ikogosi Warm Spring (Orimaye *et al.*, 2018). Notable among the species are grey heron (*Ardea cinerea*), little egret (*Egretta garzetta*), grey hornbill (*Tockus nasutus*), green pigeon (*Treron australis*), and African Jacana (*Actophilornis africanus*). The area enjoys a tropical climate with two distinct seasons, the rainy season (April–October) and the dry season (November–March), with an annual rainfall of 1500 mm, and high relative humidity of between 70% and 85%. Temperatures range between 21°C and 28°C (Talabi, 2013). The natural environment of Ikogosi Ekiti, coupled with her rich culture and history, forms the basis for the community as an ecotourists' target (Godfrey and Clarke, 200). However, it is a beautiful location where two different springs flow side by side without upsetting each other. Even though one is cold, the other is warm, preserving a temperature of about 38°. The whole landscape in the area is improved by green vegetation. The dimension of the entire space of the Warm Spring

is about 0.32 km² which is stopped from erosion by tall perennial trees, forming a cover for relaxation of the ecotourists)

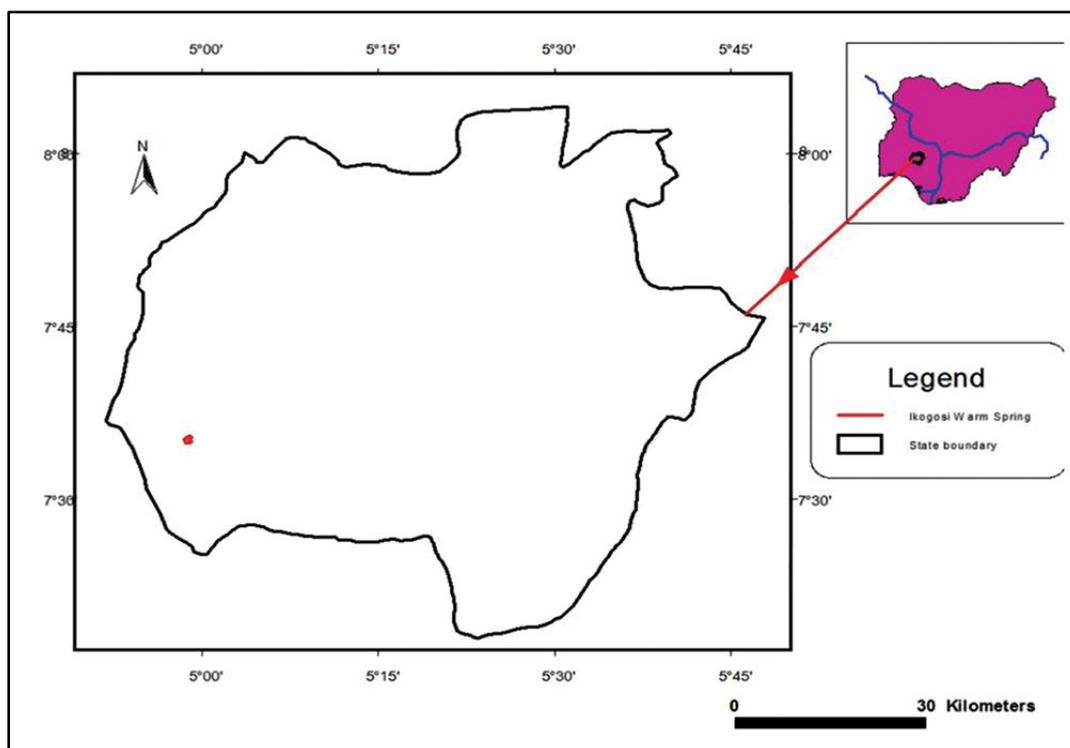


Figure 1: Map of Ekiti State, Nigeria, showing the location of Ikogosi Ekiti

Method of Data Collection

A semi-structured questionnaire was designed to obtain information on the impact of the coronavirus pandemic on the people living around Ikogosi warm spring using stratified random sampling techniques. In all, 120 copies of the questionnaire were administered personally on a one-to-one basis. The respondents were supervised in answering the questions. The illiterate respondents were interviewed based on the questions in the questionnaire, and their answers were recorded.

Method of Data Analysis

The data collected from the field were collated and analyzed using descriptive statistics such as Frequencies and percentages.

Results

Table 1 shows the socio-demographic characteristics of the respondents in the study area. The result shows that most (45.83%) respondents were between 16 and 30 years old, with female respondents (55.83%) more than males. Furthermore, more than half (54.17%) of the respondents were married, and most (60%) had secondary education. Also, 20.83% and 20.00% of the respondents were students and Okada riders, respectively, with the majority (62.50%) of the respondents as Christians.

Table 1: Sociodemographic Characteristics of the Respondents

Variables	Frequency	Percentage (%)
Age		
< 15 years	28	15.00
16 – 30 years	55	45.83
31 – 45years	23	19.17
46 - 60 years	16	13.33
>60 years	08	06.67
Total	120	100
Gender		
Male	53	44.17
Female	67	55.83
Total	120	100
Marital status		
Single	35	29.17
Married	65	54.17
Divorced	11	9.17
Widow(er)	09	7.50
Total	120	100
Educational level		
None		
Primary	35	29.17
Secondary	72	60.00
Tertiary	05	4.17
Total	120	100
Occupation		
Students	25	20.83
Artisans	20	16.67
Civil servants	13	10.83
Petty traders	18	15.00

Okada riders	24	20.00
Farmer	20	16.67
Total	120	100
Religion		
Christianity	75	62.50
Islam	35	29.17
Traditional worshippers	10	8.33
Total	120	100

Source: Field Study 2021

Figure 2 shows the services provided by the respondents to the tourists in Ikogosi warm spring before the coronavirus pandemic. The figure illustrates that petty trading was the highest (37.25%) service provided to the tourists. Furthermore, transportation (22.06%), errands (16.67%), and laundry service (10.78%) were equally offered at a cost to the tourists.

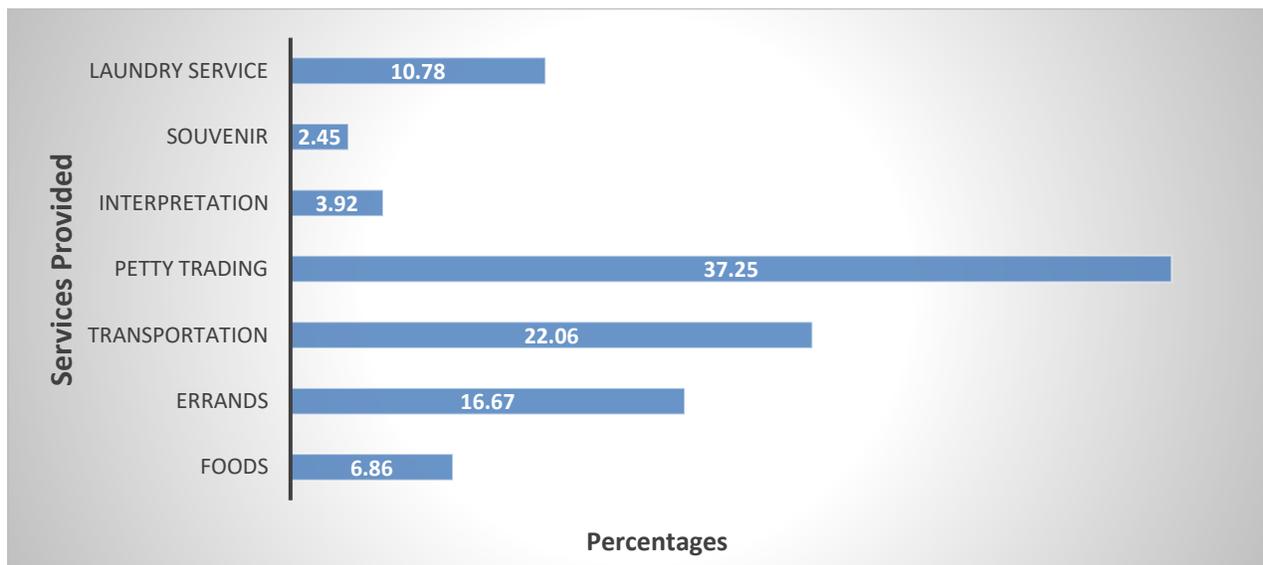


Figure 2: Services provided to the tourists before the pandemic

Source: Field Study 2021

Figure 3 presents the estimated monthly income generated by the respondents from tourism activities during the Ikogosi warm spring before the coronavirus outbreak. This table shows that most (50%) respondents earned less than ₦10,000 monthly from their services to warm spring tourists. Furthermore, 16.67% earned between ₦21,000 and ₦30,000 monthly, while 12.50% each

made between ₦11,000 to ₦20,000; and ₦31,000 to ₦40,000 from their services to the visiting tourists.

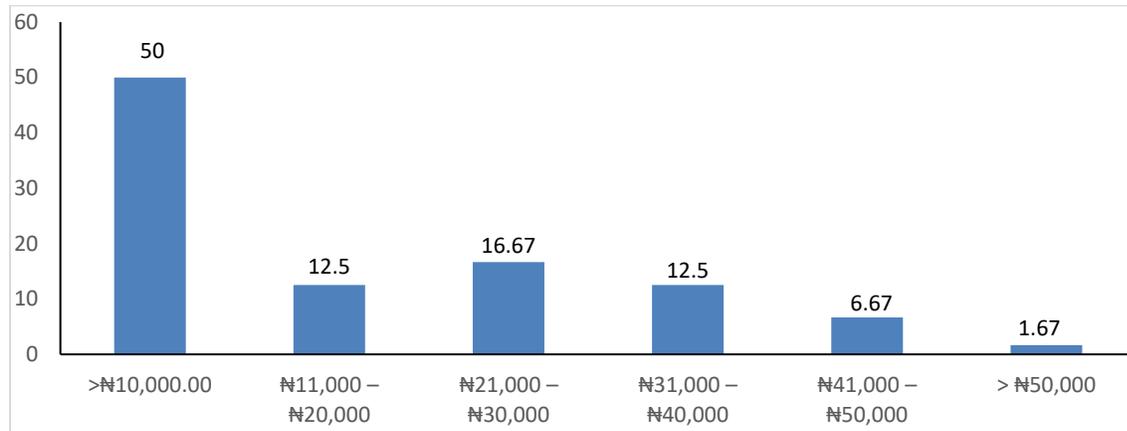


Figure 3: Estimated monthly income from Tourism before the COVID-19 outbreak

Source: Field Study 2021

Table 2 below shows the results of respondents' employment and income status in the study area. The table revealed that 110 respondents, representing 91.67%, agreed to unemployment due to the COVID-19 pandemic. In contrast, 97.5% observed that there had been a reduction in the level of employment due to COVID-19. However, 88% noted a reduction in salary due to the COVID-19 pandemic when the significant sources of income of the majority (72%) were not from income from tourism activities. In all these experiences, 97.5% confessed that they had not received any support from the Government, agencies, or other organizations.

Table 2: Employment/Income status

	Yes	No	NA
Has there been any unemployment due to COVID-19?	110 (91.67)	03 (2.50)	7 (5.83)
Has there been a reduction in the level of employment due to COVID-19?	117 (97.50)	00 (0.00)	03 (2.50)
Has there been a reduction in salary due to COVID-19?	88 (73.33)	22 (18.33)	10 (8.33)
Is your income solely from Tourist activities?	23 (27.50)	72 (60.00)	15 (12.50)
Do you receive any support from the Government or other organization	03 (2.50)	117 (97.50)	00 (0.00)

Source: Field Study 2021

Table 3 shows the responses to several questions the respondents experienced in the last 30 days. The table revealed that 72.5% were worried that they would not have enough food during the lockdown, 69.17% reported that they could not eat healthy and nutritious food, while 93.33% ate only any available food. Furthermore, most (45.83%) of the respondents had to save food by skipping meals, while more than half (51.67%) resulted in eating less than they would have eaten in a normal situation. However, the majority (50%) confessed that their household ran out of food; 46.67% reported that they were hungry and did not eat, while the majority (76.87%) had trouble going without eating for the whole day.

Table 3: Was there a time you experienced any of the following in the last 30 days,

	Yes	No	NA
Were you worried you would not have enough food to eat?	87 (72.50)	23 (19.17)	10 (8.33)
Were you unable to eat healthy and nutritious food?	83 (69.17)	12 (10.00)	25 (20.83)
Did you eat only a few kinds of foods?	112 (93.33)	03 (2.50)	05 (4.17)
You had to skip a meal	55 (45.83)	52 (43.33)	13 (10.83)
Do you eat less than you thought you should?	62 (51.67)	43 (35.83)	15 (12.50)
Your household ran out of food?	60 (50.00)	43 (35.83)	17 (14.17)
You were hungry but did not eat?	56 (46.67)	47 (39.17)	17 (14.17)
You often went without eating for a whole day?	16 (13.33)	92 (76.67)	12 (10.00)

Source: Field Study 2021

4.0 DISCUSSION OF FINDINGS

Nigeria was one of the countries to report cases of COVID-19, of which the Government has since implemented strict measures to contain the spread of the virus. In one way or the other, the stringent standards have affected tourism and the people who benefitted. Ecotourist destinations have come to a temporary standstill due to the COVID-19 pandemic. This temporary paralysis has negatively affected Ikogosi peoples' economies, employment complex, and many local communities around the warm spring. The highest observed age of the respondents shows that the young group benefitted most from the warm spring, which could be because the age bracket is an active age. This observation agrees with the report of NMEC (2008), Oladokun (2014), and Orimaye et al. (2018) that gave the dominant age group in Nigeria as between ages 15 and 64 years. However, the higher percentage of female participation shows that petty trading is practiced by women, especially in rural settings. Onyenechere (2011) had a similar report that rural women's

activities mainly include petty trading in a study on the spatial distribution of informal economic activities in the rural areas of Imo State, Nigeria. Most of the respondents were married, signifying their emotional stability (Gottman 1993 and Orimaye *et al.* 2008).

Furthermore, the majority (60%) of the respondents attained only secondary education indicating low educational levels among many rural youths. This low academic level could be connected to the high poverty level among people in a rural area, preventing them from furthering their education. The low level of education among the youth could be why 20% of the respondents engage in Okada business. IFAD (2010) noted in a report on "Rural poverty report 2011: New realities, new challenges" that low education levels among many rural youths further limit training possibilities (IFAD, 2010). Although only 1.67% of the respondents made over ₦50,000 from the services they rendered, most service providers earned between ₦11,000 and ₦50,000 before the coronavirus pandemic, which had adversely been halted due to the total lockdown order enforced by the Government. Most respondents observed that the complete lockdown had created unemployment for them and the people in the locality. This observation is corroborated by the International Labour Organization (ILO) monitor (2021) on "COVID-19 and the world of work" that the COVID-19 has led to reduced working hours and employment losses in fewer income countries with more youths affected.

Despite the high unemployment rate and reduced income due to the COVID-19 pandemic, most respondents did not enjoy the Government's support and were afraid of food shortages during the lockdown. Most respondents could not eat healthy and nutritious food but instead resulted in eating any available food to keep body and souls together. Additionally, some had to save food by skipping meals, while the majority resulted in eating less than they would have eaten in a normal situation.

5.0 CONCLUSION AND RECOMMENDATIONS

The income generated by the people living around eco-destinations from their services to visiting tourists is significant for household livelihood. Apart from making these people independent, it helps them equally take care of household responsibilities. The study had shown that the respondents were positively harnessing their monetary support while rendering one service or the other to the tourists visiting the warm spring before the covid 19 pandemic, which eventually

stopped during the lockdown occasioned by the coronavirus pandemic. Respondents were unhappy with the manner of responses from the Government and its agencies. The study also shows that the unemployment rate was high, and salaries were slashed, making households afraid of lack of enough food.

It is recommended that joint guidelines and protocols to restore travel and tourism be developed to guide tourists and service providers in Ikogosi warm spring. These guidelines should include social distancing and hygiene restrictions, rules within and outside the warm spring, and the wearing of protective equipment.

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Women and Political Participation in Nigeria: A Case Study of Women's Participation in National Assembly from 1999-2019

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Abstract

This article examines women's political participation in the democratic process of Nigeria from 1999-2019. It also observed the declining trend of women's participation and representation in the Nigerian political regime. Secondary data was used for the study. Descriptive statistics were employed; a Bar chart was used to show the representation of women in politics from 1999-2019 with a special focus on the National Assembly which comprises the House of Senate and the House of Representatives. The study found a large fluctuation in women's participation and representation in politics during the transition to the new democratically elected government between 1999 and 2003. Furthermore, there was an increase in women's political participation in the National Assembly between 2007 and 2015. However, in recent times, there was a considerable reduction in women's participation in both the House of Senate and House of Representatives during the 2019 general election. The study thus recommends measures that will guarantee more women's active participation in politics in Nigeria such as proper education of women folk, reserved seats for women, economic empowerment of women, support from family, equal representation in governance, a healthy political environment, and proper perception of women in politics among others.

Keywords: Women, Political Participation, Representation, National Assembly, Nigeria

1.0 INTRODUCTION

Despite the declaration made at the Fourth World Conference on Women in Beijing in 1995, which advocated 30% affirmative action and the National Gender Policy (NGP) recommendation of 35%

affirmative action for a more inclusive representation of women both in elective and appointive positions, it is worthy to note that Nigerian women are still being marginalized due to the style of leadership inherent in the country. Agbalajobi (2010), opined that women constitute over half of the world's population and contribute in crucial ways to the growth and development of society. Women's participation in politics is a very germane issue around the world both in developed and developing countries especially in the Nigerian political environment. As a group, women and their potential contributions to political development, economic advancement, social progress, and environmental protection have been marginalized (Organization for Economic Cooperation and Development, 2008).

Over the years marginalization has characterized women's participation in politics due to various impeding social, cultural, and religious forces. These forces have continued to affect women's sensitivity to politics leading to a very low level of political interest, knowledge, and activities of women in politics, despite an exciting political prospect for women in Nigeria. Without a doubt, Nigerian politics leans toward the "masculine model" of political life in which men largely dominate the political space by setting the rules of the political game and defining the standards for evaluation. Nigeria politics became male-dominated almost making the women virtually politically unseen. This inequality and unfairness have therefore been perceived by different people especially the women folk as an attempt to erode their fundamental rights (Uwa, e tal., 2018). Moreover, women are scarcely noticeable in the country's political chronicle. A woman has at no time been elected president, vice president, or governor since 1960 when Nigeria got her independence (Awofeso and Odeyemi, 2014; Idike et al., 2020; Olurode, 2013; Quadri, 2015).

However, it needs to be stressed that women's political right remains an integral part of human rights and women's rights generally are an inevitable aspect of any democratic framework. Gender equality and women's empowerment are not only human rights, but they are also essential for achieving inclusive, equitable, and sustainable development. Women's political participation is central to these goals, and political parties, media, and civil society organizations are among the most important institutions for promoting and nurturing such participation (Clark, 2012). Since participation and representation are core elements of democracy, the attainment of gender equality and the full participation and representation of women in decision-making are key indicators of democracy. This is because the participation of women at all levels of decision-making in all

spheres of society is crucial for the development of democracy and the realization of women's rights (Mangyvat, 2009).

This article adds to the existing body of knowledge on the relationship between women and political participation in Nigeria with a special reference to the democratic dispensation in the fourth republic of Nigeria. It has been observed that politics in Nigeria remains largely a male affair and the more women request political inclusion in Nigeria, the fewer democratic the seats for inclusion open to women seem to become (Quadri, 2015). This paper seeks to appraise the trend of women's political participation and representation in the Nigeria National Assembly and to also examine the fundamental issues of women's political representation in Nigeria from 1999-2019.

Statement of the Problem

There is a wide gap in women's inequality, participation, and representation in Nigeria's political regime. Furthermore, there is currently a low and declining representation of women at all levels of government in Nigeria since 1999 till date (Agbalajobi, 2010; Idike et al., 2020). Women's low political participation is a universal phenomenon (Lewu, 2005), which many mature democracies such as the United States are contending with (Ramos and Da Silva, 2020). The domineering of women's participation in democratic governance and human development cannot be overemphasized (Bruce, 2004). Beer (2009) re-emphasizes that women's participation and representation should be included as an important element of democracy. Moreover, the constitutional provision in principle provides equal opportunity for both Nigerian men and women to participate in the political process. However, modern reality contradicts this ideal. Women's political rights are an integral and inseparable part of their human rights and human rights are a fundamental aspect of any democratic framework (Karam, 2000).

In Nigeria, although women constitute 50 percent of the population and 51 percent of voters in elections, they do not enjoy the full political rights as their male counterparts (Ofong, 2002). Agbalajobi (2010) study found that women's overall political representation in Nigeria is less than 7 percent. Also, even though women constitute over half of the total population, they are discriminated against in the political process. The current national assembly in Nigeria has a very low representation of women in both the House of Representatives and the Senate, even despite

attempts by women to contest in the presidential and gubernatorial elections; they are often discouraged and this leads to their withdrawal (Agbalajobi, 2010; Baruwa, 2020; Idike et al., 2020).

Although Nigerian political parties are now more inclined to profess their commitment to gender equity, the reality is that the space for women's representation in the parties is still very minimal. Since the right to democratic governance is an entitlement conferred upon all citizens by law; this implies that there is no legal restriction on women from governance in Nigeria. The low percentage of women in politics challenges a core principle shared by all democracies which is the inclusion of "women as equal participants in the decision-making that affects their lives and their communities, is both a rights issue and an issue of democratic integrity" (National Democratic Institute, 2021: Paragraph 2). In lieu of the highlighted shortcomings, this paper seeks to appraise the trend of women's political participation and representation in the Nigeria National Assembly during Nigeria's fourth republic and also examine the fundamental issues of women's political representation in Nigeria's fourth republic.

Research Questions

The following constitute the questions this study seeks to answer:

- i. What is the trend of women's political participation and representation in Nigeria National Assembly during Nigeria's fourth republic?
- ii. What are the fundamental issues of women's political representation in the democratic process of Nigeria's fourth republic?

Research Objectives

The broad objective of the study is to investigate women's participation in Nigeria's democratic process of the fourth republic. The specific objectives are to:

- i. appraise the trend of women's political participation and representation in Nigeria National Assembly during Nigeria's fourth republic;
- ii. examine the fundamental issues of women's political representation in the democratic process of Nigeria's fourth republic.

2.0 LITERATURE REVIEW

Before the colonial experience, Nigerian women played active and productive roles in their respective traditional political governance (Ajayi, 2007). Although women's political participation during the pre-colonial era was not equal to that of men, the position of women in governance was complementary rather than subordinate (Ikpe, 2004). In pre-colonial Nigeria, women were actively engaged in politics and held decision-making roles in governmental institutions in their respective regions. For instance, in Yoruba-speaking, South-Western Nigeria, there were notable women such as the "Iyalodes" (Women's Leader), "Iyalojas" (Market Women's Leader), and others like Moremi of Ile-Ife in Osun State, Efunsetan of Ibadan and Princess Inikpi of Igala land in Kogi State (Ojuolape, 2000).

However, this does not mean that women occupied equal roles with men in the society, there were very few women who possessed political power in pre-colonial Nigeria. Despite the lack of sufficient literature and history that captures the significance of women in that era and the fact that conventional African history provides only fragmentary images of women. The pre-colonial Nigeria through a patriarchal society, women were not completely left out of the political scene (Ojo, 2003). Women had strong associations through which they organized and acted politically. The associations enabled them to put up a united front to express approval or disapproval of political situations. For instance, the administration of the community's affairs in Igbo land was not without due consultation between the men and women groups (Ajayi, 2007). While the Obi ruled the men, the Omu ruled the women for an orderly society (Agaba, 2007).

The colonial administration's gender policies eroded female participation both in politics and the economy as women were denied both electoral and job opportunities (Ikpe, 2004). The main instrument was the denial of equal educational opportunity to females. The colonialists from the 1900s according to Anya (2003), systematically rendered women invisible as the preference for male domination was evident. Women were considered unfit for the rigors of public life hence, they were not allowed to vote, contest elections; sit in parliament, or be employed in the civil service.

Colonial administration initiated a patriarchal government in which women were not acknowledged to hold any authoritative positions. The colonialists considered "only men to be

active in the public sphere and earn a living to support their families” (Assie-Lumuba, 1996). This practice gave African males an undue advantage over females and thus marked the beginning of women’s under-representation in formal agencies of government. The advent of colonialism and its attendant political and economic subjugation subsequently entrenched the masculinity of politics and subordinated the women under the men (Ikpe, 2004).

Ette and Akpan-Obong (2022) opined that although the Nigerian constitution permits women to take part in the political life of the nation, however evidence shows that women’s role in politics has been peripheral. The participation of women in Nigerian politics is mostly limited to the membership of the women’s wing of political parties, clapping, dancing, and cooking for the men at political rallies and party meetings (Akande, 2002).

Odebiyi and Iwuagwu (2018) in their study found that women usually face massive resistance to participating in politics. They discovered that only 39.7% of husbands could allow their wives to participate in politics. They also observed that a lot of female respondents believed that politics would prevent them from taking absolute care of their families. Hence, the fear of broken homes, the breeding of irresponsible children, and the need to perform their domestic activities were identified as major reasons preventing women from going into politics.

Aiyede (2006) is of the opinion that the number of women in political offices has improved over the years, using the 2007 elections as a justification and that it is still likely to increase in the future, but the fact remains that the degree of improvement remains marginal.

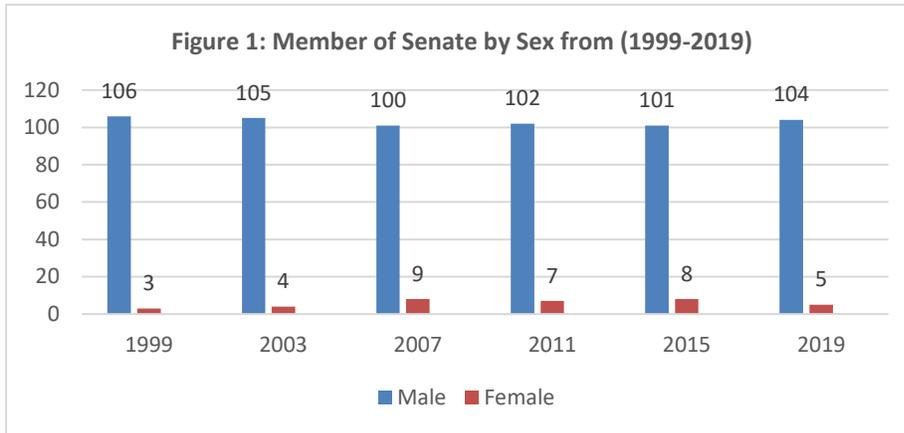
3.0 METHODOLOGY

Secondary data was sourced from the Independent National Electoral Commission (INEC) database. Descriptive statistics was adopted. A bar chart was used to appraise the trend of women’s participation in the National Assembly from 1999 to 2019. Statistical package for Social Sciences (SPSS) version 20.0 was used to analyze the data.

4.0 DATA ANALYSIS AND PRESENTATION

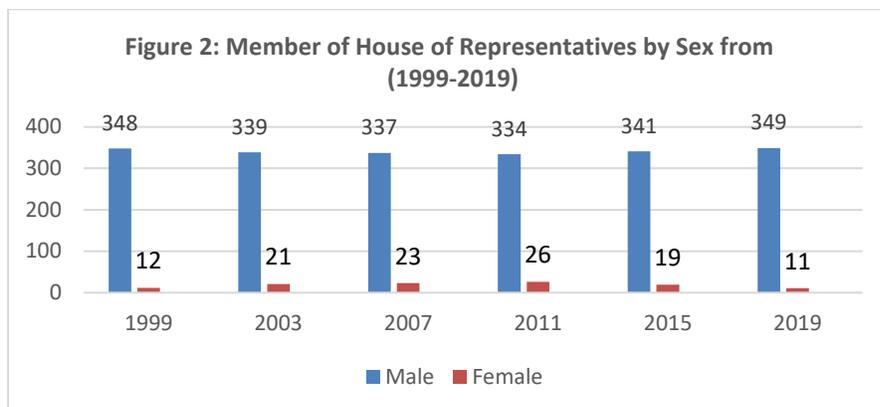
Since the return of democracy in 1999, the House of Senate has been dominated by males. In 1999 there were only 3 women out of the 109 members representing a token of 2.8 percent of the members of the Senate, namely Chief (Mrs.) Florence Ita-Giwa who won on the platform of All

Nigeria Peoples Party (ANPP) representing Cross River State South Senatorial District; Mrs. Stella Omu who won on the platform of People Democratic Party (PDP) from Delta State and Hajiya Khairat Abdul Razaq (now Hajiya Gwadabeho) also won on the platform of PDP representing the Federal Capital Territory, Abuja.



Source: Independent National Electoral Commission (INEC) Database, 2019.

During the 2003 elections, the People’s Democratic Party (PDP) and the All Nigeria Peoples Party (ANPP) among other parties waved nominations fees for women aspirants to enable them to run and win elections. However, from the Independent National Electoral Commission (INEC) Database of 2019 above, we can observe the effort did not help in increasing women’s participation rather party leaders used it against women as the number only increased to 4 (3.7 percent). In 2007 the number further increased to 9 (8.25 percent) which includes: Gbemisola Saraki-Fowora (Kwara State), Christiana Anyanwu (Imo State), Zainab Kure (Niger State), Grace Bent (Adamawa State), Joy Emodi (Anambra State), Eme Ufot Ekaete (Akwa Ibom State), Patricia Akwashiki (Nasarawa State), Iyabo Obasanjo-Bello (Ogun State), Nkechi Justina Nwaogu (Abia State). Furthermore, there was a slight decrease from 9 women members in 2007 to 7 in 2011 which is (6.4 percent) and a slight increase to 8 (7.3 percent) in 2015. The number of females in the House of Senate has equally decreased in 2019 to 5 (4.6 percent) as represented in Figure 1 above.



Source: Independent National Electoral Commission (INEC) Database, 2019.

In 1999, the number of women in the House of Representatives was 12 out of 360 members which was about 3.3 percent which increased to 21 (5.8 percent) in 2003. It was 23 (6.3 percent) in 2007, and a slight increase to 26 (7.2%) in 2011; in 2015 the number of women in the House of Representatives decreased to 19 (5.3 percent) out of 360 members. Moreover, the number of women in the House of Representatives further decreased to 11 (3.1 percent) in 2019 as represented in figure 2 above.

In addition, out of 990 State House of Assembly members, there were only 24 women (2.4%) in 1999; which increased to 40 (3.9%) in 2003; a further increase to 57 (5.8%), 68 (6.9%) in 2007 and 2011 respectively. Furthermore, out of 829, 881, 887, State House of Assembly Committee members, there were only 18 women (2.2%), 32 (3.6%), and 52 (5.9), in 1999, 2003, and 2007 respectively with slight increases. But in 2011, there was no woman out of the 887 State House of Assembly Committee members. Considering the office of the Local Government Area Chairperson, there were only 13 (1.8%), 15 (1.9%), and 27 (3.6%) women in 1999, 2003, and 2007 respectively with slight increases. While in 2011, no woman was elected into the office of Local Government Area chairperson. Finally, out of 6368 Councilors, they were only 69 (1.1%) women which increased to 267 (4.2%) in 2003 and reduced to 235 (3.7%) in 2007. While in 2011, no woman was elected into the office of Councilors. The number of women elected as deputy governors for 1999, 2003, 2007, and 2011 was one, two, six, and one respectively. In 1999, according to Luka (2012), there was an improvement in women's political participation with the appointment of four out of the 29 senior ministers representing 13.7% and three out of the eighteen

junior ministers representing 16.6%; two women advisors and two senior special assistants and 6 special assistants and 1 special assistant to the vice president as well as 8 permanent secretaries. Considering the 2011 political appointments, out of 7 principal officers of the Senate, there was no woman; there was only one woman (10%) out of nine officers of the House of Representatives; and for the ministerial appointments as of 7th August 2011, there thirteen women (32%) out of 41. A similar scenario still operates to date as can be seen, there has been a decline or slight increase from 1999-2019 (Eyeh, 2010; Irabor, 2011; Okonkwo-Chukwu, 2013).

There have been six administrations between 1999 and 2019. President Obasanjo occupied the office of president between 1999 and 2007, President Umaru Musa Yar'adua (2007-2010), President Goodluck Jonathan (2010-2011; 2011-2015), and President Muhammadu Buhari (2015 to present) for two terms. The position of vice president and governor in Nigeria followed the same trend as that of the president while the position of deputy governor has been occupied by very few women. Four males have occupied the presidential seat since the return of democracy in 1999 as there is no female president since 1999, despite efforts made by women who contested, for example, Professor Remi Sonaiya, the only female presidential candidate in the 2015 and 2019 elections.

Let us take the 2019 election as an example, 17 northern states did not elect women into their House of Assembly and the two major political parties (PDP and APC) did not have female candidates for the National Assembly in 19 states (Eniola, 2016). During the 2019 General Elections, Nigerian women as usual came out and participated in all aspects of the electoral processes. The zeal and vigor with which the few ones who contested for elective positions campaigned and engaged in electioneering demonstrated their resolve to be relevant in governance. Since the return to democratic rule in 1999, Nigerian women have tried to gain access to political offices by contesting for elective positions at various levels. Women's participation in political life is mainly as praise singers, fundraisers, party supporters, and mobilizers. Not only has there been marginal gain over the years which in itself is not very encouraging, but a decline in the number of elected female politicians in the 2019 general election shows a manifestation of female political disempowerment and this is more worrisome.

Falade and Orungbemi (2010) argued that true democratic governance is absent in Nigeria and many parts of Africa. The political culture in Nigeria is characterized by intolerance, intimidation, thuggery, assassination, bitterness, apathy, indolence, money, and ethnic politics. As a result of this, the ingredients of democracy have not been able to thrive after many years of political independence in Nigeria. The expectation of women as the moral custodians of their societies is used to checkmate their political participation and most are not seen first as human beings aspiring to better their society through governance but as sex objects even within the party hierarchy. The combination of patriarchy as a driving force of gender, the adverse effect of colonialism, and the widening disparities in education and income have further relegated women to the second position in public life.

Fundamental Issues of Women’s Political Representation in the Democratic Process of Nigeria’s Fourth Republic.

Gender roles (Patriarchy):

Patriarchy refers to a society ruled and dominated by men over women, which in turn has given rise to women being looked upon as mere household wives and non-partisans in the decision-making process in households not to talk of coming out to vie for political positions. Ette (2017) argues that news media engages in universal support of patriarchal framing of politics.

Educational Factors:

Limited access to education has been a strong noticeable impediment to female participation in politics. Education gives women a sense of belonging in society, as it will encourage them to make a positive impact in their chosen carrier. Low literacy rates is therefore a constrain (Orisadare, 2019).

Financial backing:

Among the fundamental factors, which constrain and serve as inhibitions to women’s participation in politics across the world today is the issue of finance (Muriaas, Wang, and Murray, 2020). Some of the impediments to participating, contesting, and winning elections in the country are money politics and power play that effectively scheme women out. Politics in Nigeria, especially seeking elective positions is an expensive venture requiring large financial involvement and solid financial

backing. Political campaigns are expensive and require huge financial backing for success (Oladapo, Atela & Agbalajobi, 2021).

Insecurity:

An unhealthy political environment is another challenge to women actively participating in Nigerian politics. The cultural makeup of the traditions in the Nigerian setting is one that subtly encourages physical abuse of women (Arisi & Oromareghake, 2011). The political terrain in Nigeria is characterized by do-or-die affairs troubled with violence, maiming, assassinations, threats, blackmail, intimidation, and humiliation, amongst others since the return of democracy (Agbalajobi, 2021; Uwa, e tal., 2018).

Religious and Cultural barriers:

Although there is no constitutional barrier to the increased participation of women in Nigerian politics there exist societal, religious, and cultural barriers frustrate women's participation. The culture of male supremacy has roots in local traditions and folklore, has taken form, and is characterized by cultural and religious beliefs (Aina, 2012; Pogason, 2012).

Lack of affirmative action quota:

Affirmative action is usually a measure intended to supplement non-discrimination; it is a broad term encompassing a host of policies that seek to support weak groups in society. They include policies where deliberate action is used to stop discrimination. However, Nigeria has failed to achieve the affirmative action of 35% women's representation in the National Assembly till date. In marked contrast to many African countries in the world, Nigeria has no electoral gender quota system (Ette and Akpan-Obong, 2022). While countries like Rwanda and France have reserved political seats for women in their countries as a means to solve the problem of underrepresentation of women in politics, this is a good way to get more women into politics or elected positions (Agbalajobi, 2021).

Discussion

Nigeria has very few women participating in politics. The depressing participation and underrepresentation of women in Nigeria's political sphere became a bothersome issue when after five consecutive successful legitimate changes of government through the democratic electoral

process following the nation's return to a civilian regime in 1999; Nigeria fails to achieve the affirmative action of 35% women's representation in the National Assembly. The number of women in the legislative houses is not reassuring since the return to democracy. Based on the findings, figures for 2003-2007 are indications of steady improvement but a poor representation of women in the country. However, we can see a drop in the representation of women during the 2011-2019 elections.

Women's minimal representation in the political space in Nigeria is an outcome of the interplay of several economic and socio-cultural factors and the patriarchal nature of the political system. However, despite these hindrances, Nigerian women are exercising their rights by using different means to negotiate access and relevance in the political space of their nation.

5.0 CONCLUSION AND RECOMMENDATION

The study identified political violence, unequal access to education by women folks, religious and cultural beliefs, and financial constraints as some of the reasons associated with a low level of women's participation in Nigeria. The findings conform to the work of Agbalajobi, 2010; Baruwa, 2020; Odebiyi & Iwuagwu, 2018; Oladapo, Atela & Agbalajobi, 2021.

The study concluded that the Nigerian political system and the act of governance do not encourage mass women's political participation and representation. This is because of the political culture of violence, intimidation, manipulation, sentiments, money politics, ignorance, corruption, deception, and apathy that characterized the Nigerian political environment.

The study recommends measures to guarantee women's active participation in politics in Nigeria such as the review of discriminatory practices; funding of civil society organizations; economic empowerment; support from family, fellow women, and media; equal representation in governance; healthy political environment; reserve political seats for women, proper perception of women in politics among others.

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Use of WhatsApp for Ancillary Education Purpose: A Study of Fountain University

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Abstract

The unique nature of WhatsApp is becoming part of our everyday life. The power is overbearing as many countries of the world is connected to the social networks through the peoples of these countries. The activities carried out by these users of WhatsApp are too numerous to mention as they range from education, social networking, friending, socialising mobilisation for action to development purposes. This current study aimed at finding out how the users of WhatsApp in Fountain University for Academic Purposes use the medium. Using the Activity Theories and the Technology Acceptance Model, a survey of some students and lecturers was adopted as the appropriate method. Interview questions were administered on the respondents through Survey Monkey. It was found that the purpose for which WhatsApp was created which is for socialization is intact and that Adopting it for academic purposes is just an experiment that has been found quite helpful to the students and their lecturers. Also, users of WhatsApp for academic purposes are at peace with it and they engage in its use for the purpose quite well. Additionally, it was found that users of WhatsApp, especially for academic purposes find it quite easy to manipulate with little or no difficulties to achieve the desired end. The conclusion reached eventually is that WhatsApp is a veritable tool for academic purpose. This study, thus, recommends, among other things, that the impact of the use of WhatsApp for academic purposes especially in times like the Covid-19 Pandemic situation should be investigated in further studies.

Keywords: WhatsApp, Social Media, Activity Theory, Technology Acceptance Model, Ancillary Education.

1.0 INTRODUCTION

The influence of the Internet on our daily lives cannot be overemphasised. The internet has permeated virtually every aspect of our lives and education is not left out. Ludlow and Duff (2009) observe that the internet has dramatically influenced education more than any other technological innovation by allowing people of all ages to access training programmes and education. Of even more importance is the introduction of Web 2.0, a set of web application which allows for fluidity in the use of the internet. Its major elements are communication and collaborative technologies that involve voice, video, social networking, and content sharing giving the users of these technology the power to establish the direction and content of these applications (Lorenzetti, 2009). Technology is evolving at such an unprecedented rate. In fact, what were thought to be impossible a few years ago are now becoming realities under our very noses. A lot of people depend on technology to get through their day, to find certain information, to carry out their job, to navigate their environment and so on. All these activities are even made easier with the arrival of smart phones, the commonest of which are the Androids and iPhones. They (the Smart phones) have made socialisation via the internet a rather easy task. The social media are now on the palms of the absolute majority. This is because these smart phones come in different ranges, from the very expensive to the moderately affordable. They only vary in certain degrees of the sophistication of their configurations.

By extension, the ever-growing influence of the social media application known as WhatsApp has made it become an integral part of the daily lives of many people around the world today. WhatsApp is a free messenger application that works across multiple platforms (iPhone, Android, Blackberry, and Windows Phone) (Fogg, 2010 cited in Alsaleem, 2014). So common is the use of the platform that social groups across all facets of life are now very common. The group chat option available on the application has taken the medium beyond its use for interpersonal communication to the level of group communication where several people are members of a WhatsApp group. The groups are usually created for different purposes: sports, education, family, friends with common interest, religious, languages, sales and marketing, cultural, workshops and training, and a host of others. Research has shown that WhatsApp is competing favourably with Facebook for attention among users despite its recent acquisition for \$22 million by the later. Its

growth in the first four years after launch is far more astronomical than that of Facebook, Gmail, Twitter and Skype over the same period of launch. While WhatsApp witnessed a growth of 419million users, the others saw growths of 145million, 123million, 54million and 52million users respectively, in their first four years of launch. It also took WhatsApp just 21 months to grow from 200million to 700million users compared to Facebook's 25 month to attain the same figure (Kamani, Ghodasara, Soni, and Parsaniya, 2016).

Problem Statement

From the foregoing, it is observable that the social media, particularly WhatsApp, are a veritable tool for socialisation. This is observed to be very common among the younger generation which constitutes a sizeable number of the population. This category of people is found mostly in the institutions of higher learning. Often, their use of the social media may be an impediment to effective learning for the youth resulting in poor academic performances and inability to grasp the message of what they are being taught directly (Yeboah and Ewur, 2014; Kibona and Mgaya, 2015).

However, studies have equally been done to find out whether the social media can be beneficial to academic study in such a way that their supposed disadvantage can be turned to an advantage for the category of users of these media (Joshi and Bansal, 2014). In Nigeria however, such studies are not very common. Therefore, the focus of the present study is to examine the viability of WhatsApp as a medium for out of class study. This is in view of the quest to find out what effect will be created when the medium of WhatsApp is deployed by higher institution lecturers to complement their classroom teaching with their students. By this, the focus is on the use of WhatsApp for actual academic teaching and not just for instructions and information dissemination. It will be quite interesting to probe the level of proficiency of the lecturers who are sometimes regarded as not belonging to the group of native speakers of the digital language of computers, video games and the Internet and belonging to the older generation (Prensky, 1995:2 cited in Susilo, 2014) in relation to the level of proficiency among the students.

Objective of the Study

The objectives of this study are:

1. To examine the extent to which WhatsApp is being used for academic activities by both the students and their lecturers alike.
2. To find out the purposes that the users of WhatsApp use it for when they use it to support their academic activities.
3. To know the level of ease of use of the medium by the respective users.

Research Questions

The following research questions guided the conduct of this study:

1. To what extent do lecturer and/or students employ class group chat for educational purposes?
2. What are the common purposes for which undergraduates personally deploy WhatsApp?
3. What are the challenges associated with the use of WhatsApp for teaching/instructional purposes among Nigerian undergraduates and their lecturers?

2.0 LITERATURE REVIEW

Susilo (2014) describes the current generation of students as the “Net Generation” or “Digital Natives” saying that their manner of cognitive development is different from previous generations because of their living in the digital age (Evans, 1995; Rovai, Ponton, & Baker, 2008 cited in Susilo, 2014). He also cited Prensky (1995:2) as describing them as “native speakers of the digital language of computers, video games and the Internet”. These are just some of the facts that set them apart from the older generation to which their teachers/lecturers and school administrators belong. Sometimes, this results in a silent conflict between the two because of "a paradigm shift from emphasizing teaching to emphasizing learning" (Wilson, 2004:59 cited in Susilo, 2014). A number of studies have been conducted to stem this tide and bridge the ever-expanding gap between the two generations. Some of them are examined below.

Impact of WhatsApp on Students’ Academic Performance

In a study carried out in Ghana by two lecturers, Johnson Yeboah and George Dominic Ewur of the Marketing Department, School of Business of Takoradi Polytechnic to find out how the social media, particularly WhatsApp, has impacted on the academic performance of students in Ghana. Fifty students from five tertiary institutions across Ghana were interviewed while another 500

respondents responded to questionnaires on the same study from the same selected institutions. They found that WhatsApp has a negative impact on the academic performance of students instead of helping the students (Yeboah and Ewur, 2014). This study by Yeboah et al (2014) focused only on the social use of WhatsApp and not its academic use.

A similar study was carried out in Tanzania in 2015 to examine the effects of smart phones using applications like WhatsApp, Twitter, Facebook and others on the academic performance of students of higher institutions by Lusekelo Kibona and Gervas Mgaya of Ruaha Catholic University (RUCU), Department of Computer Science, Iringa, Tanzania. Employing a triangulation method of survey and content analysis, a well-structured questionnaire was prepared and administered on the students at the University cutting across all levels up to the PhD level as primary source of data collection. 100 students across all levels were surveyed using a convenience sampling method. A content analysis of selected journals, magazines and internet sources served as secondary sources of information. The study concluded that there was a negative correlation between high academic performance and the use of smart phones because many of the surveyed respondents were found to have GPAs below 3 (Kibona and Mgaya, 2015). Like the previous study considered, this study too only examined the effect of the use of the social media for socialization and not for its usage for academic purpose.

Empirical Review: Uses of WhatsApp for Allied Academic Matters

Basma Issa Ahmad Alsaleem of AlImam Mohammad ibn Saud Islamic University-Saudi Arabia researching on the topic “The Effect of WhatsApp Electronic Dialogue Journaling on Improving Writing Vocabulary Word Choice and Voice of EFL Undergraduate Saudi Students” sought to determine whether WhatsApp electronic journaling as a new application in smart phones has a significant effect on writing vocabulary word choice and voice of undergraduate Saudi students. Thirty (30) EFL undergraduate female students in Languages and Translation College were selected. Each of them wrote a writing sample before and after treatment. The students were equally required to post comments to different topics on their WhatsApp group. The significance is measured using Kruskal-Wallis, Friedman, and the Wilcoxon tests in a quasi-experimental study. The result shows that the students know more about the writing processes of one another and their use of words is improved. The result further indicates that students want to use WhatsApp

electronic dialogue journaling as a tool for learning (Alsalem, 2014). This study did not actually seek to create a learning platform intentionally but only to see how students can benefit from one another not necessarily consciously teaching one another or being taught by a teacher.

A similar study in Saudi Arabia conducted by Saleh Ibrahim Alsanie of the Department of Psychology, Imam M. S. I. University, Saudi Arabia, probed the type of social media used by students and the impact of such media on the students' contact with their family members. Three of such social media were selected and they are WhatsApp, Twitter and Facebook. Six hundred and fifty-eight (658) students from the departments of psychology, sociology, geography and history in the faculty of the social science formed the total sample for the study. Three axes of data collection were used. The first axis was public data, the second axis was means of communication that includes used social media and the time spent on them daily, and the third axis was relationship and social media used to communicate with the family. The result reflected a negative relationship between the use of statistically significant means of social communication and the relationship of students with their families. Additionally, time spent on the means of communication were found to be less than an hour or 37.6% for WhatsApp, 54.4% for Twitter and 76.5% for Facebook. The spread of means of communication ranked WhatsApp first with 93.4%, Twitter was second 46.4% and Facebook was third with 36.8% (Alsanie, 2015). The limitation here is that nothing about the influence of the social media on the academic performance or other academic variables related to the students was examined.

A 2014, research was carried out by Dr. Dhananjay Joshi and Tulika Bansal both of Guru Gobind Singh Indraprastha University, India on 37 Bachelor of Education teacher trainees (32 females and 5 males) of Maharshi Dayanand University, Haryana, India. A WhatsApp group was created and students and their teacher interacted between them via the platform over a 40-day teaching practice schedule. Students were asked to fill in a questionnaire on their experiences of WhatsApp learning and for knowing their attitude towards it at the end of the teaching practice schedule for an in-depth analysis while interviews were conducted on 10 randomly selected students. Findings of the study show that students find learning through WhatsApp very interesting and educationally useful. They equally found that their social interactivity with their peers and teacher has increased and they even learned collaboratively. The attitude of the students toward WhatsApp learning was

generally favourable. However, the study revealed that married students found learning through WhatsApp disruptive and that they prefer learning in traditional classroom because it does not disturb their time with their families (Joshi and Bansal, 2014). The result here has set up a basis for the study to be undertaken through its establishment of the fact that the WhatsApp application is a veritable tool for interaction even among students for whatever purpose.

Theoretical Framework

Technology Acceptance Model

The Technology Acceptance Model (TAM) is a conceptual frame widely used to explain the adoption processes of computer-related innovations (Alrafi, 1989; Walczuch, Lemmink and Streukens, 2007). Two determining variables: Perceived Ease of Use and Perceived Usefulness, have been put forward by the proponents of the model. Shambare (2014) relating Perceived Ease of Use (PEU) to Rogers' (1995) concept of 'complexity', observed that this is associated with adopters ease of operating certain technologies, although, Rogers (1995) discussed his concept from the point of view of 'the degree to which an innovation is perceived as relatively difficult to understand and to use', seeing the 'perceived complexity of an innovation as negatively related to its rate of adoption' (Rogers, 1995: 242-243 cited in Shambare, 2014). On the other, Perceived Usefulness (PU) focuses on the benefits derivable from the use of technology by the users. Subjectively speaking, the users will be considering how their use of technology will improve their lives (Tanakinjal, 2006).

Conversely, in relation to the present study, Technology Acceptance Model will be useful in determining what the users of WhatsApp on their different types of phones will accept as the benefits accruable from their use of the application on their phones and also how easy it is for them to manipulate and use the WhatsApp application on their phone without much fuss. These are two important considerations for the current study since the study deals with their use of their mobile phone and the WhatsApp application. It is also important to this study as it will make visible how useful it is to education especially the type done out of the classroom

This theory will be used to establish what users of WhatsApp see as the derivable benefit from the use of the platform. This is in line with one of the main dictates of the theory which is tagged perceived usefulness (PU). Accordingly, this theory will help to establish how much the users of

the platform consider it easy to manipulate for their use. This speaks to another proposition of the theory, the perceived ease of use (PEU).

Activity Theory

Hasan and Kazlauskas (2014) describing Activity Theory say it was designed to better understand human activity. Simply put, Activity Theory is all about ‘who is doing what, why and how’. The theory is sometimes called the Cultural-Historical Activity Theory (CHAT) and is the brainchild of Russian psychologist Vygotsky and his students, particularly Leontiev, in the 1920s (Hasan et al, 2014). According to a 1978 English translation of Vygotsk’s work, he popularised the notion that, unlike animals, human *activity* is purposeful and carried out by sets of *actions* by ‘*tools*’, which can be physical or psychological as against the opinion of his contemporary. The latter (actions) include language, the most significant *tool* for collaborative human activity (Hasan et al, 2014). Leontiev’s 1981 English translation of his original work done in 1935 is often recognised as the founder of Activity Theory as it is understood today. He presented *activity* as an all-encompassing, high-level, usually collaborative, like doing a PhD, undertaking a work project, or teaching a course which should not be mistaken for the usual everyday use of the word ‘activity’ in English (Hasan et al, 2014). The theory further suggests that the relationship between subject (human doer) and object (the thing being done) forms the core of an activity. The object of an activity includes the focus activity and purpose while the subject (an individual or group) involved in the activity, considers the different motives of the subject. The outcomes of an activity may be the intended or unintended ones. In the same vein, what people seem to be doing, what they say they are doing, and what they actually do, can be quite different. This means that what is just a physical object for a person is something more meaningful for another person (Kaptelinin, 1996 cited in Hasan et al, 2014).

According to Barhoumi, 2015, he observed that Engeström (1987) developed an extension of the activity theory which adds the component of a community sharing the same object. In this suggested model of activity theory, Engestrom added rules that mediate the learning community and the subject and create a division of labour between the community and the object. The theory is also used to describe and analyze the factors that influence user participation in online discussions mediated by computers or other devices. The theory is also an appropriate framework

through which to design, understand and improve learning through online learning communities (Barhoumi, 2015).

In the field of online teaching and learning, a community is a group of learners who cooperate and collaborate to participate in course activities (Cross, 1998 cited in Barhoumi, 2015). The principal objective of this community is to advance the construction and sharing of knowledge between groups through collaborative learning activities (Bielaczyc and Collins, 1999 cited in Barhoumi, 2015). Individuals who are engaged in a working group believe that their needs can be satisfied through working cooperatively and collaboratively as a community (Rovai, 2002 cited in Barhoumi, 2015). In relation to this study, this theory will be used to explore how the class has been engaged in the learning activity through their WhatsApp group to achieve their desired goal.

The essence of this theory to the study is in the fact that it helps to determine how the various activities involved in the use of WhatsApp for educational purposes are carried out by the users. It is necessary to know how the various activities involved in the use of the medium is carried out among the users. By this, what they use the medium for beside academics can easily be established. This will in the long run help to answer research question two and three that seek to find out the purposes for which users deploy WhatsApp and the challenges encounter while using the medium.

3.0 METHODOLOGY

The survey research method was adopted. The choice of this method was informed by the fact that the phenomenon under consideration is a social issue where the attitude of the respondents is to be measured. Real life situations are involved and so the people to be examined can be contacted directly to get their responses to questions raised in the instrument used. The population for the study includes students and lecturers in Fountain University who have been found to be using WhatsApp for academic purposes. The random sampling was used to collect the data. There are four colleges in the university. The College of Management and Social Sciences (COMAS) with 6 departments, College of Natural Sciences (CONAS) with 5 departments, College of Basic Medical and Health Sciences (COBMHES) with 3 departments and College of Law (COLAW) with 2 departments. The student's population for each of them are COMAS – 653; CONAS – 352; COBMHES – 320 and COLAW – 157. The total student population is 1,482. The university has a teaching staff strength of 117. A total of 490 students and 40 lecturers were selected to form the

sample for the study. These respondents have been identified as users of WhatsApp to support classroom academic activities.

Interview questions (two separate sets for each category of respondents) were administered on the respondents via their WhatsApp lines through a special online tool called Survey Monkey. Data collected from the instrument used were analysed based on the responses from the respondents using simple percentages and frequency counts. The link by Survey Monkey containing the interview questions was sent directly to WhatsApp groups of the students and lecturers who use the platform for strictly academic purpose.

4.0 FINDINGS AND DISCUSSIONS

The instrument for this study (interview) was administered on 40 lecturers and 490 students all of whom are involved in the use of WhatsApp as a medium of academic interaction between the lecturers and their respective students. Their responses are presented below with adequate illustration to explain the responses further. They are presented accordingly in the order of the research questions that each of the interview question items have been used to answer.

Research Question 1: To what extent do lecturer and/or students employ class group chat for educational purposes? Responses to items 1, 2 and 4 of the lecturers' interview questions and item 2 of the students' interview question were used to analyse this research question. Responses to item one of the lecturers' interview questions show that 35% of the respondents engage their students very often, 25% do this often while another 20% engage them severally and only 20% engage them intermittently. On item 2 of the lecturers' interview, 60% of the respondents also say that they found the students extremely attentive (10%) or very attentive (50%) while another 40% say they found their students somewhat attentive. The meaning derived from this is that the lecturers are comfortable with the responses from their students during the WhatsApp class.

On item 4, sixty percent of the respondents also say that they will definitely recommend WhatsApp to their colleagues for academic purposes while another 40% say they would probably do same. On the other hand, 40% of the student respondents also report that they either found WhatsApp extremely helpful (4%) or very helpful (36%) in their academic attainment. Furthermore, 48% of them said they found it somewhat helpful. Only 12% say they found it either not so helpful (8%)

or not at all helpful (4%). The import of this is that more of the respondents enjoy the use of WhatsApp and have some level of academic attainment from it. The general implication of the findings here is that users of WhatsApp for academic purposes are at peace with it and they engage in its use for the purpose quite well. This confirms one of the propositions of the Technology Acceptance Model that borders on the Perceived Usefulness derivable from the use and adoption of a particular technology, in this case, WhatsApp.

Research Question 2: What are the common purposes to which undergraduates personally deploy WhatsApp? The responses to this question were derived from responses to items 1 (Would you say WhatsApp classes are appropriate academic tools?), 4 (What other activities do you do on WhatsApp apart from the class?) and 6 (Would you say WhatsApp is more appropriate for academic purposes than for social activities or otherwise?) of the students interview questions. The options provided for the responses vary according to the item. For question one, as many as 72% of the respondents reported that they probably see WhatsApp as an appropriate tool for academic while another 12% say they definitely see WhatsApp as being appropriate for this. On the other hand, 8% say they probably would not and another 8% say they definitely would not accept the fact that WhatsApp is an appropriate tool for academic activities. The import of this is that a vast majority of the respondents (84%) have a positive inclination towards the fact that WhatsApp is a veritable tool for academic activities.

In the same vein, responses to item 4 of the students' interview show that the respondents engage in other activities apart from academic activities on their WhatsApp. Some of the activities reported from the respondents include personalised and group chatting (including video chat) – 50%, video streaming – 15%, google search – 10%, e-mail services – 20% and others – 5%. This confirms the fact that WhatsApp is still considered very useful for social activities, the original purpose for which it was founded in the first place.

Similarly, item 6 wanted the respondents to say whether they consider WhatsApp to be more appropriate for academic purpose than for social purposes. Responses show that many of the respondents (68%) would either probably not subscribe to this (32%) or definitely not subscribe to this (35%). Only 32% of them would either probably consider (24%) or definitely consider (8%) WhatsApp more for academic purposes than for social purposes. All the findings above are

consistent with the purpose for which WhatsApp was created which is for socialisation. Adopting it for academic purposes is just an experiment that has been found quite helpful to the students and their lecturers. This finding is also consistent with the position of the Activity Theory which suggests that human *activity* is purposeful and carried out by sets of *actions* through the use of '*tools*', which can be physical or psychological.

Research Question 3: What are the challenges associated with the use of WhatsApp for teaching/instructional purposes among Nigerian undergraduates and their lecturers? This research question was taken care of by items 3, 5 and 6 of the lecturers' interview questions as well as items 3 and 5 of the students' interview questions. As many as 50% of the respondents say that they found WhatsApp very helpful for academic purpose while another 20% say they found it extremely helpful and the remaining 30% say they found it somewhat helpful for academic purpose. Several respondents also claim that they found some negatives about the use of WhatsApp for academic purposes. Some of their observations include network issues, distractions from other things on their phone, junk posts, lack of direct interaction among participants, among other observations.

A good number of the respondents (90%) also either say that the use of WhatsApp for academic purposes exceeded expectations (20%) or met their expectations (70%) while only 10% say it was below their expectations. Similarly, on the quality of proficiency of the users of WhatsApp, 72% report that they have very high quality proficiency (24%) or high quality proficiency (48%) in their use of WhatsApp. Sixteen percent of them also say that they have neither high nor low quality of proficiency in their use of WhatsApp. Many respondents also report that they have not found their lecturers wanting in their use of WhatsApp. While 20% of them say they found no deficiency in their lecturers, 48% say they found little deficiency in them and 28% say they found a moderate amount of deficiency in their lecturers.

The conclusion that can be inferred from the findings above on research question three is that users of WhatsApp, especially for academic purposes find it quite easy to manipulate with little or no difficulties to achieve the desired end. This confirms another proposition of the model used for this study, the Technology Acceptance Model, which talks about Perceived Ease of Use. As a result of the ease with which users navigate their way while using a technology, the more they are wont to use it.

5.0 CONCLUSION AND RECOMMENDATION

WhatsApp, just like other social media like Facebook, Twitter, Instagram, etc. are specifically designed for socialisation, hence, the name social media that they are always called. Their use for social purposes cut across every land and clime as well as across age group, although the primary targets are the youth and the young at heart. To say that this purpose of socialisation has been achieved is probably an understatement. In fact, other purposes for which they can be deployed are already being explored and some are already being exploited such as for academic purpose. This has prompted this study to find out the desirability of the social media, particularly WhatsApp, for academic purpose. The study also sought to know the profitability of the use of WhatsApp for this purpose from which these findings were got.

The first discovery was that WhatsApp is as useful for academic purpose as it is for social purpose. Though, it is yet to be seen which of the uses out-weighs the other, it is safe to say for now that its use for socialisation is still more rampant than for academics. This study also found quite a high level of proficiency among the users of WhatsApp for any of the purposes. Particularly for academics, however, its ease of use is more pronounced among the students though their lecturers have not been seriously found wanting in their level of proficiency too even though most of them do not belong to the category described as the speaker of the native language of the social media. It was further found that it was being used by students and lecturers alike for academic purpose and yielding the desired result to the respective users. A minimal level of deficiency has also been found among the users, both students and lecturers alike. However, a major negative of its use is the inevitable network issue which is still not very stable in this part of the world. It was also found that many students get carried away with other activities during the use of their WhatsApp for academic purpose. Other similar negatives have been discovered and documented above.

Summarily, it is in order to conclude that WhatsApp is a veritable tool for academic purpose. This can even be closer to the fact if strict measures are put in place to deter users from being distracted while it is being deployed for academic purpose. Users should equally try to make up for any deficiency they may currently have in the manipulation of the tool for academic purpose while a broader use of the tool to cover an extensive academic area should be investigated as well.

Based on findings, the following are the recommendations for further studies on the use of WhatsApp for academic purpose:

1. Further studies should be done on the adoption of WhatsApp for academic purpose by the entirety of an educational institution
2. It will also be interesting to know the effectiveness of WhatsApp for academic purpose at a time when everything is at a standstill like the current situation the whole world is in now where educational institutions are under lock and keys.
3. Studies should also be done to see what the implication of WhatsApp use for education is on the academic performance of the students especially in tertiary institutions.

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Coverage of the South-West Nigeria Security Outfit ‘Amotekun’ in Nigerian Indigenous Newspaper ‘Alaroye’

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Abstract

Emerging insecurity breaches in Nigeria have heightened the quest for regional or state police or other layers of security outfits by states and Local Governments. This call has increased because of increasing spate of terrorism, kidnapping, banditry, herdsmen attacks, ritual killings, cattle rustling among others. Against this backdrop, Amotekun was set up as a South - Western Nigeria regional security outfit. It is out to complement the efforts of existing security agencies. It is therefore germane to interrogate how national (English medium) as well as indigenous (local) language newspapers cover Amotekun activities. Objectives of this study include: to identify the prominence, editorial formats, media functions and sources of reports on Amotekun in Alaroye newspaper. The study was anchored on the Framing Theory while the research methodology used was Content Analysis. The sample size was four months’ editions of Alaroye (January to April 2020) while the instrument used for the collection of data was Coding Sheet which contained content analytical categories and unit of analysis on the objectives of the study. Also, data was analyzed with simple frequency count and percentages. Findings show that majority of the reports were placed on the inside pages with largely positive reports on Amotekun, while news reports were the preferred editorial format, information was the main function performed. This study also concludes that the total reports on Amotekun in Alaroye were scanty. This study recommends that Alaroye engage other editorial formats and place more reports on Amotekun on the front pages

Keywords: Amotekun, Alaroye, Newspapers, Indigenous Language, Security, Media Framing

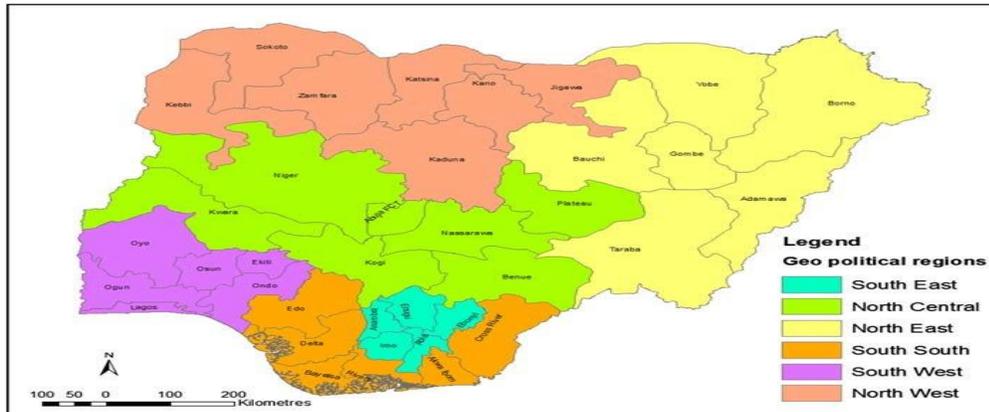
1.0 INTRODUCTION

For some years now, one of the issues that has been threatening the existence of Nigeria is insecurity. It is a common denominator across the six geo-political zones of the country. Residents in Nigeria are living in fear daily. Against the backdrop of killing, maiming, abduction and raping

of people and destruction of property, insecurity has become a major concern of all stakeholders. In the recent time, various means of curbing insecurity by established governmental agencies have been employed with little results. It is against these feeling of inefficiency of existing security agencies and seemly helplessness of the citizens and governments that the six-state government of South – West geo-political zone of Nigeria jointly established Western Nigeria Security Network. It is codenamed *Amotekun* (The Leopard). On January 6, 2020, government of Lagos, Oyo, Ogun, Ondo, Osun and Ekiti states officially launched *Amotekun* with fun fare (Ojo, 2020; Ogun, 2020).

According to Yari (2021) and Aidonojie and Egielewa (2020), reasons for the establishment of *Amotekun*, were to combat terrorism, kidnapping, robbery and destruction of crops often attributed to the Fulani herdsmen. It comprises traditional rulers, vigilantes, hunters and volunteers from different walks of life in Yoruba land. At the launch, the governors renewed their vows to secure lives and properties of residents of Yorubaland. However, while some regions mainly in the Southern part of Nigeria supported the creation of *Amotekun* and started moves to establish theirs or strengthen the existing ones, *Amotekun* was rejected by some regions, individuals and organizations. Mainly, its stiff opposition came from the Northern Nigeria and the Attorney General of the Federation (AGF), Mr. Abubakar Malami. They alleged that it is a militia in making, describing it as anti-one, peaceful co-existence of Nigeria. (Ogun, 2020). AGF's stance is contrary to that of the nation's Vice President, Prof. Yemi Osinbajo who supported *Amotekun* establishment, declaring it legal (Akande, 2020)

As discussions on this historical, pressing security issue of national importance were raging, mass media were not left out of covering them. Many media of communication within and outside Nigeria covered *Amotekun* issues before, during and after its launch in 2020. In the national conversations on *Amotekun*, the mass media play pivotal roles in informing, educating, setting agenda as well as mobilizing the public to accept or perceive various issues for numerous angles. However, the focus of this study is to investigate the coverage of *Amotekun* issues and activities by a leading indigenous (Yoruba) newspaper, *Alaroye*. It is hoped that this study would further provide data to assist in understanding media representation and presentation of the outfit.



Map of Nigeria showing the geo-political zones (Research Gate, 2022).

Statement of the Problem

In this Nigeria's fourth republic democratic dispensation, one of the critical issues confronting the country is insecurity. This manifests in kidnapping, armed robbery, ritual killings, assassinations and terrorism from religion fundamentalist groups like Boko Haram, farmers-herders clashes and other violent crimes (Oikhala, 2021). Other issues that have contributed to the parlous state of the nation include poor economy / rising inflation, resource control, quest for regionalism, corruption, failure of the political class to deliver dividends of democracy, decaying infrastructures, among others.

These challenges have resulted in general insecurity and disaffection (Nwoko, 2021). Failure to tackle the problems has led to loss of confidence in the security agencies and the governments at all levels. This has resulted in the establishment of security outfits by some of the geo-political regions in Nigeria. One of such is the *Amotekun* security outfit set-up by the South-West region.

As a critical agent of change and national development, Nigerian media have been in the forefront of the struggle for better nation. The media, both mainstream, online, English and Indigenous languages, have been reporting issues of insecurity and molding public opinion. Many studies have been done on the coverage of activities of government and non-governmental organization related to security. However, many of such studies focused on the reportage by English medium newspapers. It is therefore germane that empirical study to evaluate how an indigenous (Yoruba

language) newspaper, *Alaroye* covered issues related to *Amotekun*. This study examines the contribution of *Alaroye* to the discourse.

Research Objectives

The objectives of the study are:

1. To determine prominences given to the reports on *Amotekun*'s activities in *Alaroye* newspaper.
2. To find out the portrayals of *Amotekun* in *Alaroye* newspaper.
3. To identify the sources of the reports on *Amotekun* in *Alaroye* Newspaper.
4. To ascertain the editorial formats used in reporting *Amotekun* in *Alaroye* Newspaper.

Research Questions

1. What prominences were given to reports on *Amotekun* in *Alaroye* newspaper?
2. In which way was *Amotekun* portrayed in *Alaroye* newspaper?
3. Who were the sources of report on *Amotekun* in *Alaroye* newspaper?
4. Which editorial formats were used in reporting *Amotekun*?

2.0 HISTORY OF NIGERIAN INDIGENOUS LANGUAGE NEWSPAPER

Newspapers are a veritable tool in the dissemination of information the global community. This is perhaps more pronounced with the growing dependence of the public on traditional mass media and the social media. The press provides content that informs, educate, entertain, persuade, mobilize, set agenda and act as linkage function and in the promotion of culture. Interestingly, there is a growth and resurgence of indigenous language media including broadcasting and print media platform. The recourse to indigenous language publications was also to keep with the 1980 Yaoundé Declaration. The Declaration urged African governments to start publishing indigenous language newspapers to mobilize the people particularly the majority who are not literate in the English language or the official language of the different countries, which are mostly foreign languages. (Adebiyi, 2020; Akinlabi, 2020; Salawu, 2006; Folarin & Mohammed, 1996, Duyile, 1987).

In Nigeria, the press started in 1859 with the publication of an indigenous language newspaper in Yoruba language, “*Iwe Iroyin fun Awon Ara Egba ati Yoruba*” (meaning “newspaper for the Egba and Yoruba citizens”). Reverend Henry Townsend, an Anglican Missionary established it in Abeokuta (Salawu, 2006, Olukotun, 2006 & Adebayo, 2020). Other early indigenous language newspapers in Nigeria include *Iwe Iroyin Eko* which started in 1888, published monthly by Andrew Thomas and *Iwe Eko, Nigbati Owo Ba Dile* established by two female missionaries in 1910 (Olawale, 2019).

The 1920s were significant for the publication of many indigenous Yoruba newspapers to satisfy socio- political needs. This include *Eko Akete* by Adeoye Deniga in 1922. In addition, *Eleti Ofe* (The Eavesdropper) was founded by E. A. Akintan in 1923. In 1925, Thomas Horatio Jackson of the *Weekly Record* fame established *Iwe Iroyin Osose* (weekly newspaper). *Weekly Record. Eko Igbein* was another Yoruba vernacular newspaper that came up in 1925. It was founded by Awoniyi while in 1927, *Akede Eko* (The Lagos Town- Crier) was founded by I. B. Thomas. He was a popular columnist with *Eleti Ofe* and brought his experience to bear on the operations of *Akede Eko* (Adedayo, 2011; Daramola, 2006; Ajao, 2019 & Fasan, 2018).

However, it is, interesting to note that apart from *Iwe Iroyin* and other Yoruba language newspapers which blazed the trail in Nigerian journalism then, there were other non-Yoruba language newspapers. Such papers included the *Unwana Efik* and *Obukpon Efik* published by the Presbyterian church in Calabar (Daramola, 2006; Olawale,2019 & Alabi, 2003). There was also the *Gaskiya Tafi Kwabo* which was established in 1939. It became a prominent Hausa language newspaper for many years. The paper was a product of the Northern Literature Bureau (NLB). This paper provided the platform for 12 provincial indigenous language newspapers in the then northern region. They include *Albashir* published in Kanuri (1951), *Iakadiya* published in Hausa (1948), *Mwanger U Tiv* published in Tiv (1984), and *Zaruma* published in Sakkawatanu (1951). Other papers included *Ardo*, for Adamawa, *Gamzaki*, in Hausa for Bauchi, *Okaki Idoma* in Idoma for Benue, *Durosi Oto* in Yoruba for Ilorin, Igbirra Bow and Oka – Ane in Igbirra and Igala respectively for Kabba. The remaining ones were *Nne Nyetsu* in Nupe for Niger while *Himma*, *Zaruma*, *Haske*, *Baza Zzxaga* and *Iakadiya*, all in Hausa, were for Katsina, Sokoto, Plateau, Zaria and Kano provinces respectively. Some other publications in Igbo language include *Onuora*,

Ogene and *Akuko Uwa*, *Anyawu* and *Udoka* (Salawu, 2006; Daramola, 2006; Olawale, 2019 & Adebayo, 2020). -

Later developments as noted by Salawu (2014) include *Gbohunghohun* another publication which began on October 29, 1970, by the Western State Government of Nigeria. According to Ajao (2019) and other scholars, Concord Group – owned by the late Bashorun M. K. O. Abiola established *Isokan* (Yoruba); *Amana* (Hausa) and *Udoka* (Igbo). It is, however, sad to note that all the early indigenous language newspapers in Nigeria have stopped publication as a result of many reasons. These reasons include political instability, economic downturn, lack of continuity and public preference for English language newspapers. But according to Omoloso & Abdulrauf-Salau (2014) and Salawu (2004), the cheering news is that there is a resurgence of indigenous language press in Nigeria. These include *Alaroye Akede*, *Alariya* among others.

***Alaroye* Newspaper: The Journey**

The *Alaroye* Yoruba language newspaper started publication in 1985 by World Information Agents, headed by Musa Alao Adedayo. He was originally a broadcast newscaster on Nigerian Television Authority (NTA), Tejuosho, Lagos. *Alaroye*, is a weekly newspaper that publishes in Yoruba language. Yoruba is spoken mainly in the South-West region of Nigeria, in Togo, Benin Republic in Brazil, the Caribbeans and among Yoruba diaspora communities. Presently, *Alaroye* is rated as the most consistent indigenous language newspaper in the history of Nigeria” (Fasan, 2018 & Utulu, 2009).

The paper experienced some challenges in terms of regularity of publication in 1985, 1990 and 1994. This resulted from the publisher’s inadequate knowledge of newspaper, public apathy to indigenous language newspapers as well as increasing economic downturns in Nigeria. After attending the Times Journalism Institute, Lagos, the publisher received adequate training in news reporting, newspaper publication and distribution and resumed publication in 1996. Since its involvement in the agitations that followed the June 12,1993 Presidential election, *Alaroye* has remained prominent in the newspaper industry in Nigeria, especially in the indigenous language domain. It is also rated as one of the newspapers with highest circulation in Nigeria with sales of about 150,000 copies every week. This figure puts the newspaper in the same league with some national newspapers.

According to the publisher of *Alaroye*, the newspaper thrives on its ability to be objective and present contents that promotes the Yoruba political, cultural and economic agenda while avoiding partisanship (Adedayo, 2020). Interestingly, the publisher noted that the newspaper stays commercially viable through sales of its copies rather than on advertisement revenue. *Alaroye* was selected for this study because it was consistently published during the period that this study covered. More still, it has also remained objective in coverage of various issues in Nigeria and therefore remained popular among Yoruba speakers globally.

Concept of *Amotekun*

Adebayo (2020) views *Amotekun* as a regional “security formation” or “outfit” set up to complement the efforts of the police in the area of combating kidnapping, armed robbery as well as herdsmen and farmers’ contentions in the Western region. The launching of the security outfit received the praise of many concerned Nigerians who celebrated the development. However, the celebrations became short-lived following a statement issued by the Attorney General of the Federation, Mr. Abubakar Malami which declared the security outfit as illegal and unconstitutional. The declaration did not go down well with the people as critics took to social media, the press, and the internet to express their dissatisfaction with the position of the AGF (Omoshola, 2020 & Temidayo, 2020).

At the launch of “*Amotekun*”, Governor Kayode Fayemi (Ekiti State) and Governor Rotimi Akeredolu (Ondo State) declared that the increase in crimes and banditry in the region coupled with the need to support the existing law enforcement agencies in their efforts to curb the growing menace led to its establishment. In this light *Amotekun* embodies the mechanism put in place to avoid, prevent, reduce, or resolve violent conflicts, and threats that originate from within the state, other states, non-state actors, or structural socio-political and economic conditions. Perhaps the increasing rate of insecurity in the South-west of Nigeria and in other parts of the country provided the springboard for agitations for state police and regional security outfits hence the establishment of *Amotekun*.



Amotekun Vehicle (Premium Times,2021)

Theoretical Framework

This study is anchored on Framing Theory. Framing theory is a concept which is commonly used to understand the media effects. It is regarded as the extension of Agenda Setting Theory which prioritize an issue and makes the audience think about its effects. Scheufele and Tewksbury (2007) explained that media framing is based on the notion that how an issue is characterized in news reports can have an impact on how the audience interprets the story. The way individuals classify information also adds to the framing theory and framing is a macro level and a micro level construct (Scheufele & Tewksbury, 2007). As a macro construct, the term ‘framing’ refers to modes of presentation that journalists and other communicators use to present information in a way that resonates with existing underlying schemas among their audience. In framing issues, especially news report, the mass media not only tell the readers what to think about (Agenda setting) but how to think about issues reported.

Framing describes the practice of thinking about news items and story content within familiar context. Framing is related to the agenda-setting tradition but expands the research by focusing on the essence of the issues at hand rather than on a particular topic. The basis of framing theory is that the media focuses attention on certain events and then places them within a field of meaning. Media and individual frames have to be considered when reading a news story). Media frames are defined as a main organizing objective or story line that delivers meaning to events that are unfolding.

Framing has been explored by various scholars and has been defined in various ways. According to Chong and Druckman (2007), an individual's attitude has a major influence on how one interprets media. For example, if an individual hears a news story about the positives of having an abortion but has a strong belief against it, the overall attitude will not be influenced by how the story was framed. In addition to attitude, selection and salience are categorized within framing.

The framing theory is viewed as relevant to this study because the slant, prominence, editorial formats and choice of language that the mass media use to report *Amotekun* can to a large extent influence the perception that the public will have of the group.

3.0 RESEARCH METHODOLOGY

The research design used for this study was Content Analysis. This provided a quantitative basis on which analysis was carried. The study population are selected indigenous language newspapers in Yoruba language. *Alaroye* newspaper was selected because it is the most consistent indigenous language newspaper not only in the South-West region but in Nigeria as a whole (Adebayo, 2006 & Olawale, 2019). The sample size was four months (January to April 2020). It was viewed as large enough to provide adequate data that could be used to generalize on the coverage of *Amotekun*. The research instrument used for the collection of data was coding sheet. It contained content analytical categories and unit of analysis on the various objectives of the study.

Also, data was analyzed through simple frequency count and percentages

4.0 FINDINGS

Q1: How prominent were report of *Amotekun* in *Alaroye* Newspaper?

To answer this question, some related items were listed below from *Alaroye* Newspapers.

Feb 11: *Se Nitori Amotekun yii naa ni won se n yagbe sara*. Front page

Feb 18: *E tete se ofin Amotekun yii, ojo nlo*. Inside page

Feb 18: *Awon gomina yoo towo bo ofin to sagbe kale Amotekun lose yii*. Inside page

Feb 25: *E fura o: Awon omo buhari fee ba Amotekun je o*. Inside front page

Feb 25: *Niti Amotekun, eyin gomina yii seun*. Inside page

Table 1: Prominence of Reports of *Amotekun* in *Alaroye* Newspaper

Prominence	Frequency	Percentage (%)
Front page	4	14.8%
Inside front page	2	7.4%
Inside	13	48.2%
Back page	2	7.4%
Inside back page	4	14.8%
Editorial	0	0
Others	2	7.4%
Total	27	100

The implication of the majority of reports placed in the inside pages is that reports on the activities of *Amotekun* is that *Alaroye* did not attach much prominence to content on the South - West Security Outfits. A deeper analysis by these researchers showed that most of the reports on *Amotekun* had their headlines cast on the front pages while the body of the stories were placed in the inside pages.

Table 2: Space Allocated to Reports of *Amotekun* in *Alaroye* Newspaper

Space Allocation	Frequency	Percentage (%)
Full page	6	25%
Half page	0	0
Quarter page	12	50%
Less than Quarter page	6	25%
Total	24	100

Findings show that *Alaroye* presented most of its report on Amotekun on quarter pages suggest that other stories on politics, economy, entertainment, sports, culture and crime contest for space in the paper. It is also important to understand that in newspaper reportage the quality of content and the editorial format used in reporting news are more important than the space allocated to the stories.

Research Question 2: How was *Amotekun* portrayed in *Alaroye* Newspaper?

To answer this question, some related items will be listed below from *Alaroye* Newspapers:

Mar 3: *Eyi ni awon ohun to sele nibi ipade apero Amotekun kaa kiri awon ile igbimo asofin ile Yoruba*. Front page/inside page

Mar 10: *Abiru ki lele yii, ki lo kan mola ninu Amotekun*. Inside page

Mar 17: *Kini iwo risi ba won asofin Eko se ni awon yoo ma gba ajoji to ba lo ogun*. Inside back page.

Table 3: How *Amotekun* was Portrayed in *Alaroye* Newspaper

Portrayed of Amotekun	Frequency	Percentage (%)
Positive	14	61%
Negative	6	26%
Neutral	3	13%
Total	23	100

The table above shows how *Amotekun* was portrayed in *Alaroye* Newspaper, that is, out of the total frequency of 150 sampled portrayed, a total of 14(61%) were Positive while a total of 6(26%) were negative, and a total of 3(13%).

Research Question 3: Who were the sources of report on *Alaroye* Newspaper?

Table 4: Sources of reports on *Amotekun* in *Alaroye* Newspaper

Sources of Report	Frequency	Percentage (%)
Mass media	7	33%
Southwest Govt.	6	29%
Public	5	24%
Other regional Government	1	5%
Foreign media	0	0
Others	2	9%
Total	21	100

The table above shows that a total of 7(33%) representing the Mass media which were one of the sources of report on *Alaroye* Newspaper, South west Government were also part of the source of report on *Alaroye* Newspaper with the total of 6(29%), Also the public has been one of the major reason in sources of report on *Alaroye* Newspaper with the total of 5(24%), and other regional government has also contribute for being part of the sources of report on *Alaroye* Newspaper with a total of 1(5%) but the foreign media has no interest in *Amotekun* because they never believes in traditional charm or any other local security, and lastly other sources has 2(9%).

Research Question 4: Which editorial formats were used in reporting *Amotekun* in *Alaroye* Newspaper?

To answer this question, some related items will be listed below from *Alaroye* Newspapers.

Sept 15: *Nitori e so Amotekun egbe ode honu han nipinle ondo*. Inside page

Nov 10: *Amotekun mu awon janduku to lowo ninu rogbo diyan iwode SARS l'ondo*. Inside page

Table 5:Editorial Formats Used by *Alaroye* in Reporting *Amotekun*

Editorial Formats	Frequency	Percentage (%)
News	11	50%
Features/Opinion Essay	6	27%
Interview	4	18%
Advert/Advertorial	1	5%
Editorial	0	0
Cartoons	0	0
Total	22	100

The table above shows the type of editorial formats that were used in reporting *Amotekun*. It was clearly viewed that News has been the most editorial formats used to report *Amotekun* with a total of 11(50%), Features/Opinion Essay were also part of the editorial formats with the total of 6(27%), Also, Interview has been one of the major reason in Editorial Formats in reporting *Amotekun* because it gives more opportunity from the government to the people in order to know the opinion on introducing *Amotekun* with the total of 4(18%), and Advert/Advertorial has also been part of editorial formats used to report *Amotekun*, with a total of 1(5%).

5.0 CONCLUSION AND RECOMMENDATIONS

Apparently, *Amotekun* embodies the mechanism that was put in place by the South-West governors to prevent violent conflicts, and threats that originate from within and outside the states. *Alaroye* newspaper has been reporting *Amotekun*'s activities. Furthermore, based on the research findings, the conclusion was that, most reports on *Amotekun* were placed in the inner pages of the newspaper. The implications of the placement of majority of reports in the inside pages is that the audience did not receive optimal reports on the security outfit. Also, mass media were the main

source of report on *Amotekun* while News was the main editorial format used to report the group. In addition, information was the functions that was used in most of the coverage of *Amotekun*.

Based on findings, it was recommended that since *Amotekun* was mostly reported prominently in the inside pages of *Alaroye* Newspaper then the front pages of *Alaroye* Newspaper should always list out all the pages' name where the most important article will be mentioned Since Mass media were the most sources of report on *Alaroye* Newspaper, it will be of great interest if the publisher should create online platform which *Alaroye* will be broadcasting in Yoruba on the Internet in other for many citizens who are abroad to read more news on *Amotekun* in the Indigenous language.

It is important that indigenous language newspapers like *Alaroye* provide more critical analysis of issues such as security, politics and business. This will create for deeper analysis of issues and enable the public to understand them better

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African Political Thoughts: An Assessment of Impact on Political Development in Africa

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Abstract

African continent in the 18th century witnessed an unprecedented scramble for the control of its land, peoples and resources by western nations to promote their internal economic development. The consequent colonial government installed on various African states became sign posts to fret away African civilization and replace same with foreign ways of life that tend to stunt African economic development. The raw materials and cheap human resource prevalent in African states became the tonic the western colonialists needed to grow the economies of their home countries. The famous dependency theory explains African economy along peripheralism and deployed it to define the crisis of development in post-colonial Africa. Furthermore, the paper reveals a wrong notion of linking African economic development challenges to “neo-colonialism” instead of a refusal to adopt a paradigm shift to the dictates of political theory advanced by the Marxist schools of thought. The paper concludes by recommending, among other things, the need for African leaders to embrace a home-grown approach in responding to their leadership crisis and leverage on the gains brought about by the study of political philosophy.

Keywords: Political Economy, Rentier Class, Neo-colonialism, Ujamaaism

1.0 INTRODUCTION

Africa is unique in so many ways. It is the second largest of Earth’s seven continent, covering 23 percent of the world’s total land area and is home to about 955 million people (Brantlinger, 1985).

It has been said to be the richest planet on earth with enormous human and material resources. The continent is so rich that European powers had to scramble and partition Africa in the so-called for “scramble for Africa States” during the Berlin Africa Conference of 1884-1885. In spite of Africa’s huge population and sustainable raw material resources to stimulate positive growth, there remain development and leadership challenges that continue to hold Africa down as the poorest continent in the world. Brantlinger (1985) further submits that the present-day situation of Africa is so contrast from the past because, Africa had been known to be the cradle of civilization, with the world flocking to Egypt to learn from its greatness. This means that even leadership challenges and Africa, in its pre-colonial years fared better in all aspects. This notion is supported by the US study giant, Rand McNally. According to it, many of the problems that plague Africa today are the direct result of colonial occupation by European countries during the 19th and 20th centuries (McNally, 1998: 6-7).

In this study, Africa’s development challenges, both political and economic are investigated in other to understand the challenges of the continent. This was carried out in a historical and descriptive manner using secondary data sources.

2.0 LITERATURE REVIEW

Conceptual Clarification

Neo-colonialism

This concept refers to the process where erstwhile colonial powers deploy economic, political, cultural or other parameters to subjugate or influence other countries usually former colonies or dependents to carry out their set objectives.

Neo - colonialism can be adduced to further the practice of globalization, which is the export of capitalism by developed Western states to under-develop dependent states.

Rentier State

This is a state that derives a substantial portion of its national revenues from the rent payable by foreign individuals, government or multi-nationals. Most of the 13 member states of organization of the petroleum exporting countries (OPEC) are rentier states as their economies are largely sustained from rents, oil dues derived from foreign government and multi-nationals. Apart from

states, individual who leverage on income from property, securities or commission receives from sales of oil by so called middle men, are also into rentierism. Most Nigerians in the crude oil business fall into this category. They tend to profit more to the disadvantage of the state and its' under privileged citizens.

Political Economy

This theory explains the result of the interaction between politics and the economy of a given state, which is of great concern to the study of social science. This interaction is tailored to promote economic development in a beneficiary state. Political economy can be better explained under Karl Max Postulations of **communism** in the book, **Communist Manifesto**, he jointly authored with Fredrick Engels (**Karl M. & Engels, F., 2009**). Karl Max recognizes the existence of class struggle in every given Capitalist state that greatly inhibit their economic growth. Marxism is of 2 classes- the classical theorists and the 20th century Marxism. Political economy identifies continuation social forces- those who produce the wealth, the chain of distribution and those who benefit more. While under socialism the states regulate the production and distribution of its wealth undertaking by citizens, in communism the social forces that stimulate production, distribution and development process of a state are vested in the government. In other words, community predicates on strict state control of the factor of production and distribution of the wealth of the state, and in turn provides the need of the citizens on the basis of 'from each according to their capacity'.

Ujamaaism

This is a Swahili concept to describe 'extended family or 'brotherhood'. This concept affirms that a person becomes so through the people or community he/she is indigenious to. Julius Nyerere of Tanzania first developed this concept after its independence from Britain in 1961 (Delehanty, 2020). He applied the concept to advance a cooperative economics for the emerging Tanzanian state and provide the paradigm to grow its economy, adopting an indigenious approach. Ujamaaism therefore, is the movement for the sustenance of the growth of indigenously propelled corporative economy for Tanzania (Delehanty, 2020).

Theoretical framework

This study predicates on the framework of **Dependency Theory** as espoused by scholars including Raul Prebisch (Margulis, 2017). This theory explains economics underdevelopment along the

challenges imposed by the unfavourable global political and economic order usually accentuated by colonialism. This theory was propounded by an Argentine Economist Raul Prebisch in the 1950s and further popularized by Latin American and Caribbean scholars, assumed prominence in the Cold War era.

This theory is with the notion that raw material resources for development are derived from the ‘periphery’ described as poor and underdeveloped state as well as the ‘core’ described western developed and wealthy states, thereby enriching the latter and pauperizing the former. This creates a single directional flow of development from periphery to core states. To reverse this ugly trend, the advocates of the theory suggest a change from this single directional flow of resources imposed by dominant core states to a mutually beneficial chain of a free flow of raw materials, finished products and their distribution between the periphery and the core states. This arrangement will grow the economy of colonial African States from that of import dependent to that of export dependent. To achieve this, we need to institutionalize an enduring leadership that we not only be patriotic but must be fired by the Zeal to put African economies on the path of steady growth.

In a nutshell, dependency theory encapsulates the following as its main propositions:

- To control the monetary exchange rate, placing more governmental emphasis on fiscal rather than monetary policy;
- To promote a more effective governmental role in terms of national development;
- To create a platform of investments, giving a preferential role to national capitals
- To allow the entrance of external capital following priorities already established in national plans for development;
- To promote a more effective internal demand in terms of domestic markets as a base to reinforce the industrialization process in Latin America;
- To generate a larger internal demand by increasing the wages and salaries of workers, which will in turn positively affect aggregate demand in internal markets;

- To develop a more effective coverage of social services from the government, especially to impoverished sectors in order to create conditions for those sectors to become more competitive; and
- To develop national strategies according to the model of import substitution, protecting national production by establishing quotas and tariffs on external markets (Bodenheimer, 1970).

3.0 POLITICAL THOUGHT AND POLITICAL DEVELOPMENT IN AFRICA

Before the advent of colonialism, Africa was the centre of civilization and many European scholars journeyed to Africa, particularly Egypt to study in Pharaoh's court (Gates Jr. 2017). He opines that beginning with Africa's ancient history as the cradle of mankind and the epic story of little known and celebrated Africans' contribution to the civilization of Europe ought to attract the attention of the world. Several European scholars and philosophers have had course to explore Africa and identified its hidden and unexplored resource. Among this, were the founding fathers of ancient Western classical philosophy and political thought. Notable example includes Pythagoras, Socrates and Plato, who all visited Africa and studied African science and philosophy in Egypt (Gates Jr. 2017). On return to their countries, they refined the African philosophy to suit their societies. They all returned back to their various societies to apply what they had learned from African. During the European invasion of Africa, they took the opportunity to invade and destroy these various learning centres and changed the history of learning to suit them. Russel (1981: 25) supports this when he queried the sudden rise of civilization in Greece, when much of what makes civilization had already existed for thousands of years in Egypt (Africa) and in Mesopotamia (Iraq).

The development of Africa, its politics and political thoughts have been impacted hugely by the western world through the Trans-pacific slave trade and the scramble for Africa. This was during the 19th century, when the European powers scramble for territories in Africa, dividing it amongst themselves with no regard for the local ethnic groups nor their ethno-religious and linguistic compositions (Kanu, 2012). Africa's human and natural resources of Africa were exploited. Additionally, indigenous African communities lost their political liberty, leading to a crisis of 'self-

confidence'. This created a lasting sense of inferiority and subjugation that builds a barrier to socio-economic and political growth and innovation. This process also saw the devaluation of ideological of the black race (Kanu, 2010).

Shortly after the colonization of Africa, many bright young Africans became trained in European style education. They moved to Europe and other places to gain Western education. The result was that many shortly soon saw the evil of colonization and began to seek ideology of self-affirmation for Africa. Such pioneers were Kwame Nkrumah, Nnamdi Azikiwe, Julius Nyerere, Leopold Senghor, Obafemi Awolowo, etc (Gates Jr. 2017). These young Africans excelled in their various works of endeavour in the western world, showing that the 'black man' was not in any way inferior to the white man. A good example was Kwame Nkrumah, a notable African Nationalists of the 20th century, was born 21st September, 1909 at Nkroful in Ghana. He had his post-secondary education in the United States of America and in Britain between 1935 to 1947. He studied in Lincoln University in Pennsylvania and graduated in 1939 with a B.A and received a bachelor of sacred Theology in 1942. He also earned a Master of science in education in 1942 in the university of Pennsylvania and Master of Arts in philosophy in 1943. He also excelled at Lincoln where he taught political science. While in London, he helped organize the fifth Pan-African congress in Manchester, England. It was at this conference that most of the political thoughts emerged between 1920 and 1945. This marked the beginning of his quest for pan Africanism and the liberation of Africa (Jackson, 2001).

Modernization Perspective: Modernization theory deals with the process of social evolution and the development of societies. Classical modernization theory spans the late 1950s to the 1970s but has since taken many perspectives that tries to give illustration to the different opinions. Simply put, modernization theory explains that modern societies are more productive, with better education, welfare and better infrastructure. Smelser (1964) argues that modern societies have the particular feature of social structural differentiation. He also insists that although structural differentiation has increased the functional capacity of modern organizations, it has also created the problem of integration, and of coordinating the activities of the various new institutions. This theory has however become laced with western bias as early development of Africa and its

contribution to world development is often neglected in line with the center-periphery theory that recognizes the underdevelopment of Africa.

The general assumptions of the modernization theory of development basically that modernization is a phased process and for Africa to be developed, it must pass through those processes. This is a patronizing ideal and it views modernization is a Europeanization or Americanization process. These nations are viewed as having unmatched economic prosperity and democratic stability (Delehanty, 2020). Another error is that modernization is seen as irreversible process. Thus, once started modernization cannot be stopped.

Development

With the foregoing, it becomes necessary to examine the concept and theory of development in order to fully understand development challenges in the third world. The concept of development is not as modern as many believe it to be. In fact, it dates back to antiquity, when early philosophers tried to find solution to problems in early human society. The concept today however means different things to different scholars. Almaric (2007) argues that development is the process of initiating societal change in order to improve the capability of the institution and values of community to meet the increasing and various social, cultural, political, economic and technological demands of its people. It can also be defined as the path of societal evolution that combines structural changes with improvement in people's welfare (Almaric, 2007:137).

For the concept of development to be adequately conceptualized therefore, it must go beyond the mere accumulation of wealth and the growth of national products and other income-related variables. Yet, it must not ignore the importance of economic growth. Thus, development must be understood from this perspective and not only be concerned about the wealth of the nation or society at large. Therefore, the indicators used to measure development should take into account every aspect of people's life, for instance, economic, social, environment and political.

Indices for Measuring Development

The primary index for measuring development economics is the gross national product (GNP). This and per capita income were key indicators for measuring development of a nation since the 1970's. Using this approach, development is seen as the capacity of a national economy to generate

and sustain an annual increase in its GNP at rates of perhaps 5 to 7 percent or more (Todaro, 1997). The growth rate of per capita GNP is therefore the sort after goal of development, while economic growth is the focus of development within the period in question.

The limitations of the GNP of the single indicator that can be used to measure development became clear and efforts were made to develop new composite indicators to serve as complements or alternatives (as the case may be). In this regard, some improvements were made by the works of some researchers such as Mahbubul Haq (1995), Amartya Sen (1999), and even the United Nations Development Programme (UNDP). These studies led to the shift from development process that focuses solely on economic growth to results that can be seen from economic growth which benefits the population. The results may include better literacy rates and higher education levels, improvement in health and nutrition, improved social cohesion, skills, equality (Van Der Gaag, 2011). The United Nations Development Programme (UNDP), Human Development Index (HDI), emphasizes that human development is a process of enlarging people's choices such as long and healthy life, education and better standard of living. Other choices include political freedom, guaranteed human right and self-respect (UNDP, 2009).

This is all in support of Murphy (2006) argument on the concept of development. We find therefore that the indicators used to measure development should necessarily take into account every aspect of people's life. Such aspect should include social, economic, health, environment, mental and political welfare. Indeed, a number of indices have been since developed to enrich the matrix for development and they include, Physical Quality of Life Index (PQLI), Gender-Related Development Index (GDI)/Gender Empowerment Measure (GEM), Meaning in Life Index (MILI), Social Development Index (SDI), Human Poverty Index (HPI), Multidimensional Poverty Index (MPI), Corruption Perception Index (CPI), Sustainable Development Framework, and a host of other framework which are outside the scope of this study.

Western Influence on Nigeria's Development

Nigeria is an interesting study for not only the understanding of mainstream Western influence, but also for the study of political and economic development. Like most African countries, it is a good example for post-colonial developing nation. This therefore means that its political

development and economic that is both derived and influenced by western ideology and interference.

Since the advent of the British colonial masters and the consolidation of political and economic hold on the country after the so-called partition of African in the late 19th century, its resources (particularly non-human) have been under the direct exploitation of Great Britain. The colonial masters took advantage of all the different regions that made up the country had to offer. As an example, the North was known for groundnut production while the West and the East were known for cocoa and palm oil respectively. Enugu was also rich in coal. In the colonial era, the politics of economic development was clear as it manifested even through the construction of railway line through those areas that had produce to the centres for exportation to Europe. From the World Development Indicators, (2020), British political economy in Nigeria was patterned along the line of economic exploitation to booster production of the European capitalist economic system. The colonial masters were not interested in stimulating economic development in the country. Even the British colonial “development” of indigenous palm produce industry was designed to satisfy increased demand by the international economy for vegetable oils for industrial use World Development Indicators, (2020).

It was not until the country’s independence in 1960, that some measure of nationalistic control was gained over the resources. The discovery of crude oil should have changed the dynamics of development in the country. Even as oil remains a strategic global mineral resource, it’s contributions to development and improvement in the living conditions of Nigeria is still not attainable. Infrastructural development such as health, power, education, health, public transportation, water, housing and national security, etc are still lacking (Luqman & Lawal (2011). This is due to corrupt practices witnessed from the political class who deeply entrenched in corruption. This behaviour is obviously a carry-over from the colonial masters who plunder the country for their own development. We still find that our political and business leadership feel the need to loot the country and move such loots out to Europe.

The same also goes for the political development of the country. It would be recalled that the first multi-party elections conducted by British for Nigeria was pre-independence. Since then, Nigeria has towed the line of multi-party system, even blending the legislative system of the British with

that of the US. This system has not worked for the country either, as Nigeria's political development has been hijacked by the oligarchs and political parties.

4.0 FINDINGS

From this study, it can be seen that Africa was a great continent that was neither lacking in political ideology nor in development. The conquest of Africa by western powers in the 18th century was mostly responsible for the destruction of political, socio-cultural and economic ideals native societies of Africa held.

The paper finds that the invasion of Africa did damage to not only our political, cultural socio-economic heritage but also to our mentality. This is such that African have adopted colonial names, clothes, religion and culture and always tend to seek for approval from the west. This is also evident from our development and governance. We believe that the prescription that works for us from be of western origin.

The paper found that colonial masters, through the scramble for control and partition of Africa where Nigeria falls under the British sphere largely dictates her developmental patterns. The wealth produced from the North, east and western regions during colonialism were exported abroad to meet the development needs of Britain.

5.0 CONCLUSION AND RECOMMENDATION

It is our conclusion that stereotyping of western induced civilization unfortunately has occupied a place of prominence in the course of African development. It is also regrettable that western powers largely dictate the structure and pattern of its Africa's development course. The need for home groom development paradigm for Africa as enunciated under the 'Ujamaa' concept in Tanzania has become imperative.

The following are therefore recommended:

1. There is need for the realisation that Africa's ending challenges are linked with colonialism and continuing neo-colonialism. African must therefore resist all form of neo-colonialism.

2. African leaders should rise up to overcome the leadership challenges and chart a new course for Africa. They must stand firm under the regional, the African Union and other sub-regional organisations to ensure they uphold only policies that are good for the continent and not to continue to propagate dependency theories of the west.
3. Africa in general must return to their roots and be proud about our socio-cultural heritage. Such issues as language, food, cultural practices, and traditions must be revisited in our schools, homes and offices.
4. Studies on African political philosophy and political development must be encouraged as it will throw more light on the problems besetting Africa. It will also serve to generate solutions to such problem.

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Place of Higher Education and National Development in Nigeria: Impact and Way Forward for Public Universities

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Abstract

This paper is on higher education and national development with a focus on public Universities in Nigeria. The challenges faced by the academic staff in Nigeria in the areas of their welfare, teaching and research were x-rayed. It is the position of the author that in spite of the fact that the academic staff is the centrepiece upon which the University education system is based, not much attention is given to them. A lot of reoccurring decimals continue to serve as a cog in the wheel of achieving the main objective of teaching, research, and community services by the academic staff. In the methodology, the study relies on the use of secondary data as its source of information and the analysis was done qualitatively and research was hinged on descriptive and historical design. The Marxist theory of class struggle was adopted as a framework of analysis. The paper observes that inadequate funding, imposition of IPPIS, inadequate funding, inadequate salaries and welfare, lack of ICT facilities, frequent FGN/ASUU disputes which leads to strike actions, poor leadership are the major challenges of academic staff in Nigeria. The paper recommends the need to have good leadership, government implementation of Union agreements, adequate funding of research, improved remuneration, adoption and implementation of the 26% per cent UNESCO recommendation, and the adoption of University transparency and accountability solution.

Keywords: Higher Education, National Development, Academic Staff, Federal Government, Nigerian Universities

1.0 INTRODUCTION

Education is the foundation upon which the development of any given nation is built. Education especially at the University level is the key to both individual and national aspirations. This view draws its strength from the assertion of Onaga (2010) that University Education is a vital tool and formidable instrument for socio-economic and human capital development. The National Policy on Education (FGN, 2004), defines Higher Education as the Post -Secondary Section of the National education system, which is given by Universities, Polytechnics and Colleges of

Technology, including courses as are given by the Colleges of Education, Advanced Teachers Training Colleges, Correspondence Colleges and such Institutions as may be allied to them.

According to Adeyemi (2001), Higher Education refers to a system which embraces much of the country's research capacity and reproduces majority of the skilled professionals that are required in the labour market. Peretomode (2007) sees higher education as the facilitator, the bed rock, the power house and the driving force for the strong socio-economic, political, and cultural, health and industrial development of a nation as higher education institutions are key mechanisms increasingly recognized as wealth and human capital producing industries. Obanya, (1999) views higher education to embody all organized learning and training activities at the tertiary level. This includes conventional universities, those with the conventional arts, humanities and science faculties as well as specialized universities like institutions specializing in agriculture, engineering, science, and technology.

For the university education to make significant impact on national development its research has to be relevant to the national development and its results disseminated to both government and industries. The goals of tertiary education, according to the National Policy on Education (2004) are as follows:

- Contribute to national development through high level relevant manpower training.
- Develop and inculcate proper values for the survival of the individual and society.
- Develop the intellectual capability of individuals to understand and appreciate their local and external environments.
- Acquire both physical and intellectual skills which will enable individuals to be self-reliant and useful members of the society.
- Promote and encourage scholarship and community service.
- Forge and cement national unity, and to
- Promote national and international understanding and interaction.

The policy document added that, tertiary institutions shall pursue these goals through: Teaching; Research and Development and Community services. The realization of the goals of universities education depends among other thing on the availability and motivated academic staff and non-academic staff. The academic staff is key member of the universities system. The roles of the

academic staff in the actualization of the university programme cannot be underestimated. The academic staff is the engine room of the university system. They determine the quality of the system. The academic staff is the implementer of the school curriculum. They plan the lesson, organize the instructional resources, prepare the note and deliver the lecture. Academic staff has been described by Modebelu and Onyali, (2011) as group of individuals that are employed in the universities and other tertiary institution to train and groom students through higher level manpower training needs.

However, academic staff in Nigeria is constrained by a number of challenges which affect their output and in the long run affect the quality of their products with grave consequence to national growth and development. Some of the challenges affecting academic staff of Nigerian universities and possible solutions to such challenges have been discussed in this paper.

2.0 LITERATURE REVIEW

Conceptual Clarification

Academic Staff: Academic staff is builders of manpower or producers of manpower for the country. Folunso, Adewale and Abodunde (2014) have asserted that job performance of academic staff is important because good quality tertiary education is an important avenue towards nurturing the teachers needed for Universal Primary Education; the experienced doctors, nurses and community workers needed for better welfare and health facilities, the accountants, economists and journalists required for better private business and better governance. They also maintained that for higher education to develop the capacities mentioned, it must ensure that their staff are well motivated in order to contribute to the quality needed for socio-economic and political development

Academic staff has been described by Modebelu and Onyali, (2011) as group of individuals that are employed in the universities and other tertiary institutional to train and groom students through higher level manpower training needs. According to Asiyai (2015), academic staff are competent individuals, instructional experts in a given discipline who plan, guide, and evaluate student's learning in higher institution like a university. Azuh and Modubelu (2014) defend academic staff as professionals whose duties are to teach, instruct, train, educate, and facilitate, student's

knowledge, learning and performance. As experts and professionals, these staff are expected to be versatile, creative, resourceful, innovative, dedicated, and motivated.

Higher Education: According to Adeyemi (2001), Higher Education refers to a system which embraces much of the country's research capacity and reproduces majority of the skilled professionals that are required in the labour market. Peretomode (2007) sees higher education as the facilitator, the bed rock, the power house and the driving force for the strong socio-economic, political, and cultural, health and industrial development of a nation as higher education institutions are key mechanisms increasingly recognized as wealth and human capital producing industries. Obanya, (1999) views higher education to embody all organized learning and training activities at the tertiary level. This includes conventional universities, those with the conventional arts, humanities and science faculties as well as specialized universities like institutions specializing in agriculture, engineering, science, and technology. It also includes post-secondary institutions such as the polytechnics and colleges of education.

The university is the apex of all tertiary institutions. It is expected to make optimum contribution to national development by:

- Intensifying and diversifying its programmes for the development of high-level manpower within the context of the needs of national requirements.
- Making professional course content to reflect our national requirements.
- Making all students, as part of a general programme of all-round improvement in university education, to offer general study courses such as history of ideas, philosophy of knowledge and nationalism.

For the university education to make significant impact on national development, its research has to be relevant to the national development and its results disseminated to both government and industries. The goals of tertiary education, according to the National Policy on Education (2004) are as follows:

- Contribute to national development through high level relevant manpower training.
- Develop and inculcate proper values for the survival of the individual and society.
- Develop the intellectual capability of individuals to understand and appreciate their local and external environments.

- Acquire both physical and intellectual skills which will enable individuals to be self-reliant and useful members of the society.
- Promote and encourage scholarship and community service.
- Forge and cement national unity, and to
- Promote national and international understanding and interaction.

The policy document added that, tertiary institutions shall pursue these goals through: Teaching; Research and Development and Community services

National Development: National development is the overall development or collective socioeconomic, political as well as religious advancement of a country. Lawal (2011) defined national development as growth plus change; change in terms of social-cultural and economic. It is both qualitative and quantitative. Development is brought by human beings who participate actively in the process of change. Therefore, development and change are interdependent. The most effective means of human resources is education which helps in the process and prosperity of a country.

Federal Government: A federal government is a system of dividing up power between a central national government and local state governments that are connected to one another by the national government. Some areas of public life are under the control of the national government, and some areas are under control of the local governments. Federal government systems usually have a constitution that specifies what areas of public life the national government will take control over and what areas of public life the state governments will take control over. The usual responsibilities of the central government which are not granted to lower levels of government are maintaining national security and exercising international diplomacy, including the right to sign binding treaties.

Nigerian University: *University is an organization that translates information into knowledge and that is meant to generate ideas and solve.* Nigerian University is an institution of higher learning providing facilities for teaching and research and authorized to grant academic degrees. A Nigerian *university* can also be seen an institution where students study for degrees and where academic research is done.

3.0 METHODOLOGY

The descriptive and historical designs are used in this paper because it is aimed to discuss and describe the challenges and prospects of academic staff in Nigeria. Also, it focuses on the past events or activities in order to justify the problems of academic staff in Nigeria. The data used for this work were sourced through secondary sources like journals, newspapers, textbooks, and online publications. The data were analyzed qualitatively through narrative discourse.

Theoretical Underpinning

This paper is presented from the sociological viewpoint of conflict theory. Conflict theory has its roots in the works of Engel and most significantly Karl Marx (1884) Marx's sociological perspective which was hinged on social conflict began with the assumption of class distinction and conflict as features of society. Accordingly, he saw the history of all hitherto existing societies as that of class conflict (Dahrendorf, 1976). Other notable conflict theorists who came after Karl Marx built on the notion that change is ubiquitous; conflict is also ubiquitous; some elements in society function towards its disintegration; society is based on coercion of some of its members by others; relationship to authority determines the class and class conflict in society and conflict in society is dissociated rather than superimposed (Okeibunor & Anugwom, 2003).

The conflict perspective shows that there exists antagonism between the employers and employees, largely to what Marx and Dahrendorf described as the desire to outdo one another by each of the parties. According to Marx, while the bourgeoisie (in this case, those who have been ruling Nigeria) are out to cut cost through the payment of pittance to workers, reduced or poor funding, the infrastructural deficit in the institutions, interference in the running of institutions among others, the workers or the proletariats are interested in wage maximization, improved facilities, better working conditions and adequate funding of the institutions. With this, conflict ensues and this further explains why ASUU and the Federal Government relationship are characterized by antagonism from time immemorial.

This explains why governments of Nigeria do not consult with the workers through the machinery of collective bargaining when it comes to wage determination, funding and improved working conditions. Thus, using the assumptions of the conflict theorists and the evidence which abounds in Nigeria, the government of Nigeria can be seen as an instrument of class domination and this

domination is made worse by the situation of autocratic leadership as will be seen in the lack of sincerity in fulfilling various agreements reached through collective bargaining with the Academic Staff Union of Universities overtime and particularly between 2009 and date.

This theory is applicable to Nigeria wherein the Academic Staff Union of Universities (ASUU) are faced with imperialist policies which strengthen capitalism and lead to poor working conditions, distributional inequalities, and dearth of welfare packages. Hence, the incessant strikes experienced in Nigeria as a result of Government's insincerity towards keeping to agreements and lack of political will on her part.

Challenges of the Academic Staff of Nigerian Universities

Inadequate funding: Inadequate funding is the most critical challenge that has threatened the attainment of quality higher education in Nigeria. The problem of inadequate funding of education has been a bane to educational development in the country. Many institutions of higher learning in Nigeria are unable to build lecture halls, students' hostels, equip laboratories and workshops and payment of staff salaries, research grants, allowances and medical bills (Ivara and Mbanefo cited in Asiyai 2005). The major reason for this is that the country's budgetary allocation for education falls far below recommended minimum by the United Nations Educational, Social, and Cultural Organization (UNESCO). UNESCO had recommended 26% budgetary allocation to education based on Gross National Production (GNP), but the amount allocated to education by Nigeria government has continued to be reducing by the year and smaller when compared to other African country.

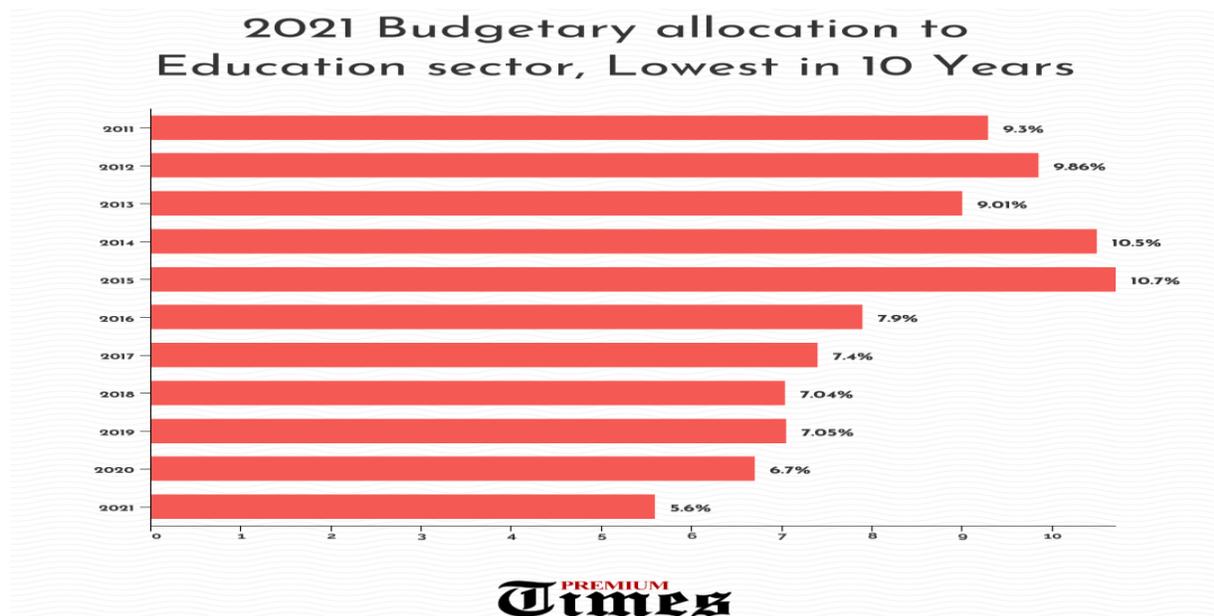
For example, despite President Muhammadu Buhari's promises at a recent international forum that allocation to education would be increased by at least 50 per cent in the next few years and by about 100 per cent by 2025, allocation to the sector in the 2022 budget estimate still fell short of stakeholders' expectation as N1.29 trillion or 7.9 per cent was allocated to education out of N16.39 trillion appropriation bill presented to the National Assembly.

Consequently, of the N55.3 trillion budgeted by the Federal Government in the last six years, only N3.5 trillion was allocated to education and this represents less than 10%. Though Ghana and

South Africa have not actually met UNESCO’s recommended 26 per cent, they have done far more than Nigeria, allocating a maximum of 23 and 16.7 per cent respectively.

In 2016, of the N6.06 trillion total budget, N369.6 billion or 6.7 per cent was allocated to public education in the country. In 2017, N550 billion or 7.38 per cent was allocated to education out of N7.29 trillion budget, while in 2018; N605.8 billion or 7.04 per cent was given to education out of N9.2 trillion budget. In 2019, N620 billion or 7.05 per cent was allocated to education out of N8.92 trillion, while in 2020, N671.07billion, or 6.7 per cent was given to education out of N10.33 trillion. In 2021, N742.5billion or 5.6 per cent was allocated to education out of a budget proposal of N13.6 trillion. UNESCO based the recommendation on the need for developing nations to use education to bridge the gap between them and developed nations. Commenting on the situation, National President of the Academic Staff Union of Universities (ASUU), Prof. Emmanuel Osodeke, said rather than the country moving forward regarding education, it is marching backward (The Guardian, 2021).

Below is a graphic representation of budgetary allocation to education in Nigeria in the last 10 years:



Source: Premium Times, 2021

Imposition of IPPIS: The integrated payroll and personnel information system (IPPIS) is a department under the Office of the Accountant-General of the Federation and responsible for the payment of salaries and wages directly to federal government employees' bank accounts after appropriate deductions and remittances. It was introduced with five basic functions – management of staff records, timely and accurate payment of salaries and wages of federal employees, deduction of taxes and other third-party dues, remittance of payroll deductions to third parties, enrolment of employees into the system.

Flaws and dysfunction of the federal government's Integrated Payroll and Personnel Information System (IPPIS) are breeding anger and discontent among staff of tertiary institutions of learning, two years after the payment system was introduced to cut payroll fraud. Workers complain of irregularities in payment of salaries; inaccurate capturing; lack of implementation of allowances; remittance of loans to cooperative organizations; non-implementation of responsibility and hazard allowances; third party deductions, such as tax, pension, union, bank loans; non-use of pay slip; lack of motivation, poor productivity and other challenges. Leaders of the Academic Staff Union of Universities (ASUU) particularly opposed the system and called for its replacement with the University Transparency and Accountability Solution (UTAS) introduced by the union.

Inadequate Teaching Staff: A big challenge to the attainment of quality higher education in Nigeria is the lack of academic staff. According to Coombs (1970), teachers are the hub of any educational system. Teachers determine the quality of education because they transmit educational policies into practice and action. As rightly pointed out by Ukeje, (1996) without adequate number of inspiring, well-informed teachers, fully prepared to meet their responsibilities in our schools, we cannot have good education and without good education, we cannot hope for long to meet successfully, the challenges of a changing world.

Despite the importance of teachers in the attainment of good education, institutions of higher learning in Nigeria are short of lecturers to adequately handle teaching and learning activities. Bamiro, (2012) attributed the problem of de-intellectualization of the academia to low quality of staff of some institutions of higher learning in Nigeria. Where there is inadequate teaching staff and poor quality of lecturers, the attainment of good quality in higher education will be difficult.

Lack of Resources: Quality higher education is dependent on the quality and quantity of human and material resources put in place in institutions of higher learning. The lack of infrastructures such as science laboratories, workshops, students' hostels, libraries and electricity will affect the quality of education. Besides, the libraries in most institutions of higher learning in the country are stocked with obsolete text books, with current journals and text books lacking. In the opinion of Kamm (1980) the library is at the heart of the academic effort in a college or university. For an institution to be strong academically, it must have a formidable library put in place. This explains why the top universities of the world (Harvard, Cambridge, Tokyo and University of California) are academically of high strength and quality. The acute shortage of educational facilities in institutions of higher learning in Nigeria has led to decline in the quality of higher education in the country. Worried about the poor quality of graduates of higher education institutions in Nigeria, the national universities commission carried out a need assessment survey which was reported by Okebukola, (2005) and highlighted the following:

- Only about 30% of Nigerian students' population has adequate access to classrooms, workshop, lecture halls, laboratories and libraries.
- Deficient libraries in terms of currency and number of books, journals, and electronic support facilities.

Lack of Information Communication Technology Facilities: Another challenge to quality attainment in higher education in Nigeria is lack of information communication technology facilities in institutions of higher learning. As part of her education reform effort, Nigerian government adopted information communication technologies in all levels of education since information communication technology integration in educational practices is meant to improve teaching and learning, enhance higher education research, enhance collaboration among peers and improve quality of education.

Curriculum content could be enriched through search from the internet by teachers. Through such internet search, information and relevant school practices which are unknown to teachers and students and which cannot be found in textbooks, can easily be downloaded for use. Information and communication technology in education has been continuously linked to higher efficiency,

higher productivity and higher educational outcomes, including quality of cognitive, creative, and innovative thinking (Olatoye, 2011).

However, according to Ifeakor and Okoli, (2010) reported that most ICT instructional technological resources such as over-head projectors, digital video disc, Interactive Compact Disc-Read Only Memory (CD-ROM), Television, radio, fax machine, Intern connectivity, Extranet Wide Area Network (WAN), Satellite broadcast, World Wide Web (www) and computer software programmes are not sufficiently available in federal and State universities in Nigeria in Nigeria. In the same vein, Onyegebu, (2006) reported that ICT facilities that could be utilized for teaching and learning are not sufficiently available in most universities in the country.

Frequent FG/ASUU Disputes and Closures of Universities: A big challenge to quality higher education in Nigeria is the incessant staff union disputes and subsequent closures of the institutions. Asiyai (2005) provided a catalogue of strikes by the Academic Staff Union of Universities (ASUU) and the Senior Staff Association of Nigerian Universities (SSANU) within fourteen years. She revealed that they were too many strikes, some of which lasted up to six months. Asiyai (2006) identified the variables inducing the frequent trade union disputes as poor conditions of service of staff, non-implementation of ASUU/FGN or SSANU/FGN agreements, lack of autonomy and academic freedom and poor funding.

The disruption of academic programmes of institutions of higher learning affects students learning outcomes, since lecturers find it difficult to complete the course work. In most cases a semester's course work is sandwiched to few weeks during which lectures are rushed to accommodate the time lost to strike. This type of academic rush is a big threat to attainment of quality in higher education in Nigeria.

Lack of Vibrant Staff Development Programmes: Most institutions of higher learning in Nigeria lack staff development programme for training and re-training of staff. Vibrant staff development programme on a continuous basis will help academics and non-academics to clarify and modify their behavior, attitude, value, skills and competencies. In this way, they grow and develop in their knowledge and thus become more effective and efficient in the performance of tasks. In addition, Asiyai and Oghuvbu (2009) reported that lack of staff development programmes

accounted for the decline in quality of tertiary education in Nigeria. Similarly, Adeogun, (2006) noted that an employee who is not trained and exposed to continuous retraining in the modern methods and new discoveries in his or her field will soon become irrelevant to the organization.

Brain drains: A big challenge to the quality of higher education in Nigeria is the problem of brain-drain. Over the past decades, there has been mass exodus of brilliant and most talented lecturers to other sectors of the economy. Some of the lecturers left Nigerian universities to join the business world, some joined politics while others left Nigeria for better services. Brain drain has led to decline in research outputs from institutions of higher learning in Nigeria vis-à-vis the disappearance of research centers in Nigerian universities. In his view, Tettey (2006) asserted that the relatively low level of academic salaries during the past decade, the declining financial attractions of university employment in comparison with other opportunities and rising workloads associated with deteriorating teacher-students ratios led to brain-drain in the past. And the past brain-drain still have impact on the university system till today.

4.0 WAY FORWARD

Good Leadership: According to Onah (2014) communication is a means by which employees are linked together to achieve a common purpose in organization such as Universities. University administrators should change their style of leadership from high handedness to a more flexible and democratic style. Leaders in the Universities must see academic staff as partners in progress and important stakeholders in the University system by maintaining an open communication line. Once there is communication between the management and the staff, the staff will have a sense of belonging in the discharge of their duties. Academia should be part of the decision making process and should not be sidelined. This will to a large extent reduce gap which ordinarily would cause frictions in the system.

Implementation of Union Agreement: In order to achieve a stable academic programme and calendar in the Nigeria Universities, the government should as a matter of necessity imbibe the culture of implementing any agreement reached with union of Academic staff in the country. This will go a long way to realizing the much desired stable academic programme and forestall waste of human and material resources.

Adequate funding of research programme: One of the cardinal programmes in the university system is research. It is used to rank the universities performance. Effective and efficient research development in the university is key to the development of the entire country. So, it becomes expedient that government should increase research funding in every field in the University.

The government should ensure adequate resources are provided for staff development programme to allow more lecturers enjoy the training. More so, enabling environment should be created in universities whereby lecturers are encouraged to participate massively in workshops, seminars and conferences organized externally. This will not only equip them with new skills, techniques, knowledge and experiences necessary to enhance or build their job performance capacity at the individual levels. The capacity derived from these programmes by lecturers can place them on a better pedestal to tackle present and future challenges in their jobs. For universities, lecturers' participation in these programmes will give them the enablement to be relevant in the present time as well as in the future - a measure that will enhance their rankings both within and outside the country.

Prompt and regular Salaries and Welfare: According to Asiyai (2015) staff welfare is paramount and should not be toyed with by University administrators. Again, Omebe in his assertion said that the upkeep of academic staff through prompt and regular salary payment, promotion, staff safety, and health services are morale boosters. What it then becomes is that the salaries and welfare of academic staff is not something to be toyed with.

Improved Remuneration: The improvement of university lecturers' remuneration should be top most in the agenda of government. This will help to get the best output from the country's academia. This will almost help to stem the tide of brain drain and encourage novelty and ingenuity in research.

26 per cent UNESCO Recommendation: Greater commitment should be shown to education in general and the university in particular. The political will be exercised by adhering to the 26% annual budgetary allocation recommended by UNESCO and making sure that the budget is efficiently and effectively implemented to letter. In the words of Okebukola (2015) he observed that better budgetary allocation to education sector and its full implementation will help to better

the deplorable state of the system by applying the funds largely to significantly improve facilities for teaching, learning, and teacher welfare.

Adoption and implementation of the University Transparency and Accountability Solution (UTAS): As it were, the promise to deploy the University Transparency and Accountability Solution (UTAS), rather than the FG’s payroll system, the Integrated Payroll and Personal Information System (IPPIS), to ensure academic freedom, has not been adopted. Federal Governments’ template for the IPPIS as it were, does not cover the peculiarities of universities. UTAS platform is ready, haven been subjected to an integrity test at all levels to ascertain its functionality and credibility, hence should be adopted for the purposes of the peculiarity of the University system. If the UTAS platform is not deployed by the federal government, the whole essence of the university autonomy would be defeated.

Adequate Infrastructural Facilities: According to Sullivan and Sheffrin (2003) infrastructure is a term used to refer to products, services and facilities that are needed for an institution to function. It therefore means that the ability of the school system to achieve her objectives depends on the availability of these products. Infrastructures are very important for learning to take place in any educational institution. Buttressing this point, Eseyin, Okafor and Uchendu (2014) stated that “Infrastructures play a significant role in the provision of quality education in any nation”. They aid in the assimilation, dissemination, and transmission of knowledge. So, the government should provide adequate infrastructural facilities in all the higher institutions to enable academic staff carry out their functions without any challenges.

5.0 CONCLUSION AND RECOMMENDATION

The academic staff is the engine room of the university system but is being constrained by a plethora of challenges that hamper their effectiveness in the discharge of their responsibilities. It is unfortunate that the Academic Staff of the Nigerian Universities are faced with many challenges. Some of the challenges being faced by the university academic staff are: inadequate funding, poor salary and welfare, poor policy execution, poor leadership, poor motivation, teaching of large class, poor staff development programme, inadequate infrastructural facilities, lack of information and computer literacy, and poor research funding among others. To solve these challenges, this article recommends the following: that the government should increase the funding of education

to meet up with the 26 per cent of the country's annual budget as recommended by UNESCO, increase the funding of research programme, improved remuneration, provide effective staff development programme, provision of infrastructural facilities, implementation of union agreement, adoption and implementation of the University Transparency and Accountability Solution (UTAS).

To address the challenges faced by the Academic staff in Nigeria Universities, the following are recommended:

1. Government of Nigeria should place high premium on education by meeting up the recommended 26% educational spending prescribed by UNESCO, to help revitalize the higher education system.
2. Enabling environment should be created for staff through improved conditions of service, provision of basic infrastructures, virtual libraries and information communication technologies and internet connectivity.
3. Institutions of higher learning in Nigeria should set up internal quality assurance and monitoring of lecture units to enhance good quality delivery.
4. To improve quality, lecturers should be motivated to make them more dedicated, devoted and committed and effective in their jobs.
5. Government should as a matter of urgency, adopt and activate the University Transparency and Accountability Solution (UTAS).
6. Federal Government should honor her agreement with ASUU and implement all components in the Memorandum of Understanding and as well that of Memorandum of Action.
7. Institutions of higher learning in Nigeria should employ more lecturers to match the students' population.

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Broadcast Media Coverage of Covid-19 pandemic in Africa: Assessing the need for Solutions Journalism in Public Crisis Management

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Abstract

The Covid-19 pandemic heralded an era of desperate information seeking and use. The mass media tried to meet this need by providing diverse coverage of stories about this pandemic to the public. Expectantly, the social responsibility roles of journalists would have been at its peak within this period when everyone was desirous of receiving wholesome and solution-oriented information that would enable them make meaningful decisions in respect of their well-being. Unfortunately, the media often sideline this social responsibility role of reporting on widespread responses and solutions to social problems, but dwells on sensational stories that barely overstate already known issues that could give room for disconcertment, perturbation, disharmony and eventual disintegration of society. Using the Social Responsibility Theory of Mass Communication as base, this paper examines the coverage of the Covid-19 pandemic by selected broadcast media outlets in the four regions of Africa (West: Nigeria, East: Kenya, North: Sudan and South: South Africa) in the years 2020 and 2021. Since the news stories of the broadcast stations are domiciled in their organizational archives, a content analysis of news stories from the four broadcast stations in the above-mentioned countries was done to determine the themes most prominently presented and how. Following results of the analysis, utilitarian and constructive recommendations were made to emphasize how solutions journalism could effectively mitigate the damaging effects of the Covid-19 health crisis situation.

Keywords: Solutions Journalism, Covid-19 Pandemic, Broadcasting, Crisis Management, Africa

1.0 INTRODUCTION

It is no longer news that bad news sells best. The presumed market potential of gruesome, sensational and negative stories in the media have pushed communication scholars (Arango-Kure, Garz & Rott, 2014) to conduct a series of empirical analyses that confirmed the existence of significant, positive correlations between explicitly negative cover-page stories and increases in

print media sales in Germany. This approach to news reporting could be said to largely be as a result of years of indoctrinations on what and how news should be in journalism institutes across the world. In a critical analysis of U.S. journalism textbooks from 1894 to 2016, journalism researcher Perry Parks found that journalism textbooks have over the years naturalized negativity in journalism, as the books tend to justify crime, conflict, crisis and bad news as essential aspects of reporting. Considering that a large chunk of U.S based academic resources finds their way into teaching curricular of schools in developing countries in Africa, it becomes unsurprising that journalists and media houses here have equally internalized this notion that negativity in media is essential. As with any activity done in excess, the overreliance on negative perspectives on issues by media houses around the world have resulted into a distorted sense of social relations among members of the public as well as increased fear and unwillingness to engage in civic participation (Parks, 2014). This seeming pursuit of bad news or bad angles to a news event by 21st century journalists and media houses have contributed to the disturbing rise in “clickbaitism” - the practice where undisciplined media outlets put out sensational or exaggerated headlines and contents on the internet whose main purpose is not to inform or educate but to generate advert revenues by attracting attention of visitors to click on the "news" link.

As early as 1998, scholars like (Benesch, 1998; Merrit, 1998) began to question the relevance of simply reporting on problems in the news and leaving it at that. This line of thought led to what was later conceptualized as *Solutions Journalism* - An approach to journalism that is focused on reporting on responses to entrenched social problems; presenting evidence of the impact of that response; explaining how and why the response is working or not working, in view to strengthening society by escalating the spread of knowledge and information necessary to engross citizens in addressing issues in their environment, and for societies, authorities, innovators, and humanitarians to make suitable, well-informed decisions on policies and investments.

In the wake of the Covid-19 pandemic, several mass media channels flooded the airwaves and cyberspace with news stories on infection rates and transmission rates, death and recovery rates as well as the life-threatening dangers of not abiding by the defined safety protocols. While this approach increases awareness about the virus, proponents of solutions journalism argue that it is not sufficient to stop there, as research (Feinberg & Willer, 2011) has shown that simply reporting

on problems can oftentimes lead to “news fatigue”; reduce citizens’ sense of efficacy; lead citizens to disengage from public life or perceive news as being always negative and lacking resolution which may in turn lead them to tune out from news media rather than engage.

“Many journalists report compellingly on the world’s problems, but they regularly fail to highlight and explain responses that demonstrate the potential to ameliorate problems, even when those initiatives show strong evidence of effectiveness. As a result, people are far more aware of what is wrong with society than what is being done to try to improve it. For many issues that receive ongoing news coverage, what is most absent is not awareness about the problems but awareness about credible efforts to solve those problems. This omission causes many people to feel overwhelmed and to believe that their efforts to engage as citizens may be futile” (Curry & Hammonds, 2014)

Several studies have been conducted to shed light upon the contributions of the mass media in the fight against Covid-19 pandemic in Africa. However, many of these studies did not explore the significance or not of solutions journalism in covid-19 news reporting, thus, it remains unclear if the media in Africa have embraced solutions journalism as a tool for public crisis management or not.

Apart from Olijó (2021) who questioned the low frequency with which African mass media channels carry news stories about Covid-19 vaccine development and other scientific breakthroughs, other African media-related Covid-19 studies such as (Adebisi, Rabe, & Lucero-Prisno., 2021; Ngonso & Chukwu, 2021; Ahinkorah, Ameyaw, Hagan, Seidu, & Schack, 2020; Mheidly & Fares 2020) mainly addressed the media role in boosting awareness level of citizens about the virus as well as ways to manage the menace of fake news and conspiracy theories about Covid-19 in the media.

As a result of this gap, this paper, through systematic content analysis designs, sought to examine the coverage of the Covid-19 pandemic by selected broadcast media in the four regions of Africa to determine the nature and tone of featured stories, and explore the prospects of a solutions journalism approach in public crisis management.

2.0 LITERATURE REVIEW

One of the most unfortunate developments that marked the end of the year 2019 was the emergence and eventual spread of the severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2),

otherwise called Covid-19. The World Health Organization (WHO) was officially informed about a cluster of cases of the new disease in the populous city of Wuhan, China. The widespread of the outbreak in the early months of 2020 into other continents and countries of the world, led to its pronouncement by WHO firstly as a Public Health Emergency on January 30th 2020 and then as a global pandemic on the 1st of March 2020 (Moore, 2020). As of January 2022, the total number of confirmed cases of Coronavirus globally stood at 382+ million, and nearly 6 million lives have been lost to the disease (Statista, 2022). The roles which the mass media of many countries of the world have played in the management of the pandemic have been undeniably essential, as they have been following every step of this dreadful journey with numerous and incessant headlines and stories on updates about the virus for the public to consume. In many countries in Africa, this ceaseless media coverage in turn enabled an increase in health practices like use of facemasks, hand-washing or cleansing with sanitizers and social distancing, at least during the peak period of the virus.

The broadcast media, in particular, have been tremendously instrumental not just in providing platforms for medical professionals and public health experts to engage the citizens on what's new about the virus and how best to deal with it, but also in helping them stay refreshed and entertained with variety of programmes (comedies, talk shows, movies, news, music, drama, animations, documentaries etc.) that meets the daily needs of people and keeps their sanities in check, especially during the lockdown periods. Given the fact that hospitals and health centers were overwhelmed in the peak days of the pandemic, the world saw an increase in the demand and use of tele-health services. Researchers finds that the mass media did not only reinforce safety guidelines daily, but also encouraged people to use tele-health to meet their healthcare needs. Thanks to advancement in media technology, tele-health, which essentially means use of electronic information and telecommunication technologies to actualize long-distance clinical care, health administration and distribution of health-related information and services (Lurie & Carr, 2018) have allowed individuals to receive clinical support and interventions in this challenging period.

In a study of broadcast media messages on Covid-19 in Nigeria, Ngonso and Chukwu (2021) found that a large portion of the community members in Auchi, Edo State consume television-based messages on Covid-19 and are able to interpret these messages and take positive actions

accordingly. A similar study of media influence on consciousness about Covid-19 in eastern Nigeria by (Cajetan, Jumbo & Etumnu, 2021) revealed that though broadcast media campaigns have caused a lot of panic among 85% of the sampled Imo state residents, the medium remains a veritable platform for authorities to leverage on in educating the masses on COVID-19 and other health issues (Cajetan et al, 2021).

In a content analysis of Kenya's leading newspaper; The Daily Nation, communication researcher Korir (2021) found that news articles about the pandemic tend to generate a lot of fear and uncertainty, and for this reason, the reports are thought to be mostly sensational and threatening - a finding consistent with our earlier position on the dangers of media houses simply reporting heavily on social problems and leaving it at that. This fear and panic mongering by some media platforms isn't peculiar to Nigeria and Kenya alone. In a South Africa-based content analysis of user reactions to media clips and articles, Costa (2020) found that fear and panic in times of epidemics like Covid-19 is usually associated with lack of proper messaging - a situation that is likely to be prevented if the principles of solutions journalism are adhered to. Up north in Egypt, Khalifa, Badran, Al-Absy, & Almaamari (2020) in their survey of 1274 respondents spread across United Arab Emirates, Bahrain, Saudi Arabia, Oman, Jordan, Iraq, Egypt, Morocco, and Sudan found that social media, compared to newspaper, radio and television is most used to obtain news and information related to Coronavirus.

While this reliance on social media has its benefits, studies like (Abdullateef & Okonkwo, 2021) have shown that reliance on social media for Covid-19 information is a major reason why fake news, conspiracy theories, unhealthy attitudes and practices towards the virus are becoming increasingly prevalent.

Mass Media and the Ethics of Health Crisis Communication

The mass media, owing to its potential for mass reach and influence have always been recognized as an efficient tool for advocacy, communication, and facilitation in the health sector. Media platforms have over the years proven to be important resource for public health preparedness, outreach and response to disease outbreaks, emergencies, and other natural or man-made disasters. The Covid-19 pandemic has accentuated the need for journalists and media houses to practice

responsible journalism in health communication, in line with the provisions of their self-regulatory code of conducts. Journalism in crisis periods like this one requires the promotion of authenticated and verified information sources that will lead members of the public to consume the right kind of medical information, take the right kind of decision and shun the negative polarizations.

According to Anwar, Malik, Raees, & Anwar, (2020), whenever there is an outbreak, people tend to turn to the mass media for information, thus, the media must in turn ensure that only information that pertains to guidelines from verifiable sources like World Health Organization (WHO) or Center for Disease Control (CDC) should be allowed to be posted on social media pages/groups or aired on televisions. Media houses should find ways of connecting people with credible sources; act as a bridge for people in need of health support from government or health officials; prohibit advertisements of medical equipments and drugs unproven to be effective; separate opinion or political statements from scientific statements; control rumors, conspiracy theories and misinformation; encourage the appreciation of frontline workforces combating the outbreak (Anwar, Malik, Raees, & Anwar, 2020).

The US Institute of Medicine's Committee on Assuring the Health of the Public in the 21st Century have underscored the pivotal roles that the mass can play in using its presence and power to mobilize societal action for health; place health issues on the national public agenda; provide health-related information that can reinforce or alter norms and attitudes that influence individual behavioral and societal changes (Institute of Medicine, 2002). Some of the recommendations of the committee include the following:

- ❖ That an ongoing dialogue should be maintained between medical and public health officials and editors and journalists at the local level and their representative associations nationally.
- ❖ That television networks, television stations, and cable providers should increase the amount of time they donate to Public Service Announcements (PSAs) as a partial fulfillment of the public service requirement in their licensing agreements.
- ❖ That public health officials and local and national entertainment media should work together to facilitate the communication of accurate information about disease and about medical and health issues in the entertainment media.

- ❖ Lastly, that public health and communication researchers should develop an evidence base on media influences on health knowledge and behavior, as well as on the promotion of healthy public policy (Institute of Medicine, 2002).

Still in recognition of the crucial roles which the press (print, broadcast, new media) can play during a health crisis, researchers Hyer and Covello in conjunction with the World Health Organization (WHO) outlined some seven ideal steps for effective communication in public health emergencies to include: assessing media needs, constraints and internal relation capabilities; developing communication goals as well as stakeholder strategy; training communication teams and designated lead spokespersons; preparing clear, concise and targeted messages; identifying most effective media outlets; delivering clear and timely messages to target audiences; evaluating message delivery and feedback to improve performance (Hyer et al., 2005).

Conclusively, media ethics in health reporting, particularly in times of viral health diseases, involves reporting about health risks, informing the public about control measures, promoting notification of new cases, calming and educating the populace and disseminating scientific responses, conclusions or solutions. These responsibilities form the basis for our recommendation of a solutions journalism path for newsgathering and reporting in the preceding section of this article.

Definition of Solutions Journalism

In practice, solutions journalism describes the routine process in which journalists investigate and then explain to readers, viewers or listeners how people (i.e scientists, researchers, communities, governments, etc.) have tried to respond to or solve social problems affecting the society. So, while traditional journalism is largely concerned with “what has gone wrong”, solutions journalism goes a step further to present “what has been done about what went wrong”. Solutions journalism is not necessarily a search for good news nor is it a celebration of responses to social problems. Solutions stories investigate what was done about a social problem and what evidence says have worked or didn't work, and why (The Whole Story, 2020). This implies that journalists needn't go hunting for only successful solutions stories as even partial successes count as solutions stories.

Exploring the Prospects of Solutions Journalism in Health Crisis Management

The Solutions Journalism Network - a non-profit organization dedicated to supporting newsrooms and journalists inclined to solutions stories, conducted a comparative study involving over 700 US residents tasked to read articles that either focused exclusively on the problem (non-solution version) or articles that reported a problem as well as a potential response to mitigate that problem (solution version). Findings from the study indicated that solutions-based journalism holds promise in heightening audiences' perceived knowledge and sense of efficacy, strengthening the connection between audiences and news organizations, and catalyzing potential engagement on an issue as against traditional journalism (Curry & Hammonds, 2014).

By focusing on what is working, solutions-oriented stories can reframe problems in a way that sparks new thinking among policymakers, practitioners, and community members alike (Bansal & Martin, 2015). In relation to the social problem at hand, Covid-19, solutions stories about the pandemic do not mean stories about cures, as we are aware that other than vaccines, there are currently no known "cures" for the virus, thus, solutions stories in this instance could simply start with data showing which places are doing a better job managing the virus, what are they doing differently that is leading to better outcomes for their people and how their strategies can be adopted in other places. Solutions stories that abide by these principles will not only provide valuable insights to help communities tackle difficult problems, but will also change the tone of public discourse from divisive and polarized to constructive and encouraging.

According to Curry and Hammond (2014), consumers of solutions-based news contents are more likely to perceive that they gain more knowledge from the news they consume; develop increased interest in the issue raised; believe they could contribute to solving the issue raised; and most importantly, feel inspired or optimistic after consuming the news content. Interestingly, the impact of solutions journalism doesn't end at stimulating audience interests on a given issue, it equally draws audience members closer to the author of the news content, his/her affiliated media house as well as inspires them to want to actively engage in solving the issue. This is confirmed by some respondents in the Curry and Hammond study who indicated that they would read more articles by the person who authored the solutions story they read, read more articles from the newspaper in which the solutions story was featured, read more articles about the issue discussed in the

solutions story, talk to friends or family about the issue, share the solutions article on social media, get involved in working towards a solution to the issue, and even donate money to an organization working on the issue (Curry & Hammonds, 2014).

Goodwin (2021) explains that there are four pillars that serve as frameworks in solutions journalism. These frameworks, which will later form the basis of some of our framing categories in this content analysis study, include:

- I. **Focus on Response to Social Problems:** The typical solutions story is ideally about **RESPONSES** to social problems, with emphasis on how effective or not the responses are or have been.
- II. **Offer Insights:** Another hook that compels an audience to a solutions-based story is that they illuminate new questions and lead people to gain **INSIGHTS** on how the world works and, perhaps, how it could be made to work better.
- III. **Use of Evidence:** In solutions stories, responses are substantiated by researched, adequate and verifiable **EVIDENCES**. In the event that an identified response to a social problem is innovative but without evidence, the solutions journalist, in his/her report, is expected to be transparent about the lack of evidence as well as why the response is newsworthy regardless.
- IV. **Reports on Limitations:** Solutions stories should identify a response's shortcomings. Reporting on **LIMITATIONS** of a response helps readers understand ways in which a response could be improved upon (Goodwin, 2021).

The covid-19 pandemic heralded tons of conspiracy theories, misinformation and disinformation that have polluted the news sphere and is increasingly making it difficult for people to distinguish between what is true and what is false. In the midst of this chaos is the mass media, as it is the vehicle through which news stories about the pandemic are transmitted and received. The responsibility of separating the wheat from chaff (truth from falsehood) rests on the shoulders of journalists. In line with principles of solutions journalism as specified in (Curry & Hammonds, 2014), every journalist reporting on public health crisis, including the Covid-19, must ensure that his/her story answers the following ten questions:

1. Does the story explain the causes of the social problem?
2. Does the story present an associated response to that problem?
3. Does the story provide problem solving details?
4. Is the problem solving process central to the story's narrative?
5. Does the story present evidence of results linked to the response?
6. Does the story explain the limitations of the response?
7. Does the story contain an insight or teachable lesson?
8. Does the story avoid reading like glorification/hero worships?
9. Does the story draw on sources that have ground-level expertise?
10. Does the story give greater attention to the response than to a leader, innovator, or do-gooder? (Curry & Hammonds, 2014)

These guidelines in a nutshell describe how best the mass media may adopt solutions journalism strategies in their business of news writing and reporting, particularly during a public health crisis.

The Place of Social Responsibility Theory in Health Crisis Management

The Social Responsibility Theory can be traced to the Hutchins Commission on Freedom of the Press, U.S.A in 1947. The theory basically draws attention to the limitations of an earlier normative theory; the Libertarian Free Press Theory, which advocated freedom for individuals and for the press to hold and express opinions freely, in tandem with the First Amendment to the American Constitution which states that “*congress shall make no law abridging the freedom of speech or of the press*”. The crux of the argument of the SRT is that Libertarian era led to concentration and gross abuse of media power and thus; socially acceptable press behavior is to anchor on self-regulation, and where the press will not regulate itself properly; social structures must be put in place to ensure conformity. Scholars that are proponents of “media responsibility” are of the opinion that the mass media possesses the ability to reach a wide and diverse audience; therefore, there is a need for journalists to look inwards and use their communication privileges to transform society for good. These obligations required of the journalist, form the basic principles of the theory, which have been summarized by (McQuail, 2003) as follow:

The media should accept and fulfill certain obligations to society by setting high or professional standards of informativeness, truth, accuracy, objectivity and balance. In accepting and applying these obligations, the media should equally be self-regulating within the framework of law and established institutions so as to avoid offensive content triggering crime, violence, or civil disorder

or harm to minority groups. The society/public have a right to expect high standards of performance from the media, hence they should be pluralist and reflect the diversity of their society by exposing them to various points of view and giving them rights of reply. In this regard, journalists and media professionals become accountable to society as well as to employers and the market (McQuail, 2003). In relation to the discourse at hand, the African journalist, in this health crisis situation, is now more than ever expected to embrace the values entrenched in the tenets of the SRT to professionally report about Covid-19, shun and counter disinformation of any kind, work to ensure social cohesion and unity of thought among members of the public; reflect in their news reports the challenges faced by minority groups in relation to the outbreak, set professional standards in reporting by ensuring that published news stories about the virus are well researched, evidence-based, insightful, features scientific breakthroughs and responses regarding the virus and are devoid of biases or ingredients of divisive polarizations.

3.0 METHOD OF STUDY

Using the same method as Onwubere (2021), this research employed the content analysis design to systematically analyze the data (news stories) retrieved from web archives of four purposively selected private broadcast stations operating in the four regions of Africa, namely: Africa Independent Television (Nigeria-West Africa), Citizen Television (Kenya-East Africa), ETV News (South Africa) and Radio Dabanga (Sudan- North Africa). The justification for these selections is that they are independent news outfits (i.e devoid of external control), offer contents in English language, has an online presence/archive and most importantly, are a representation of the region within which they operate. The phrases for the keyword search in the respective websites included: “Covid-19 pandemic”, “Covid-19”, “Coronavirus”, “SARS-CoV-2”, “SARS-CoV”, “pandemic” “epidemic” and “coronavirus disease”. The search yielded a total of 5072 results (stories) from 293 pages across all four websites. The specified search period was January 2020 to December 2021 (24 months). The Taro Yamane sample size calculation formula ($n = \frac{N}{1+N(e)}$) was used to arrive at a sample size of 371 from a population of 5072. The sampling technique employed was systematic random sampling, which involved dividing the population (5072) by the calculated sample size (371) to get the “nth” sampling digit (14), which was then used to select every 14th webpage across the result pages of each of the four websites until the 371 stories were

recorded. Each coding category for this study was independently coded by three research assistants who are students of mass communication, and the Cohen’s Kappa inter-rater reliability formula ($k = (Po - Pe)/(1 - Pe) = 1 - (1 - Po)/(1 - Pe)$) aided the calculation of the inter-rater agreements, which gave a satisfactory .97 result. To determine whether the stories covered by these broadcast media outfits were solutions-oriented or not, the thematic categorization approach in content analysis was adopted to categorize the news stories retrieved into: Responses/Breakthroughs, Deep Insights/Evidences, Sensationalism, Regular Hard News, Threats, Case Updates, Crisis Instigation, Fear/Panic Instigation. The Ncapture tool by Nvivo was used to save the selected web-pages as nvex files, which were then used in a follow-up Nvivo sentiment analysis to computationally identify the tone of coverage of the articles; which were Positive, Moderately Positive, Negative or Moderately Negative. Lastly, an Nvivo keyword analysis was done to identify and diagrammatically represent the most frequently used words in the news stories retrieved from the web archives.

4.0 DATA PRESENTATION AND DISCUSSION

Table 1: Distribution of search result across sampled years

Broadcast Media Houses	Websites	2020 Jan-Dec	2021 Jan-Dec	Frequency	Percentage (%)
Africa Independent Television (Nigeria)	www.ait.live/?s=covid-19	1220	880	2100	41.4%
Citizen Television (Kenya)	www.citizen.digital/search?query=covid-19	1165	824	1989	39.2%
ETV (South Africa)	www.etv.co.za/search?type=article&search=covid-19&sort_bef_combine=title_DESC	293	207	500	9.9%
Radio Dabanga (Sudan)	www.dabangasudan.org/en/covid-19	339	144	483	9.5%
Total		3017	2055	5072	100%

Considering that the AIT Nigeria and the Citizens TV Kenya websites generated significantly higher number of results (stories) compared to the ETV South Africa and Radio Dabanga Sudan as can be seen above, it became only rational to select the 371 sampled stories to be analyzed, based on the percentages in the above **Table 1**. i.e 154 (41.4%) stories from AIT, 145 (39.2%) stories from Citizens TV, 37 (9.9%) stories from ETV and 35 (9.5%) stories from Radio Dabanga.

As can be seen in the above **Table 1**, the search for news stories on Covid-19 from each of the four websites above, yielded 5072 results.

While 3017 covid-19 related stories were published in year 2020, the year 2021 recorded only 2055, signifying a noteworthy decrease in reportage about the virus. This drop may not be unconnected with the fact the general public are becoming accustomed with the regular news angles to the virus, thus, stories about it may not be generate as much interest as it used to. Except there is a surge, many people no longer bother to check daily case updates or news stories about the pandemic – a situation that could be corrected if journalists were to adopt solutions journalism strategies to deliver wholesome, original, riveting and unpredictable story angles to minimize covid-19 news fatigue.

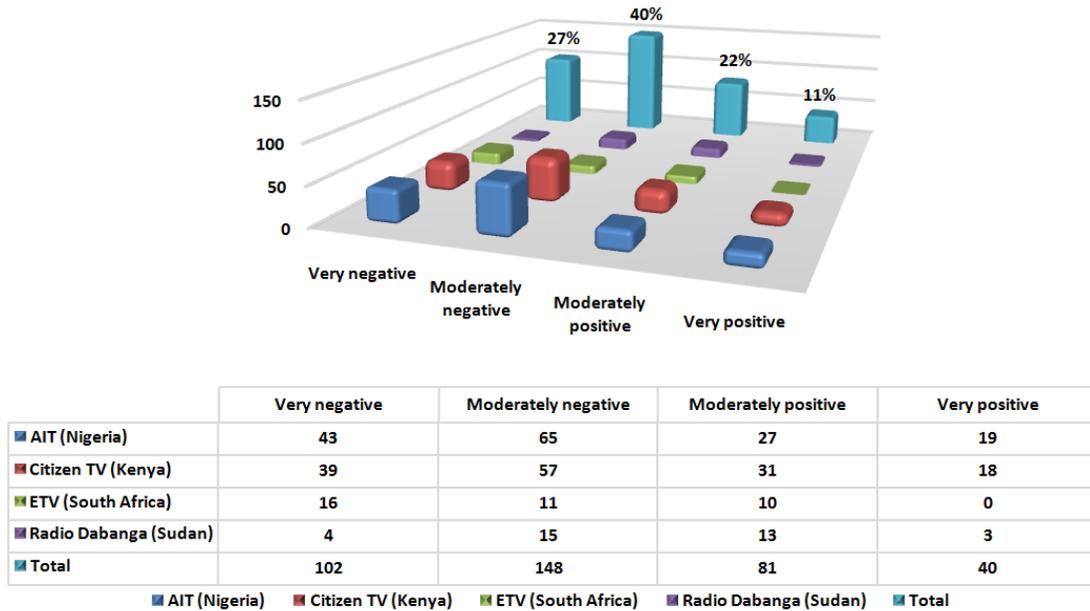
Table 2: Content Categories

Thematic Categories	AIT Nigeria	Citizens TV Kenya	ETV South Africa	Radio Dabanga Egypt	FRQ	%
Responses/Breakthroughs	17	19	7	4	47	12.7%
Deep Insights/Evidences	13	8	3	1	25	6.7%
Sensationalism	16	11	2	4	33	8.9%
Case Updates	48	50	4	8	110	29.6%
Regular Hard News	38	44	14	16	112	30.2%
Threats	0	0	0	0	0	0%
Crisis Instigation	0	0	0	0	0	0%
Fear/Panic Instigation	22	13	7	2	44	11.9%
Total	154	145	37	35	371	100%

Out of the 371 sampled covid-19 news stories, only 47 (12.7%) were identified to be stories about Responses/Breakthroughs. Some 25 other stories (6.7%) were identified to have provided deep insights about the virus. In line with earlier discussions on the qualities of solutions stories, this finding indicates that only 19.4% of the entire sampled new-stories could be said to be solutions-oriented.

Expectedly, majority of the stories on covid-19 were either the daily case updates (n= 110, 29.6%) or the regular hard news stories (n=112, 30.2%) that are mostly overwhelming and often gives way to news fatigue. Although there were no threatening or crisis instigating stories, some stories (n=22, 11.9%) were identified to be fear or panic inducing

Figure 2: Nvivo Sentiment Analysis results



Results from the Nvivo auto-code sentiment analysis displayed above are consistent with our earlier position that most stories covered by these media outlets are not solutions oriented, as 250 stories (67%) were either very negative or moderately negative, while only 121 (33%) were identified to be moderately positive or very positive.

As argued by (Parks, 2014), overreliance on negative perspectives to news stories ultimately results into a distorted sense of social relations among members of the public, increased fear and unwillingness to engage in civic participation. In a similar study, McIntyre (2017) argued that the mass media, through conflict-based reporting, tend to contribute to public apathy toward human tragedy by failing to present solutions to the negative social problems. To curb this, VanderWeele and Brooks (2020) proposes that media should endeavor to report 1 positive event for every 3 negative new stories, as doing this will balance will give room for stories that comment upon what is good in the community, or what individuals or groups are doing to bring about a better world. Although, critics of Peace Journalism and Advocacy Journalism are quick to point out that the suggested principles essentially subverts the fundamental tenets of objectivity and places undue responsibility on reporters to fix global problems (Wenzel et al, 2016), this line of criticism cannot

“vaccine” “management” “treatment” and “precautions” only appeared a paltry 33 times (weighted percent = 0.21), thus, supporting earlier results which suggested that majority of the stories reported were not solutions-oriented.

5.0 CONCLUSION AND RECOMMENDATION

One of the key roles of the Mass Media is to adequately inform the audience about happenings in the society, so that they can make informed decisions on their life processes and thus, improve their life expectancies. This study unraveled the fact that some media organizations across Africa have not given news stories the desired treatment that they require, essentially on important issues as the Covid-19 Pandemic. Rather, they majorly treated Covid-19 stories as everyday news items and occasionally reported them sensationally. The sampled media houses in the selected African countries mostly presented generic information on the pandemic, some of which were identified to be panic inducing and capable of causing audience apathy towards news stories on the pandemic. The implication is that the audience may gradually lose confidence in the ability of the mass media to help them navigate through solutions to health matters of grave consequences. The media, as always, takes priority in presenting whichever angle to stories that suits their organizational needs and sentiments, and where this happens, the loopholes tend to be visible through the subliminal audience reactions.

This study proposes that media in Africa should adopt international standards of observing best practices in news treatment and information dissemination, especially on vital issues as health matters. The adoption of Solutions Journalism principles in news gathering and reporting would have been quite ideal in giving the audience several sighs of relief during the critical periods of the Covid-19 pandemic in Africa. In that way, the media would have fulfilled its social responsibility role of setting high or professional standards of informativeness, truth, accuracy, objectivity and balance news dissemination in public crisis management.

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An Exploration of Strategies for improving the Academic Performance of Tourism and Hospitality Management Students in Kwara State University, North-Central Nigeria

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Abstract

This study focuses on exploring and developing strategies for improving the academic performance achievement of students studying tourism and hospitality management (THM). The research adopts participatory action research and surveys feedback approach to retrieve relevant information from the study participants comprising 525 students, head of department, academic and non-academic staff members at the study organization. The study employed thematic analysis to identify relevant themes from the transcribed qualitative data and uses bar charts and PSPP statistical analysis free software tools for the presentation and analysis of quantitative data. The study findings suggest that teaching environment, input (teaching-learning assessment systems), and processes (instructional design and preparation) portray a significant impact on output (performance). Consequently, the study recommends mandatory continuous assessment (MCA), uniformity in the method of assessment, allocation of scores for continuous assessment and examinations, allowing both oral and written exercises, and discussions to review past assessments as possible measures for assessing and improving learning capacities strategies of students. In addition, the study findings suggest that strict adherence by the instructors to the course outlines and schedules, use of internet facilities, well-stocked standard main and E-library, and using visual aids during instructional design and preparation can aid academic performance achievement improvement of the students. As this study examined and developed strategies for improving the academic performance of tourism and hospitality management students in a specific university, other studies could adapt the strategies and framework developed for this study for investigating measures towards academic performance achievement improvement in other programmes at other levels of education within Nigeria and West Africa. The framework developed for this study could also be adapted by other studies to examine students' perceptions of measures employed by their institutions to improve their academic performance.

Keyword-s: *Academic Performance Achievement, Instructional Design and Preparation, Learning Assessment, Tourism and Hospitality Management Education System*

1.0 INTRODUCTION

Numerous tourism and hospitality management employment opportunities exist in both public and private sectors while the majority of the graduates are not meeting the set standard degree awards by recruiters for such jobs in Nigeria (Akinyemi, Ofem, & Ikuenomore, 2012). The research develops strategies employing participatory action research for degree awards improvement of the students upon graduation to close the existing gap between the students' degree awards and employment in the country (Koshy, Koshy & Waterman, 2011; Margerison, 1978; Vanguard, 2018).

Research Objectives

1. To explore the current status of the tourism and hospitality management education system (THMES) comprising input (teaching assessment systems), process (instructional design and preparation), and output (academic performance achievement) to unravel issues influencing students' performance achievement about employment in the industry.
2. To explore and develop possible strategies for academic performance achievement improvement of THM students in the Nigerian context.

Research Questions

1. What is the tourism and hospitality management education THMES current status: input (teaching assessment systems), process (instructional design and preparation), and output (performance)?
2. What are the strategies for improving the academic achievement of THM students through the input (teaching assessment systems) and process (instructional design and preparation)?

2.0 LITERATURE REVIEW

The conceptual framework for this paper is showcased below in Figure 1.

Conceptual Framework

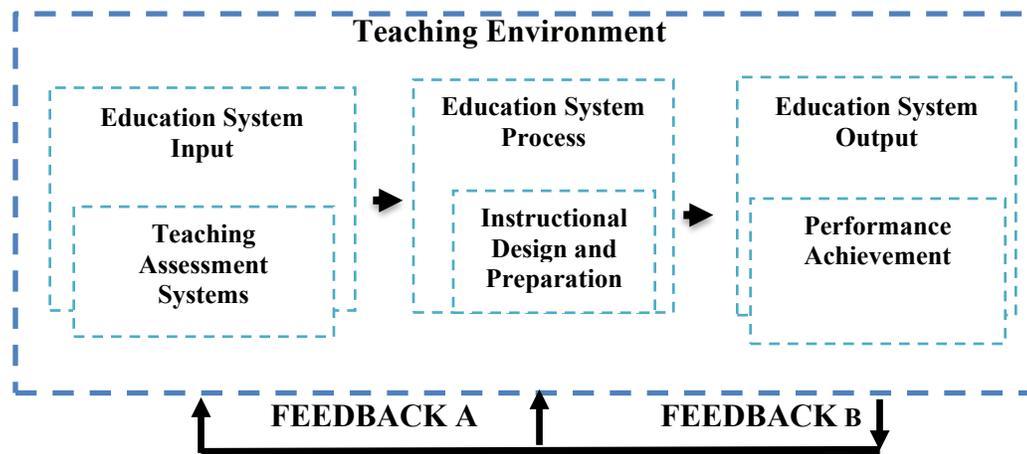


Figure 1: The Designed Conceptual Framework

Feedback: Continuous Assessment and Examinations

Source: Cheng, Y. C., Ng, K. G., & Mok, M. M. C. (2002, p. 20). Economic considerations in education policymaking: a simplified framework. *International Journal of Educational Management*, 16(1), 18-39.

Salam, A. (2015). Input, process, and output: System approach in education to assure the quality and excellence in performance. *Bangladesh Journal of Medical Science*, 14(1), 1-2.

Tourism and Hospitality Management Education as an Open System

Hospitality management education in an open system perspective in higher institutions comprises the following elements, namely; teaching environment, input, process, feedback, and output. Each of the elements further possesses certain sub-elements functioning together towards the achievement of a common course in respect to output (performance) (Cheng, Ng & Mok, 2002; Hall & Tolbert, 2005; Salam, 2015). The independent and dependent variables in the system connote teaching environment, inputs, processes, feedback, and outputs respectively from the education system. Significantly, considering the conceptual framework above, this study concentrates on the input (teaching-learning assessment systems), process (instructional design and preparation), and output (academic performance achievement).

Input to Tourism and Hospitality Management Education System: Teaching Assessment Systems

Assessment is defined as the systematic gathering, interpretation, and usage of information about teaching-learning which often gives instructors a better awareness of students' knowledge and understanding, what learning experiences have enabled them to achieve and what their capabilities and skills are concerning the course (Becket, 2013). Hugget and Pownall (2009) disclose three learning assessment methods comprising written, media-based, and practical-based assessment among major methods of learning assessment. The written based assessment entails poster or artifact, industrial training logbook, report or examinations, assignment, quiz, nature of quiz numbered with possible answers for each question. Media-based assessment entails video or audio recording. Practical-based assessment comprises case studies, projects, surveys, role play, observation records, field-based experiments, and practical assignment simulations.

The possible learning assessment methods either virtual, written, media and practical based in form of quiz, test, assignment, examination or combination of all or any of them according to the instructor design serve as instruments of measuring each student current performance and mastery skill of educational objective as at the end of teaching processes (Dochy, Segers, Gijbels & Struyven, 2007; Osuji, 2022). Past studies further reveal three diverse kinds of learning assessment comprising of diagnostic assessment (pre-assessment) (Chandrasegaran, Treagust & Mocerino, 2007; Millar & Hames, 2001), formative learning (assessment for learning) (Shute, 2007; Symonds, 2004), and summative assessment (assessment of learning) (Harlen, 2007; Harlen & James, 2006; Knight, 2010).

Diagnostic Assessment

Diagnostic assessment as a pre-assessment is referred to as a selection of assessment tasks used to decide a student's level of skills, knowledge, and understanding at the commencement of a particular course or level. It is used to test the student on what he or she has already known (Chandrasegaran, Treagust & Mocerino, 2007; Langfred & Moye, 2004; Millar & Hames, 2001). The test allows the teacher to adjust the course content to meet the student's needs. A study, By Millar and Hames (2001) reveal that using and applying diagnostic assessment to improve student's learning helps in building on the strength of student strengths, misconceptions

clarification, adjusting curriculum to meet the student's needs, and introducing fresh or unfamiliar concepts. Thus, a pre-assessment tool provides a bottom line to operate from. It, therefore, evaluates a student's knowledge, strengths, skills, and weaknesses before instruction. Effective use of the assessment aids instructors to identify class and individual strengths and weaknesses, identifying and correcting misapprehensions, and explaining how the classroom instructions have been adapted and adjusted to meet the students' needs.

Formative Assessment

This kind of assessment is often tagged assessment for teaching-learning which as an essential part of teaching-learning contributes not to the final score allocated for the module but makes a contribution to learning and teaching through the provision of feedback (Osuji, 2022; Shute, 2007; Symonds, 2004). It focuses on improving learning and holds:

That assessment and teaching should be integrated into a whole. The power of such an assessment does not come from intricate technology or from using a specific assessment instrument. It comes from recognizing how much learning is taking place in the common tasks of the school's day and how much insight into student learning teachers can mine from this material. (McNamee & Chen, 2005, p. 76)

Black and Wiliam (1998) depict double components of the assessment. First, the student's perception of a gap between an expected objective and the current state of skill, knowledge, or understanding. Second, the action was usually taken by students to shut the gap to achieve the expected outcome. The action a student takes in respect to information about any difference depends majorly on the quality of the message and the manner wherein it was accepted.

Thus, the main information components of the main activity of formative assessment comprise learners' current knowledge set and the desired knowledge set as prescribed by the facilitator or instructor, curriculum, or students' standards. However, the difference between both knowledge sets often represents a gap that is locked by the student achieving the last goal. At the moment, it seems refreshed interest in the usage of formative assessment as a means of improving student teaching-learning (Barkin, 2014; Black & Wiliam, 1998; Shute, 2007; Symonds, 2004; Wiliam & Thompson, 2007). It tends to possess the least impact on performance achievement improvement (Bennett, 2011). Either students or parents can use the assessment results to comprehend where

the student's performance lies for comparison of either a standard to a group of students or a grade-level group. It denotes what is good about a bit of work and why it is adept and portrays what is bad and how their work can be improved upon. Thus, effective formative assessment feedback affects what the student and the teacher do after the assessment.

Summative Assessment

Knight (2010) examines summative assessment in higher institutions and discloses that the assessment practice in higher institutions is messy. From a perspective of learning and of what its assessment comprises, he argues that it is useful to differentiate between assessment systems intended to give feed out and feedback. It is hard to identify grades and level of reliability is quite risky while handling them. The responses show that summative assessment is regarded as a failure of technique and assessment purposes have fallen into disarray which requires a technical change and curriculum reappraisal (Osuji, 2022). Validity, objectivity, practicability, and reliability are the pillars of an assessment that have been found effective in school.

A variety of comprehensive learning assessment methods and tools are employed by the educators to make the assessment valid, reliable, practicable, and reliable to produce adept employable output or marketable practitioners (Gardner, 2012; Osuji, 2022). An effective learning assessment system is expected to link to the course objectives highlighted in the curriculum. Making assessment is imperative to the process of teaching which requires proper and adequate planning. Specific methods to utilize include discussions or assignments to explore what learners comprehend or are unable to understand, improving instruction, and facilitating student teaching-learning in different forms (Layman, 2005).

An effective assessment design connotes principles for tool selection (Gardner, 2012). Hence, when learning assessment is guided by principle, then, assessment for learning will be part of effective planning that focuses on how students learn. It is central to classroom practice; is a key professional skill [which] is sensitive and constructive to foster motivation. “Effective assessment design promotes understanding of goals and criteria [and] helps learners know how to improve; develop the capacity for self-assessment [and] recognizes all educational achievement” (Gardner, 2007, p. 4).

At the planning stage, if the desired objective will be achieved, instructors ought to observe setting personal and educational goals, and consideration of the former and present knowledge of the learner to design functions that will help all the learners to gain access to the instructor. The addition of accessible and challenging exercises, relying on good quality data from diagnostic assessment at the commencement of the class, and reliance on updated plans and documents cannot be overemphasized (Laguna & Marklund, 2005). Vocational ability, intrinsic motivation, specific students' needs such as disability and language, and prior learning and knowledge including experience and student accessibilities to contribute to assessment design further provide guides for the achievement of desired objectives (Knight, 2010).

The question is, how can a learning assessment and evaluation strategy be an effective tool to improve hospitality management students' outcomes? Laguna and Marklund (2005) suggest that there is a need to establish a clear job output through transparency and coordination of all connected activities that explain job process, order, and relationship of duties to record success in the process of inputs transformation to output to meet objectives (Osuji, 2022). The moderators can, therefore, probe the internal verification exercise; resist the education center from issuing certificates to students upon graduation if there are lapses in the verifying and moderating systems.

However, for assessment to be very effective, it demands absolute guidance by the teaching-learning objectives and goals (Osuji, 2022). The quality and authenticity of learning assessment adopted in HTM schools ought to be a serious concern for hospitality management program administrators and educators because the main aim of learning assessment is to rank or grade the students, provide students' guidance and counseling, and update the course contents and teaching methods, teaching design and preparation, students counseling, and updating the teaching methods based on the outcomes of the assessment which are not usually done.

Hospitality and Tourism Management Education System Process: Instructional Design and Preparation

Subramani (2016) describes the instructional design as “the process of specifying and producing particular environmental situations which cause the student to interact in such a way that a specific change occurs in their behavior”. They comprise guidelines for designing classroom environments and educational activities and are designed to achieve set goals and objectives.

However, a mismatch exists between approaches to instructor teaching design and preparation sometimes. The qualification of a teaching model depends on the following five qualities, namely; syntax, focus, the social system, principles of reaction, and support system. A good teaching model is characterized by plausibility, simplicity, explicitness, comprehensiveness, limited, usefulness, testable and aesthetic appeal (Subramani, 2016). Development, plans, and delivery of course outlines by instructors are critical tools to allow and assist learners towards acquiring knowledge (Hiebert, Morris & Glass, 2003). Education instruction design and preparation involve teaching modalities as instructors perform teaching-learning design and preparation in the course of the teaching process (Biggs & Tang, 2011).

Tayko and Reyes-Talmo (2010) opine that induction, professional and self-development coupled with the learning to teach in Whole Brain Literacy (WBL) can assist instructors to offer improving teaching delivery in the teaching-learning process. The development of course outline by instructors ought to be based on curriculum resource that provides detailed program notes and information on subjects, topics, teaching preparation, activities in the classroom, and mode of assessment (Daft, 2004).

Emphatically, communication of teaching design in an organized and sustained manner is capable of enhancing learning by the students because the instructional design and preparation are strengthened to sustain the teaching process to achieve teaching objectives. The teaching design and preparation structure is critical and closely aligned with the education teaching guidelines on certain educational issues. Such issues include topics, objectives, activities in and outside the classroom or school, lecturing materials, and mode of assessment. Instructors could teach by engaging in instruction processes that enhance, support, and facilitate students' learning through suitable teaching resources and support provision.

Tourism and Hospitality Management Education System Output: Academic Performance Achievement

In this study, the education output is expressed as a number of the admitted and registered students for specific courses and completing each of the levels with degree awards grades. According to Salam (2015), output refers to the learners' academic performance achievement that is the outcome of the learning area, input, and process. In higher institutions, the achievement is usually measured

by how successful the learners meet the set standards by the job recruiters or institution (William & Thompson, 2007). The education system is driven by the education supply and demand. However, education policy and reform need to deal with the issues of the internal and external economic effectiveness of the education system (Fallon & Fagbolu, 2021). The external economic effectiveness issue concerns whether the existing education policy can meet the needs of new economic development in the new millennium and how education should be changed to prepare new generations for the knowledge-driven and technology-intensive economy (Cheng, Ng & Mok, 2002, p. 34).

3.0 RESEARCH METHODOLOGY

This study utilizes participatory action research and survey feedback approach and mixed methodology entailing quantitative and qualitative methods. The approach enables stakeholders' contribution and participation in this research instead of solely relying on the personal efforts of the researcher to achieve research objectives. The diagnosis discoveries of the education system are tabled during a scheduled meeting with the department leaders, the academic and non-academic staff. Strategies development meeting was agreed upon for improving academic performance achievement of the learners. The meeting was carried out at a place, day, date, and time with the research focus groups comprising academic and non-academic members of the department as scheduled. Participation is solicited during the meeting. In a participatory and contributory manner, the gathering was authored while the participants are shared into 4 clusters. Each cluster is advised to agreeably assign a group facilitator (leader), clerk while others serve as members based on their unanimous decision.

Research Instrument

To gather primary data for this research, the researcher developed a survey by relying on reviewed literature. It was submitted to and approved by research professionals in the THM discipline. A pre-test was further conducted to ascertain its reliability utilizing PSPP Cronbach's Alpha (GNU PSPP Statistical Analysis Software, 2018). The instrument was remodified taking the outcomes of the pilot study into consideration. The Five-Point Likert Scale survey entailing “strongly disagree”, “disagree”, “neither agree nor disagree”, “agree”, and “strongly agree”. It comprises three sections, namely; participants' profiles, open and close-ended questions. The [teaching environment, (inputs

(teaching assessment systems), process (instructional design and preparation)] serve as independent variables while the output (students’ academic performance achievement) was the sole dependent variable and major indicator. An agenda with a strategic checklist was also utilized to serve as guides as a result of the nature of the study (Lewis & Chambers, 2000; Moutinho, 2000).

4.0 DATA PRESENTATION AND ANALYSIS

Bar charts, tables, and PSPP statistical analysis free software tool comprising simple percentages and means (*M*) were adopted to present and analyze quantitative data respectively. Meanwhile, qualitative data are presented, codified, and analyzed through thematic analysis on Microsoft Excel Spread Sheet. The education system was analyzed using Strengths, Weaknesses, Opportunities, Threats, Aspiration and Expected Results (SWOTAR) analytical tool while strategies explored are presented on a table (Stavros & Hinrichs, 2009).

Research Results

Research Question 1. What is the THM education system’s current status: input (teaching assessment systems), process (instructional design and preparation), and output (performance)?

A total of 525 participants (students) across 100 to 400 levels comprised 118, 140, 150, and 117 respectively actually participated while 15 3(%) of the estimated participants were unable to participate in the study below.

Presentation and Analysis of Qualitative Data

Profiles of the first group of the participants

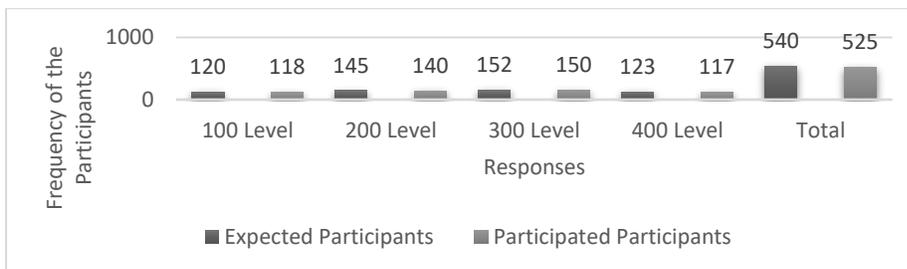


Figure 2: Participated and Expected Participants

Source: Field Survey, 2019.

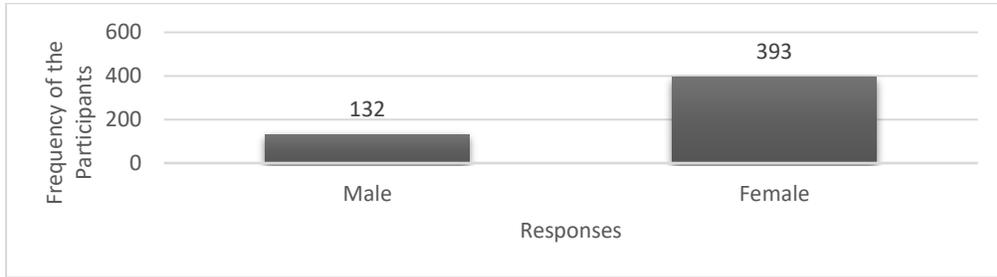


Figure 3: Gender Identity of the Participants

Source: Field Survey, 2019.

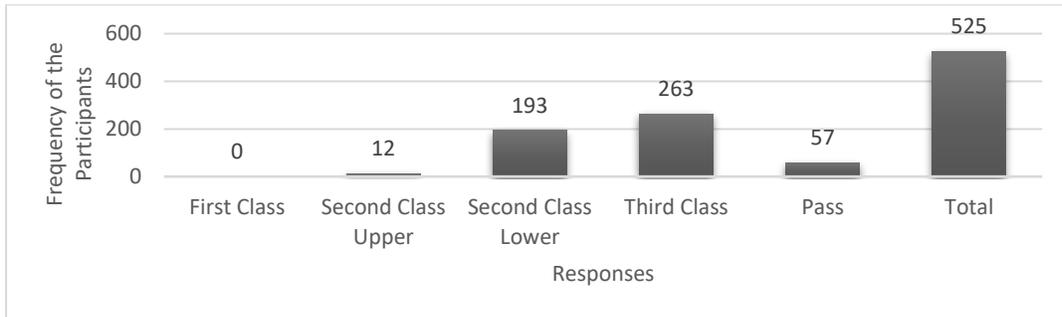


Figure 4: Present CGPA of the Respondents

Source: Field Survey, 2019.

The above outcomes showed that both females and males are studying hospitality and tourism management. Figure 4 showed that none of 525 respondents has a first-class CGPA, 12 (2%) and 193 (37%) are currently on second class upper and lower divisions respectively, 263 (50%) are on third-class division, and 57 (11%) on the pass. This connotes that about 98% of the students might be graduating with grades below second class upper (2¹), that is, the set standard for the job degree grade by the employers.

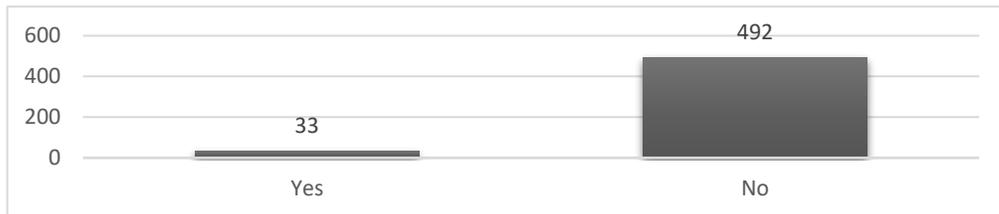


Figure 5: The Level of Awareness before Respondents' Admission into THM

Source: Field Survey, 2019.

The outcomes on the figure above portrayed that only 33 (6%) participants are aware of the program while 492 (94%) have no information on the program before their admission. Greater parts of the participants who were admitted into the program did not apply for the and/or lack prior knowledge of the course.

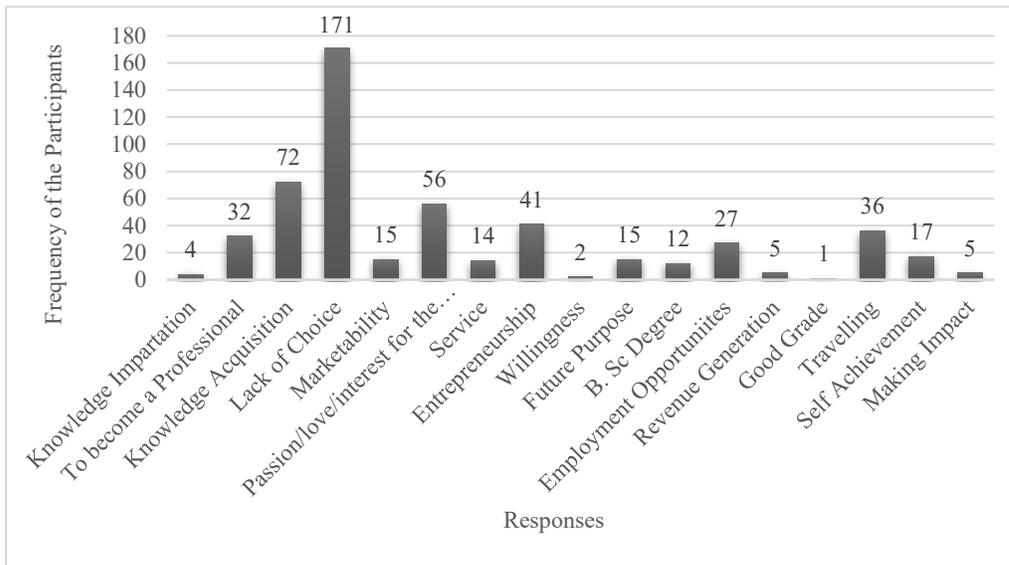


Figure 6: HTMES Diagnosis: Reasons for Studying THM

Source: Field Survey, 2019.

Based on the figure above, 4(1%), 32(6%), 72(14%), 171(33%), 15(3%), 56(11%), and 14(3%) of the participants are studying the program for diverse reasons; becoming a professional, knowledge impartation, acquiring knowledge, lack of choice, marketability, passion/love/interest for the service and course respectively. 8% (41), 0% (2), 3% (15), 2% (12), and 5(27%) among the respondents are in the program on the ground of willingness, entrepreneurship, future goals, degree, and employment opportunities accordingly. Others entailing 5(1%), 1(0%), 36(7%), 17(3%), 5 (1%) reiterated that the reason for studying the program is for a good grade, revenue generation, self-achievement, traveling and impact making.

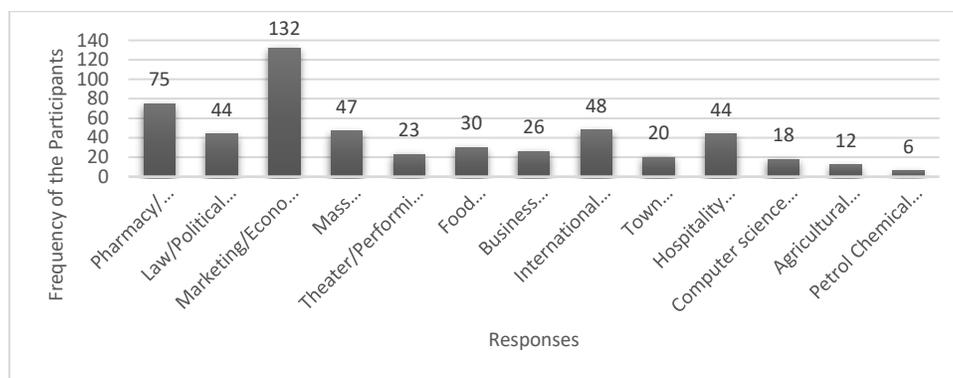


Figure 7: HTMES Diagnosis: Preferred course(s) of study

Source: Field Survey, 2019.

Figure 7 above portrayed preferred students' courses of choice before admission into studying for the program. 14% (75) preferred to study Pharmacy/ Medicine /Nursing/Plant Biology /Science /Laboratory Technology /Botanical Science / Human Kinetics /Microbiology. 8% (44) would rather prefer to study Law/Political Science/ Government, 25% (132) desired to study Marketing /Economics/ Banking and Finance/ Accounting/ Entrepreneurship /Commerce/ Actuarial Science. 9% (47) have a preference for Mass Communication /Linguistics/ Library and Information Science. 4% (23) wanted to study Theatre/Performing Art while 6% (30) aspired to study Food Technology/ Human Nutrition and Dietetics/Food Science.

Furthermore, 5% (26) preferred to study Business Administration/Public Administration. 9% (48) preferred to study International Relations/ History/ Sociology/Criminology/Psychology, 4% (20) to study Town Planning/Geography/Architecture/Geology, 44(8%) preferred to study Hospitality/Tourism Management, 3% (18) declared to study Computer Science and Engineering, 2% (12) would like to study Agricultural Science/Food Agriculture and Biological Engineering, and 6(1%) preferred to study Petrol Chemical Engineering. Based on the results, in line with the responses in Figure 6 on the reasons for studying for the Degree, this implied that only 8% (44) out of the actual participants (525), preferred to study THM to other Degree programs before admission into the course. This buttresses the findings that only 6% of the students possessed knowledge of the program before admission.

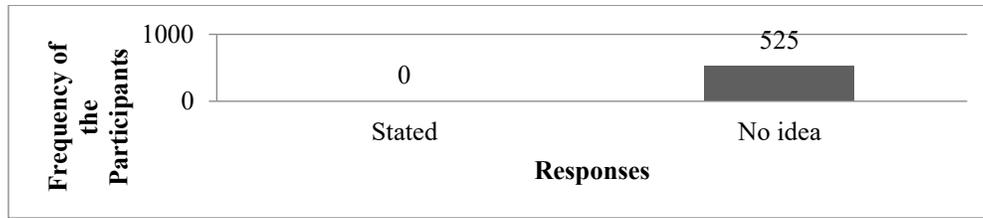


Figure 8: Diagnosis of HTMES: Objective, Vision, and Mission

Source: Field Survey, 2019.

The findings in Figure 8 demonstrated that none of the respondents was able to state the objective, vision, or mission of the course correctly as at the period of this study.

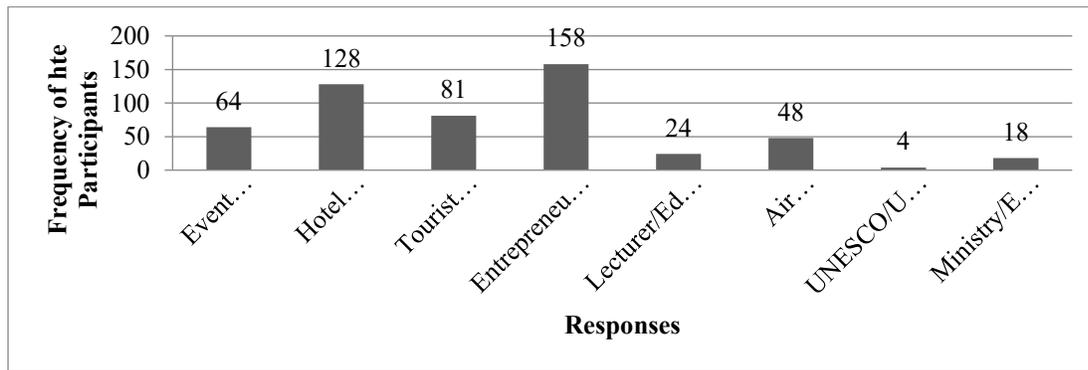


Figure 9: HTMES Diagnosis: Possible career and employment choice(s) upon graduation

Source: Field Survey, 2019.

The research results displayed above depicted that 12% of the respondents wish to be in the event sector, 24% and 15% expressed interest to be in the tourism and hospitality sector respectively. 30% of the respondents wish to be hospitality or tourism entrepreneurs and 5% ho to be hospitality management instructors. The outcomes further depicted that 3% and 1% of the students were grouped to become local, national, or foreign employees.

Quantitative Data: Presentation and Analysis

This subsection contains the results of the third section of the instrument as displayed in the table 1 below. On teaching environment, the Table below showed that participants selected ‘strongly disagree’ on the first for items ($M = 1.35, 1.30, 1.37, \text{ and } 1.25$) respectively. The responses on learning assessment systems disclosed disagree strongly on items 2.1.4 and 2.1.5 where (M range between 1.32 and 1.42). It further showed that students disagree on items 2.1.2 and 2.1.3 ($M =$

2.16 and 2.15) respectively. However, they neither agree nor disagree on item 2.1.1 ($M = 2.73$). The findings on processes of the system showed strongly agree on items 3.1.2

Table I: Diagnosis of Tourism and Hospitality Management Education System

No	Label	N	Mean	Rating Level
1	Teaching-Learning Environment			
1.1	Students-teachers participation and interaction are encouraged in the classroom during teaching	525	1.35	Strongly Disagree
1.2	Instructors possess the ability to facilitate process and information	525	1.30	“
1.3	Instructors are always willing to accept feedback, alternative ideas, and views from the students.	525	1.37	“
1.4	Instructors exhibit willingness to offer answers and responses to students' questions.	525	1.25	“
2	Education System Input			
2.1	Teaching Assessment Systems			
2.1.1	Assessment is a valid test of skills, understanding, and knowledge	525	2.73	Neither Disagree nor Agree
2.1.2	Continuous assessment and examinations are relevant to the course and objectives	525	2.16	Disagree
2.1.3	Continuous assessment and examinations hold as scheduled	525	2.15	Disagree
2.1.4	The assessment shows clarity of mark allocation	525	1.32	Strongly Disagree
2.1.5	Examinations/continuous assessment is fair	525	1.42	“
3	Education System Process	525	1.42	“
3.1	Instructional Design and Preparation			
3.1.1	A detailed course outline is provided during the first class	525	1.05	“
3.1.2	The topics are always relevant to the courses taught in the class	525	4.38	Strongly Agree
3.1.3	Instructors demonstrate creativity in teaching design and preparation	525	1.97	Disagree
4	Education System Feedback			
4.1	Just on Time continuous assessment feedback	525	1.32	Strongly Disagree
4.2	Just on Time examinations feedback	525	1.30	“
5	Education System Output			
5.1	Present CGPA: second class upper and above	525	1.20	“
5.2	Meeting labor degree awards standard upon graduation	525	1.25	“

Source: Field Survey, 2019.

where ($M = 4.38$). Furthermore, the outcome showed disagree response on item 3.1.3 where ($M = 1.97$). For items 3.1.1, the result displayed strongly disagree ($M = 1.05$). The results on feedback showcase strongly disagree on issues 4.1 and 4.2 ($M = 1.32$ and 1.30). Imperatively, discovery on the educational output portrayed strongly disagree on issues 5.1 and 5.2 ($M = 1.20$ and 1.25) accordingly. The Table depicts that respondents strongly disagreed with almost all the factors on the dependent and independent variables. Consequently, the outcomes of the diagnosis of the

current status of the education system exhibit that the education system independent variables (teaching environment, input, process and feedback) had a significant influence on output (performance achievement).

Research Question 2. What are the strategies for improving the academic performance achievement of THM students through the input (teaching assessment systems) and process (instructional design and preparation)?

Tourism and Hospitality Management Education System Analysis

The estimated participants for the study comprised of academic staff and non-academic staff totalling 21. Meanwhile, 46% (6) academic and 54% (7) non-academic staff participated in the research respectively.

The researchers in collaboration with the staff explored SWOT/SOAR (SWOTAR) analytical tools to identify and analyze the education system

Opportunities (O)		
Strengths (S)		Aspirations (A)
<ul style="list-style-type: none"> *Exposure to cultural diversity about religion, hospitality, tourism, and languages *Interrelationship with other departments 	<ul style="list-style-type: none"> *Encouragement from the management *An emerging course at the Bachelor degree level in the nation 	<ul style="list-style-type: none"> *Employment of more HTM graduates *Establishment of a professional body(s) *Creation of more options under the program *More facilities for practical
<ul style="list-style-type: none"> *Lack of understanding of the nature of course by the school management *Insufficient Staff with Doctoral Degrees *Insufficient communication links between students and staff 	<ul style="list-style-type: none"> *People underrating the program *Students' academic achievement *Unemployment among the graduates *Low paid jobs 	<ul style="list-style-type: none"> *Positive attitudinal change towards the industry by the citizens *Filling of hospitality and tourism management vacancies by the graduates
Weaknesses (W)	Threats (T)	Expected Results (S)

Figure 10: THM Education System SWOTAR Analysis

Source: Field Survey, 2019.

Identified strengths include exposure to cultural diversity about religion, hospitality, tourism, and languages and interrelationship with other departments. The present weaknesses of the system comprise a lack of understanding of the nature of the course by the school management, insufficient staff with doctorate degrees in hospitality and tourism management, and inadequate communication links between students and staff. The program is an emerging course at the first-degree level in the country that is enjoying encouragement from the management and government. This is more so as the government has declared the hospitality and tourism industry as an alternative avenue for revenue generation for the nation. The future of THMES is threatened because people are still underrating the program at the period of this study. Students' academic achievement, unemployment among the graduates, and low-paid jobs. The organization aspires to record employment of more hos graduates, the establishment of a professional body(s), creation of more options under the program and more facilities for practical. It is expected that the society will develop a positive and change attitudes towards tourism and hospitality industry and filling of vacancies by the graduates of the program.

Academic Achievement Improvement Strategies Explored for THM Students

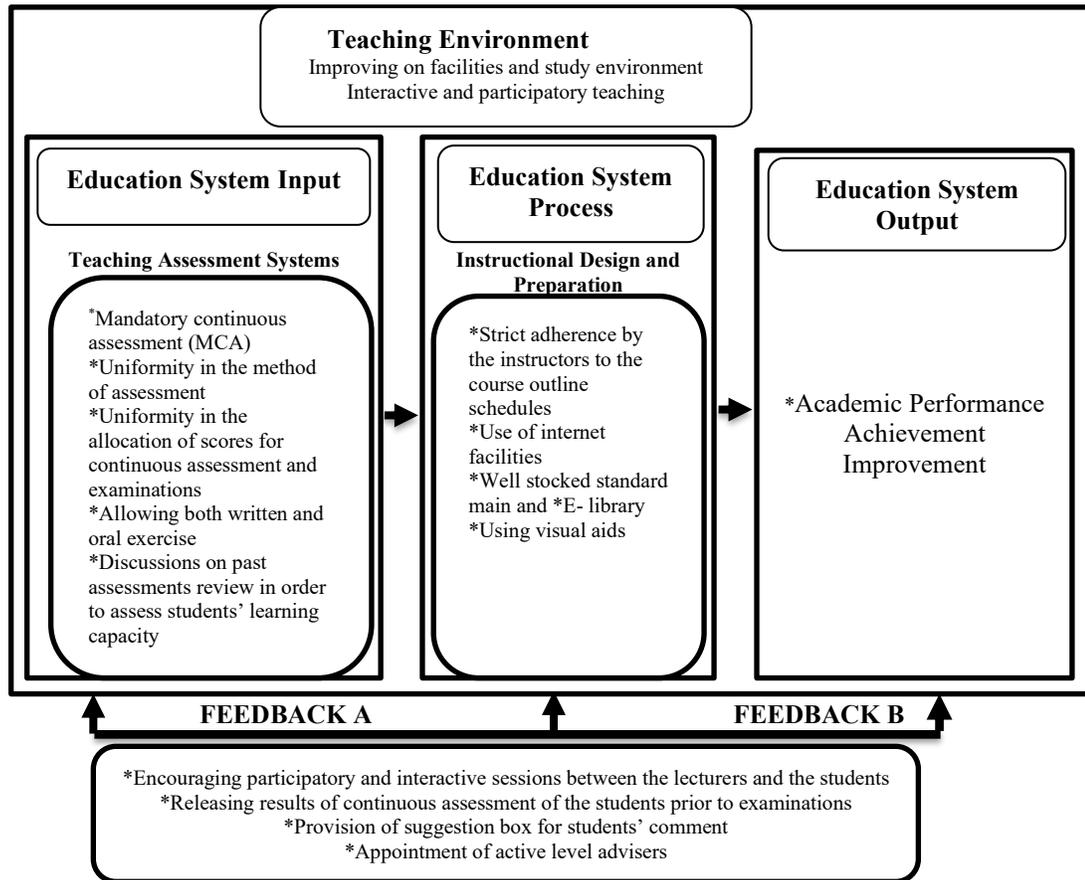


Figure 11: Developed Strategies for Academic Achievement Improvement of THM Students

Source: Field Survey, 2019, as compiled by the researchers.

Strategies developed for improving the academic performance achievement of the students are showcased in the Figure below. It was discovered that academic achievement improvement can be attained by improving facilities in the teaching environment and enabling interactive and participatory teaching. For learning assessment systems, the improvement can be attained through five strategies. First, mandatory continuous assessment (MCA). The second is uniformity in the method of assessment. Next, uniformity in the allocation of scores for continuous assessment and examinations. Fourth, allowing both oral and written exercise. Up next, discussions to review past assessments to assess the learning capacity of the students.

Furthermore, through instructional design and preparation, strict adherence by the instructors to the course outline schedules, use of internet facilities, using visual aids, well-stocked standard main and e-library will be required for the student's accessibility to educational resources for academic achievement improvement.

It is imperative to encourage effective feedback through participatory and interactive sessions between the lecturers and the students. Others include students' continuous assessment results release before examinations and provision of suggestion box for students' comment and appointment of active level advisers.

5.0 CONCLUSION AND RECOMMENDATIONS

In the hospitality management education system, teaching environment, input (teaching-learning assessment systems), processes (instructional design and preparation) influence output (academic performance achievement). However, implementation of the developed strategies in collaboration with the stakeholders of THMES is considered a critical approach to improving the academic performance achievement of the students to closely match the gap in existence between labor requirements and graduates' academic degree awards.

Recommendations

1. Further research should be conducted by exploring a larger sample size to allow more stakeholders and higher institutions of learning in the tourism and hospitality management education sector to further discover issues affecting the academic performance achievement of the students.
2. Implementation of the developed strategies by THM educators is encouraged to aid academic degree awards of students for a possible increase in the number of THM graduates for THM employment upon graduation.
3. To further evaluate the implementation off the strategies developed in the THM employment education context.

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**Peace and Conflict Management in Nigeria: The Yoruba Traditional Judicial Institutions
in Perspective**

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Abstract

Pace management is more imperative than conflict resolution. Indeed, if peace is effectively managed, there will be no conflict to resolve. Given that conflict is an inevitable part of human existence, this paper borders its thesis on the imperatives for peace and conflict management in human society, using the Yoruba traditional judicial institutions model. A comparative analysis of Yoruba traditional judicial institutions and modern times reveals a radical departure from the indigenous Peace and Conflict Management (*PCM*) framework which had kept animosity at bay and ensured peaceful coexistence. Using qualitative method of data collection and analysis, based on extant secondary materials, this study aims at systematically exploring the robust heritage of the traditional system of jurisprudence (*TSJ*) in Yorubaland, such as the spirito-extra-judicial framework, use of masquerades, sasswood concoction administration, “broom- and-key” method, and use of legal proverbs. Findings of this study indicate that the incursion of foreign ideology and introduction of the western colonialist model of jurisprudence into the African (and Yoruba) setting, which introduced alien methods such as litigation, came as a rude interruption to the existing judicial ethos. As such, litigation is completely un-African, considering the Yoruba belief system of “No camaraderie continuum after litigation.” Conclusively, the recent renaissance of the crusade for alternative dispute resolution (*ADR*) only resonates a call to revert to the Yoruba *TSJ* with its array of long-standing indigenous mechanisms circumspectly instituted and jealously guarded for effective *PCM*. The paper recommends, *inter alia* therefore, a reversion to out-of-court settlement, dubbed *ADR*.

Keywords: Alternative Dispute Resolution, Peace and Conflict Management, Traditional System, Yoruba.

1.0 INTRODUCTION

In the traditional African society, conflict may generally exist whenever or wherever incompatible events occurred and may result in win-lose character. The resolution, transformation and management of conflict may however produce win-win situation too. Truth has remained a major thing that disputants or parties in conflict must not miss. But in contemporary African society, nobody cares about the truth. If Africans have to put the falling apart together, her original values must be revisited. Conflict is as natural as the concept of peace contrary to the global or universal

conception. Africans have particular ways of conceptualising conflict. Traditional definitions of conflict regard it as—a struggle over values and claims to scarce status, power and resources in which the aims of the opponents are to neutralise, injure or eliminate their rivals (Onigun Otite & Albert, 2001). Conflict is an inevitable phenomenon and a daily reality in our heterogeneous, pluralistic, multi-ethnic, multi-lingual, multi-cultural and multi-religious, highly complex, globalised contemporary society.

The universality of conflict undermines the *selectionist* argument of Eurocentric apologetics who try to paint Africa as being a land of barbaric savages. Conflict, after all, is not exclusive of any continent or colour, creed, place or race, region or religion. In their argument, they bicker that Africa had for centuries been a *vast battlefield* for unending brouhaha. Making reference to the *warrior instincts* which have remained extremely powerful among the black race, they equally posited that those warrior qualities of the black race were hereditary, and that their cold-blooded and fatalistic temperament made them terrible in the prevailing conditions of modern warfare (Lunn, 1999).

The people often resorted to warfare when all forms of diplomatic and religious means had failed. The opinion held by European observers and subscribed to by some writers had since been demolished. It is now well known that the issues of the wars were basically political or economic regarding questions of *Balance of Power*. War has therefore been described as a barbarity that for generations had been waged under strict rules of conduct for the protection of homes and the civilisation of a nation. However, it has, today, lost the justification of this purpose as mass slaughter appears to have become one of its primary objectives. Today, armies no longer fight armies alone; they seek the death and obliteration of an entire populace. For instance, the UNESCO (as cited by Nzeako & Tumba, 2018) reveals that more than half of African countries are at risk of one form of peace and security crisis or the other, ranging from state collapse, terrorism, weak states, civil wars, ethnic conflicts and social and political deprivations of its citizens.

Provided that the universality and inevitability of conflict has been ascertained, where conflict is portrayed like a shadow that one cannot run away from, it therefore behooves us that if conflict cannot be prevented or is poorly managed, resolution must be handled with utmost caution. According to Fatele (2022) conflict resolution failure can lead to revolution. Given the inherent

weaknesses of the modern judicial system, which has not been able to curb the ever-growing social vices, the need to revert to the neglected old order of pre-colonial justice therefore becomes imperative. This paper seeks to examine the imperatives for peace and conflict management (PCM) in Africa, with specific attention on Yoruba traditional judicial institutions.

Statement of the Problem

Given the inherent weaknesses of the modern judicial system, which has not been able to curb the ever-growing social vices, the need to revert to the neglected old order of pre-colonial justice therefore becomes imperative. According to Fatele (2022) conflict resolution failure can lead to revolution. It's what happen when people feel like they aren't being listened to and start being assertive. Given that conflict is a ubiquitous and inevitable part of human existence, this paper borders its thesis on the imperatives for peace and conflict management (PCM) in Africa, using Yoruba traditional judicial institutions as model. So, in order to properly examine pertinent issues of this study, three main Research Questions have been raised as follows; What is the traditional system of jurisprudence in Yorubaland? What are the differing features of Western system of Justice to Yoruba Traditional of Judicial System and What has the introduction of orthodox legal/judicial system done to the indigenous Yoruba judicial institutions? This study adopts content analysis. Data for this study were collected using secondary sources. The secondary sources included, amongst others, materials such as textbooks, journal articles, cultural archives, encyclopedia and internet material. These materials helped to make good analysis of the issues involved in the topic.

2.0 LITERATURE REVIEW

Conceptual Clarification

Conflict

Succinctly put, conflict is the inverse or opposite of peace. It is indeed, pertinent to note that all over the world, there seems to be one form of conflict or the other, although varied in nature and dimension. Conflict may be defined as: incompatibility of interests, goals, values, needs, expectations, and/or social cosmologies (or ideologies). Ideological conflicts especially have a tendency to become malicious (cf. Berger & Luckman, 1966).

Conflict Management

Prevention, we often say, is better than cure. In relation to conflict, conflict prevention is however, perhaps, only applicable to such situations that are not bound by inevitability or causality. As such, although conflict can be prevented in some occasions, it can only be managed in others (Jando, 2018). For instance, while such conflicts as are related to resources may be permanently resolvable, especially when the basic needs of the aggrieved parties have been reconciled or met with necessary satisfiers and their palpable fears have been allayed, however, others as may relate to values may be non-resolvable and may therefore, perhaps, at best be transformed, regulated or managed (Best, 2016).

Peace

Christians, Muslims, animists, fascists, communists, democrats, and psychologists, all view the concept of peace differently. It is therefore pertinent to note that there are many perspectives to the conception of peace. For instance, according to Jando (2018), while psychologists would view peace as a state of mind in harmony and balance; a function of the mind of an individual or group of people to their state of being, sociologists could see it as the value that emanates from the human relationships, which enhances social harmony, creativity and productivity and prevention of war; whereas political perspective depicts a broad concept subsumed in balance of power. For Jando (2018, pp7-14), peace is:

- i. the absence or opposite of conflict, abhorring violence and wars;
- ii. a state of justice, goodness and civil government;
- iii. “a state of mind in concourse and with serenity; a state of harmony, tranquility, concord and balance of equilibrium of powers”.

In addition to the above, it suffices to add that peace may not necessarily mean the absence of conflict but an unperturbed state in conflict situations, with confidence in the justice system, that justice would eventually prevail.

Conflict Prevention

The Final Report of the Carnegie Corporation of New York issued in 1997, having distinguished various phases of conflict, ranging from tensions to crises, conflict proper and post-conflict settlements, advocated long-term prevention by, inter alia, stressing the necessity for an effective

and robust early warning system, which can detect the early signs of trouble, as well as the setting up of institutions to deal with the potential root causes of conflicts (Carnegie Commission, 1997). Mwanasali (2016) highlighted four key variables which have generally been identified based on consensus as lying at the root of conflicts, namely insecurity, inequality, incentives and perceptions. The expression Conflict Prevention is often used to depict an action undertaken with the express intent to anticipate a conflict or forestall the possibility of its escalation into generalised, free-for-all and uncontrolled violence, whether between two groups or at the level of society at large.

Conflict Resolution

Conflict resolution is intrinsically not aimed at conflict prevention, since conflicts can invariably be destructive or creative, but to ensure that its occurrence does not threaten the fundamental basis of our corporate existence. Conflict resolution has been variously defined and prominent among such is the definition which says; it is a variety of approaches aimed at terminating conflicts through the constructive solving of problems, distinct from management or transformation of conflict (Best, 2016). By conflict resolution, it is expected that the deep-rooted sources of conflict are addressed and resolved, and behavior is no longer violent, nor are attributes hostile any longer, while the structure of the conflict has been changed (Best, 2016). For the purpose of this paper, the concept conflict management would be used synonymously with and to include conflict resolution.

The Yoruba Traditional System

Aboyeji (2018) described Nigeria as “a complex ethno-political landscape” because of the diverse and multi-ethnic groups which makes up the entity by which she is now known and addressed. Nigeria is a potpourri of ethno-cultural groups, nations and ethnicities put at about 395 (Lukpata, Dada, & Tanko, 2016), each of which has its own ethos and idiosyncrasy. Of these, three are most dominant: Hausa-Fulani in the north, Igbo in the south-east and Yoruba in the south-west.

Like any other ethnic or tribal group in Nigeria, the Yorubas have a barrage of history associated with their origin. According to Jeje (2018) the origin of the Yoruba tribe is often linked to the Hamitic Hypothesis, premised upon two broad legends of origin: one autochthonous, the other migratory. The first has it that the Yoruba people claim an autochthonous civilisation which began

at Ile-Ife, the oldest town allegedly founded by the deities, *Oduduwa* and *Obatala*, where these gods reportedly descended to earth. Whereas Obatala is believed to have fashioned the first humans out of clay, Oduduwa is held to be the first divine monarch of the Yoruba. The migratory traditions made reference to a Middle Eastern origin of a prince who relocated from Arabia, Mecca or Egypt. Although divergent in details, they both, at least, have two things in common: Oduduwa as the central figure and Ile-Ife is their ancestral home. However, evidences from findings seem to be overwhelming and compelling enough that the Oduduwa legend could not have been the very origin of the Yoruba but only an episode—just the beginning of a new political dynasty of the Yoruba; though a significant turning point in the Yoruba historiography. This is because of the compelling evidences of pre-Oduduwa inhabitants in Ile-Ife, as argued by Aboyeji (2015^a). Be that as it may, however, Oduduwa's descendants are believed to have established or super-imposed themselves on all Yoruba settlements.

Meanwhile, archaeological evidences have dated settlements at Ile-Ife to the 4th century BC, although it was not until around the 12th century AD, often described as the *Golden Age* of Ile-Ife, before urban structures started to appear. This was ever before the rise of Oyo (1100-1600). Although the name Yoruba was originally used exclusively in reference to the Oyo empire, being the name for the Oyo people, the name is now being used as a collective label for all Yoruba, held to be the most urbanised ethnic group in Africa. Linguistically, the Yoruba race, a distinctive Niger-Congo ethnic group of the south-western and north-central Nigeria as well as southern and central Benin, is said to belong to the Kwa group of languages classified by Greenberge (as cited in Jeje, 2018).

The Yoruba territory lies roughly between latitudes 6^o and 9^o N and longitudes 2^o 30' and 6^o30' East of Nigeria. The Yoruba remains one of the largest and predominant ethnic groups in Nigeria and Africa with about 35 percent of Nigeria's population and about 46.8 million people around the globe. Although they are majorly found in south-western Nigeria, they also extend to other parts of West Africa such as Dahomey, Republic of Benin and Togo, being one of the major diasporic ethnic groups in the world from Africa. They are also widely dispersed all over Africa and the entire global community in places like Sierra Leone, Liberia, Gambia, across the Atlantic as far as the

Caribbean, West Indies, Americas, Brazil, Cuba, Asia and in Europe for divergent profitable socio-economic enterprises (Jeje, 2018).

Maps of Nigeria showing Yorubaland



Source: <https://www.google.com.ng/url?sa=i&source=images&cd=&ved=2a>

Peace and Conflict Management in Traditional Yoruba Society: Alternative Dispute Resolution (ADR)

Every society or institution has its ways and methods of resolving conflicts. As such, almost throughout all African societies, there was preference for peaceful means of conflict settlement in *tandem* with the particular community's institutional perceptions and juridical prescriptions. It is interesting to note that in traditional African societies, conflicts of whatever sources or dimensions were exclusively handled through indigenous judicial institutions of conflict management. Hence, an examination of Yoruba ways of resolving conflicts would be done with particular emphasis on ADR. The idea of ADR is all about the quest for and application of non- conventional but peaceful methods of settling conflicts, using least expensive means as is satisfying to the parties as to also preserve relationships after a settlement might have been reached (Best, 2016). Oddiri (2004) has argued that owing to the exigencies of commercial dealings in our modern era, many of the

countries in the world now complement dispute resolution by applying alternative methods of dispute resolution.

Alternative Dispute Resolution (ADR), which is specially meant to serve as an alternative to the conventional means of settling disputes, mainly through litigation and the court system, basically refers to all the means and modes of disputes resolution outside of the formal judicial process - litigation - or simply put, out-of-court settlement. Preference for non-violence is its major hallmark (Best, 2016). It is a collective term for the ways in which disputing parties can settle disputes, with (or without) the help of a third party (Eleanya, n.d.). This method is particularly traditional, African and indigenous to the African legal system. It involves the use of non-conventional peaceful means of settling conflicts. In most cases, the method avoids the use of litigation.

3.0 YORUBA TRADITIONAL JUDICIAL INSTITUTIONS

One fundamental uniqueness of the traditional African society is the gift of goodness from God. Besides the enormous assets and values such as mineral and natural resources: gold, diamond, fertile and arable soil, timber, and so on, that Africa is blessed with, Africa is also blessed with invaluable human resources such as good leaders (chiefs, family heads, clan heads, kings, priests, and so on); as well as non-material resources such as peace, security, good governance, brotherliness, good family ties including the extended family, and kindness. Generally speaking, under the traditional judicial system, conflicts were resolved at family, village and community levels and the aggrieved parties were appealed to, to accept and operate in the spirit of the agreement reached. Findings show that these traditional mechanisms were analogous across Yorubaland, with slight adaptations to peculiar situations and communities. Traditional Yoruba communities, towns and villages were structured along three graded hierarchical units, for administrative purposes, namely family council, quarter or compound council, and village council (Aboyeji 2019).

- A. Family council:** This is the earliest and lowest basic unit of the social organisation and is headed by the *Olori ebi*, that is, family or clan head. The Yoruba were renowned for their elaborate *ebi* (that is, clan or family) system, which in the old days extended beyond the immediate nuclear family comprising the man, his wife or wives and their children, but included all members of the extended family. This council, among other things, was obliged

to settle family disputes and arrange other family matters.

- B. Quarter or compound council:** By arrangement, the whole village was divided into quarters or compounds. The quarter council therefore comprises all titled chiefs and family heads and elders in the quarter, headed or presided over by the *olori agboole* (compound head). He was expected to be a man of considerable tact and importance to serve as the spokesman of his quarters in town or village gatherings. Among several increasing responsibilities, he was to ensure harmony by settling scores and disputes among members of the different families within his area of jurisdiction—his quarters/compound. The political dimension of culture underpins development such as law and order, peace and security. In fact, chiefs and elders were charged with the responsibility of maintaining a serene community. They were arbiters and conflict resolution experts who solved social problems in a fair, just, truthful, and brotherly manner (Aboyeji 2019).
- C. Village council:** This comprises all groups of chiefs from all families and clans of all quarters or compounds, be they civilian or military. It was presided over by the village head—*Baale* (paramount chief, in the case of a chiefdom) or *Oba* (paramount king in the case of a kingdom). Yoruba *obas* generally were regarded as being divine (*Alase igba keji Orisa* – meaning, divine monarch, second only to the gods of the land), wielding enormous political, judicial and religious powers, after due consultation with the *Oba-in-* council or council of chiefs, such as the *Iwarefa* or the *Oyomesi*. As such, law making (legislation), law interpretation and enforcement adjudication (judiciary) were all added to the king's executive duties. The *Oba-in-council* advised the *Oba* in the court to decide cases, be they civil or criminal. Only cases beyond the jurisdiction of the quarters or village heads were referred to the *Oba's* court, which was the final Court of Appeal and Supreme Court for all cases (Atanda, 1973). Here, all cases, criminal and civil were brought to bear and laid to rest. It was there only that capital punishments could be pronounced upon an erring and guilty person, if and when needed. The setting for dispute resolution would normally be a neutral place such as the market square, village square, an open hut, land boundary in the case of a land/boundary dispute, village court (community adjudication center) or a traditional shrine, as the case may be. Having performed necessary rites such as oath taking, pouring of

libation, invocation of ancestral spirits, sacrifice of a live animal, invocation of the spirit of gods such as *Ogun* (accredited god of iron), *Sango* (god of thunder and lightning), *Sanpona* (god of small pox) or *Esu laalu* or *Elegbara*, *Ayelala* (an effective deity that punishes crime of various types) in order to wreak calamity on the guilty person who may want to interfere with the judicial process or get involved in duplicity (Best, 2016). All said and done, disputants thereafter swear to oaths and state their cases accordingly to the hearing of the assembly. Regardless of the degree of masculinity and gerontocracy of the Assembly, following the hearing and due considerations, fact-finding interrogations, investigations, and consultations, the elders would give their verdict, meant to promote community solidarity and non-violence or peaceful settlement/management of conflict. On the whole, social organisation and arrangement exhibited a sort of clinical nature in which every individual belonged to several overlapping groups, which provided the framework for his daily life. The mechanism, therefore, consisted of structures, institutions, processes and instruments, while the structure comprised, among others, hierarchical juridical-cum-political institutions from the *Oba-in- Council* or Council of chiefs of the king/*Oba* such as the *Oyomesi*, the highest ruling Council of chiefs of the *Alaafin* down to the division into wards, each having its representative in the *Oba's* cabinet. While legal matters were firstly considered at the family and ward levels by family heads/elders and ward chiefs respectively, appeals were made to the next court in rank till it reached the Council of chiefs, which served as both appeal and apex/supreme court. This way, the rights, needs and interests of citizens were satisfactorily represented and assured. This way, peace and order reigned supreme. These have been embedded in the traditional unwritten codes which have found their way and become engraved in the hearts of the people.

There are, at least, three levels of crimes throughout Yorubaland. They are crimes against the gods; crimes against the *Oba*; and crimes against other people.

- i. **Crimes against the gods:** This may include insult against the *orisa* (god/deity) or their priest or burning of a sacred grove. In such cases as these affecting the gods, propitiation sacrifices may be required to appease the gods, while the offender would be punished as guided or advised by the oracle.

- ii. **Crimes against the Oba:** In general terms, it should be noted that the *Oba* himself is considered a god in his own right/capacity, being the representative and spokesman of the gods here on earth. Yoruba *Obas* were often considered and so addressed as second to the gods of their lands. Offenses such as adultery against an *Oba's* wife was punishable by death by being tied to a stake. Insult to the *Oba* attracted heavy fine and the offender's house may be completely razed down to ashes.
- iii. **Crimes against other people:** Crimes or offenses against fellow people such as rape or wound would attract punishment(s) and/or fine in commensuration with the offense committed, with compensation paid to the aggrieved person(s).

Olufemi (2016) further narrowed these categorisations of crimes to two main types, namely: **Social and spiritual crimes.** *Social crimes* cover those which upset the societal harmony. Notable among such crimes are adultery, fighting, lying, stealing, egocentrism and similar ones. *Spiritual crimes* are viewed with more seriousness. They include: incest, murder, suicide, killing sacred animals, occult killing, witchcraft killing, unmasking of masquerades. A victim of robbery would go to a shrine and ask the goddess to sanction the culprit in a particular fashion and would promise rewards to the goddess. The culprit, possessed by *Ayelala* would make his way to the shrine and confess. Most often, series of strange deaths may occur in the culprit's family. (para. 6-8)

D. Age grade system: Age grades also constituted another very powerful institution in most traditional Yoruba societies. Although there are still traces of the preservation of this in some Yoruba communities, Age Grades were generally most powerful and effective up till the arrival of the colonial powers. In fact, the colonial masters endeavored to influence the functions of the senior age grades in the execution of judicial administration by motivating them to join the police so as to assist the district officers by bringing offenders to court. The indigenous non-violent conflict settlement processes are in two fangs: the voluntary processes are conflict settlement methods in which the parties involved have some level of say, influence or control over the outcome such as fact-finding, in-depth research and case studies, facilitation, negotiation, conciliation, mediation and brokerage (Best, 2016); while the involuntary processes, by and large, are most often beyond the control of the

conflicting parties and non-violent. They entail third party involvement as in arbitration, adjudication and law enforcement using the state-wide coercive apparatus, which were significantly contrary to the western model.

Broadly speaking, African indigenous peaceful methods operated in two broad perspectives: the proactive and reactive methods. The first was aimed at conflict *prevention* (community-based trust and confidence building measures such as unwritten pacts and treaties, communication, good governance and collaborations) while the second was meant to address situations that had already become conflictive or were potentially so, that is, conflict *management* and *resolution* (including third party interventions such as mediation, brokerage, conciliation, arbitration and litigation) (Best, 2016). It is worthy of note that these methods within the conflict management spectrum which have been effectively and efficiently employed within the indigenous African societies prior to the eastern or western interruptions provide us with a template of alternatives to violence. The traditional Yoruba society would be used here as an example that in indigenous Africa, structures and procedures abound for non-violent management and resolution of conflicts. Such systems and procedures are highlighted herein below.

a) The Broom and Key Method: An instance of the application of the ADR in pre-modern society, especially when everyone around had denied knowledge of a reported offense, involved the use of the local broom and a key firmly fixed in between. Suspects were summoned, with their names called in succession to the broom, which is being held firmly but in a loose/relaxed way. Anyone at whose instance the broom moves is considered culpable of the misdemeanor. This is analogous to the ‘casting of lots’ in Jewish culture, recorded in the Bible. Proverbs 18:18 says: “Casting lots can end arguments; it settles disputes between powerful opponents” (The Holy Bible, NLT).

b) Spirito-Extra-Juridical Framework: Aboyeji and Aboyeji (2018) considered religion, which has shaped the lives of the Yorùbá people, as central to Yoruba culture. Indeed, much of humanity finds it difficult or, at best, unthinkable to exist outside of spirituality—religion. They argue further that religion, which is conceivably the strongest element in African culture, is perhaps, at best, inseparable and intertwined with the traditional way of

the people's life (Aboyeji & Aboyeji, 2018^b). Although Borokinni and Lawal (2014) revealed that there are about 201 deities, 30 of which are commonly worshipped in Yorubaland. By contrast, Odejobi (2014) argued that there are over 401 deities or divinities in Yorubaland. Yet, each of these has its special place in the cosmological system of the Yoruba of Nigeria. For instance, the belief in the role of Ogun the god of iron, *Sango the god of lightning and thunder*, and *Ayelala*, among other Yoruba deities, was particularly paramount in controlling crimes and corruption. The beliefs also promoted good kinship and cordial interpersonal relations and respect for elders, kindness and habit of sharing, compliance with social norms, taboos and totems, and control of deviant behaviors in the society. Achoba (2017) observed that the pre-colonial African system of jurisprudence was indeed intertwined with the religion of the people. Thus, juridical decisions at the family, ward or palace levels remained binding unless if an appeal is filed and the appeal judgement supersedes the former. The involvement of the spirit world of the gods and ancestral spirits, considered as the source of wisdom for the elders who were deemed to be the representatives of the interests of the ancestors, who though dead, but believed to still continue to live, in the adjudication process helped to strengthen the judicial system, thus making rulings and injunctions sacrosanct. In furtherance, the disputing parties were always cautioned against an anti-peace and anti-justice stance, lest they incur the wrath of the gods, who had the capacity to be both malevolent and benevolent, depending on the prevailing circumstances. For instance, in intricate cases where parties concerned proved obstinate, the royal court, which had the supreme representation of the gods and ancestral spirits, could choose to present them before a spot usually located very close to the throne in the palace where both parties were made to vow to their own peril. The *Ayelala* institution among the Ilaje in Ondo state and the *Ojopo* institution in Iresi, a small town in Boluwaduro local government area of Osun state provide us with examples of this (Ojo & Akinyoade, 2016).

c) Use of masquerades: There were also other numerous modes of dispensing justice and various agents mandated to punish law breakers in traditional societies. Achoba (2017), for instance, identified the use of masquerades and the sasswood in dispensing justice and putting the society aright. Masquerades were sometimes directed to publicly discipline

indolent people, the haughty, adulterers and thieves, among others. While the talking masquerades could publicly identify, rebuke, curse or warn erring members of the society, the cane-bearers of the bigger and highly revered masquerades could publicly spank the erring person or socially misfit after such an offender might have been proved guilty of the accused offense.

d) Administration of the sasswood: Sasswood, otherwise known as sassy (Latin name: *Erythrophleum suaveolens*), a tree with poisonous bark, an insect-resistant wood used for building, native to West Africa (Encarta Dictionaries, 2009), in most cases, was administered as a last resort to punish an outlaw. The Yoruba call it *eepo igi obo* or *asunrin*. At the instance of the chief, a man or woman accused of witchcraft, wizardry, adultery or any other heinous misdemeanor, may be compelled to drink a native concoction before the community to prove his or her guilt or innocence. This belief in the indigenous knowledge system of the Yoruba has been entrenched and encapsulated in the proverb *Aje kii jobo...* meaning “witches do not dare sasswood concoction.” This system, in itself, was more of a means of obtaining evidence or truth than a trial. Anyone who survived this process was not only generally allowed to go free, but also went vindicated and had his or her innocence established before the entire community. In the case of wrongful indictment or accusation, the wrongfully indicted person would vomit poison after drinking the sasswood concoction. The plaintiff or litigant was then punished for defamation of character. However, if the indicted person was indeed guilty, s/he would not be able to vomit the sasswood and the consequences was death.

e) Use of legal proverbs in dispensing justice: In the words of Best (2016), icebreakers and introductory sessions are part of the African judicial system, usually comprising of wise sayings, words of wisdoms from elders and ancestors, reference to the ancestors’ good deed/will and proverbs. They are usually short witty sayings, at times funny, but always pregnant with reflective meanings. The hallmark of such food for thought lies in their validation of the traditional justice system as they played prominent roles as reference points, establishing precedence, to unravel knotty cases or to provoke somber reflection and deeper thinking, or simply as pieces of advice in the case of blistering matters.

Features of Traditional Judicial System and Rules of Etiquettes

It is worthy of note that African juridical idea and application of third-party interventions differ significantly from the Western or modern third-party interventions. Even though the Western ADR, like the African, seeks to promote the use of non-violent approaches to settlement of conflicts, yet they both differ significantly in several respects (Best, 2016). It must be emphasised that modernisation, Christianity and Islam have all greatly impacted on, eroded and altered the approaches used in modern Africa. Inferences from Ojo and Akinyoade (2016 pp 105-126) reveal certain features of the traditional judicial system and/or rules of etiquettes, some of which are highlighted below:

- i. *No Justice Delayed*: There was no unnecessary delay of justice. To them, unlike today, justice (as depicting the adjudication of fairness and system or application of law, that is, the legal system, or the act of applying or upholding the law) delayed was seen as justice denied.
- ii. *Prevalence of truth and justice* was the hallmark. As such, fair-hearing and cross-examination was considered vital, with the king, his chiefs and respected elders who were considered to be the mouth-piece of the gods and ancestors, as cross-examiners. This was to give all parties the benefit of the doubt and ensure fair-hearing so that nobody's feeling was hurt. Proverbs 18:17 clearly drives it home: "The first to speak in court sounds right until cross-examination begins" (The Holy Bible, NLT). This is also in tandem with the Yoruba belief that *A gbo ojo eni/apa kan da, agba osika ni*, meaning an elder who adjudicates based on a one-sided hearing is perverse and wicked. Besides, neutral hands adjudicated matters since a cockroach can hardly ever be innocent in a gathering of fowls.
- iii. *Culture and Bond of Communalism*: The spirit of fraternity and bond of kinship known as *alajobi* helped to settle misgivings amicably, devoid of litigation. Elders had a way of nipping conflicts in the bud at its very latent stage by appealing to people's consciences to be mindful of their communal bond. Conflicting parties could be made to swear an oath with their ancestral spirit *Ki alajobi daa ti mo ba fi'gba kan b'okan ninu lori oro yi*, meaning "May our ancestral spirits adjudicate on the matter if I perverse the truth on this matter."

- iv. *Use of Judicial Precedence:* Reference to extant related cases were made to bolster arguments so as to shed more lights to the present matter of discourse.
- v. *Punishments were meted out as were commensurate with offenses.* The indigenous system would not draw a sword or pull a trigger to kill a mosquito. Punishments were meted out to offenses committed according to the weight, or nature of offense. Culprits were given appropriate charges and punishment while victims were duly compensated. In addition to the above, Ojo and Akinyoade (2016) also identified certain rules of etiquettes in traditional societies:
- vi. *Silence and absolute decorum* in the course of the judicial process of hearing or presentation of cases.
- vii. *During the court session, women were required to kneel down while men were expected to open their caps.*

Best (2016) equally added the following features of the traditional judicial system.

- a. **Gerontocracy:** As indicated earlier, the traditional judicial system in most African societies was highly gerontocratic in nature. The young in such judicial assemblies were typically not meant to be heard but were expected to listen with rapt attention to hearings and proceedings through listening to and observing the senior participants.
- b. **Masculinity:** As a general rule, women were kept out of African shrines. Although African ADR typically depended on the sensitivities and peculiarities of each community, however, it normally tilted more in favour of men. In most cases, it is open to all male members of the society. However, although the involvement of masculinity is predominant, some communities tolerate the presence of female members.
- c. **Openness:** African ADR decries secrecy. Contrary to the confidentiality of the Western model, the African judicial system was characterised by its openness. This is because the African ADR process was not just a judicial process but was perhaps more importantly a socialisation process for the younger generations. This is because, on the one hand, it was to ensure and enhance transparency and forestall injustice. On the other hand, it was also often conducted in the open based on the institutionalisation of the judicial system as a

socialisation process for the younger generations. It was seen as a means of teaching succeeding generations the processes and values of the African ADR, thus passing this incorruptible sense of judgement on.

- d. Establishment of guilt:** It is particularly noteworthy that in the traditional African system in general, very much unlike the Western system, it was not in all cases that guilt must be established. Mediators or arbiters in certain third-party family cases were keener about finding an enduring solution to matters while sustaining camaraderie than apportioning blames or establishing guilt to either party. Unlike many unavoidable conflicts, some others are considered avoidable, needless, trivial or absolutely unnecessary. In such, the aim would be to reconcile parties, with the possibility of sweeping such trivial conflicting issues under the carpet, without declaring one guilty and vindicating the other, thus resulting in a win-win outcome.
- e. Reward system:** Generally, Yoruba leaders were accountable to their subjects. For instance, during the annual festivals, foods were served to the whole public for promoting unity and peaceful coexistence. The key objective of traditional peace and conflict management system was the maintenance of peaceful coexistence (Aboyeji 2018).
- f. Communalism:** African ADR places greater premium on community interests rather than individual needs or interest, regardless of the status or personality of those involved. Traditional African ADR is scarcely an individual's job but rather predominantly a community responsibility. The focus of traditional Yoruba judicial system is to pass verdicts reflecting and promoting community solidarity. The traditional Yoruba judicial system promoted good kinship, cordial interpersonal and communal relations, respect for elders, kindness and habit of sharing, compliance with social norms, taboos and totems, and control of deviant behaviors in the society. Settlement of disputes was one in which the community, rather than individual leader, was at the center. Dispute resolution or management was informal, with an air of democratization in the process and outcome. The entire judicial process was such that was owned, run and felt by the community. This is particularly applicable to communities where there was either absence of centralised authority or in the segmented or egalitarian where there was decentralisation of (judicial) authority. In

Yorubaland, the latter was the commonest. Yoruba traditional system of arbitration, therefore, took the form of judicial arbitration in which there was some level of negotiation and mediation as it is in the western sense. Collectivism in judicial matters received utmost critical attention because, according to the Yoruba, *Isin woo, iwori woo, ohun taa ba dijo wo, gigan nii gun*, pointing to the impeccability of collective consideration (Ojo & Akinyoade 2016).

- g. Abhorrence for violence:** The beauty of the traditional system of jurisprudence, the indigenous system of maintaining the culture of peace, which has been interrupted and overtaken by foreign ideological systems, lies in its careful management of and commitment to non-violent means of conflict managements. Generally, there was repugnant abhorrence for violence and in cases where it must be employed or tolerated, the community rather than individuals was the sanctioning authority and this must follow due process. Reconciliation and reunion were also important values to the governance process. There was nothing like law courts and prisons where victims and culprits were being disgraced before the public eye. Ultimately, the need to resolve conflicts is particularly imperative because development can only thrive in an atmosphere of peace and tranquility. Ojo and Akinyoade (2016) averred that justice was prime in traditional African society. This had to be, as an atmosphere of peace and tranquility was held as *sine qua non* to social equilibrium. It is particularly interesting to note that the Yoruba had no indigenous word for ‘court’ and had to loan it (*kootu*) from English.

On the whole, African ADR differs very significantly from the Western ADR considering the fact that it is a combination of negotiation, mediation, judicial arbitration, adjudication, and so on.

4.0 FINDINGS

1. There is a radical departure from the indigenous Peace and Conflict Management (PCM) framework which had kept animosity at bay and ensured peaceful co-existence.
2. Incursion of foreign ideology and introduction of western colonialist model of jurisprudence into the African (and Yoruba) setting, which introduced alien methods such as litigation came as a rude interruption to the existing judicial ethos. As such, litigation is

completely un-African, considering the Yoruba belief system of “No camaraderie continuum” after litigation.

3. The recent renaissance of the crusade for alternative dispute resolution (ADR) only resonates a call to revert to the Yoruba TSJ with its array of long-standing indigenous mechanisms.
4. To its credit, it has been further argued that ADR is indeed less formal, less expensive, and less time-wasting than the modern court trial, suit or litigation.

5.0 CONCLUSION AND RECOMMENDATION

The introduction of orthodox legal/judicial system, with its attendant abuse of justice dispensation, devoid of the virtue and sacred means of establishing truth, however ushered in a complete departure from the indigenous Yoruba juridical idiosyncrasies. This has totally crippled our indigenous justice system, which was jealously and religiously guided by a complex Yoruba-wide web of taboos, beliefs and norms, entrenched and preserved in adages and proverbs. *Ti a ba n ja, bii ka 'ku ko* for instance, connotes that the indigenous Yoruba society was not used to the “fight to finish” or “fight to death/grave” situation of the modern era. Most of the conflicts in our modern world so easily escalate to unmanageable proportion, as a result of the weak, permissible, maneuverable system where justice is obviously for the highest bidder.

The prevalence of conflict within our contemporary society especially in Africa has been as a result of foreign ideology and introduction of western colonialist model of jurisprudence into the African (and Yoruba) setting, which introduced methods not known to Africans such as litigation which came as a rude interruption to the existing judicial ethos. It is therefore important to embrace the recent renaissance of the crusade for alternative dispute resolution (ADR) by reverting to the Yoruba TSJ with its array of long-standing indigenous mechanisms.

Recommendation

Africans must therefore resist the westernised models being brought back to Africa, from what they took from her years before. A renaissance of Marcus Garvey’s “Africa for Africans” is perhaps even more apt now than it was in Marcus’s days. Africa should remain African, as most European ideals are often considered, not only as aberrant, but also incompatible with the African idiosyncrasies. Africans need to believe in themselves and their values, which were well entrenched

in their indigenous knowledge system. While Africans may inculcate western values that are in tandem with their cultural values, they must, however, repel western and alien ones which are cancerous to their values, ethos and idiosyncrasies.

The central focus of this paper harps on the reconsideration of ADR for peace and conflict management among Africans, and the Yorubas in particular. This is because, although the world perceivably seems tired of war, yet peace has remained rather elusive. Peace has therefore become the most sought-after phenomenon in our contemporary society. We therefore make bold to argue that for effective peace and conflict management in Yorubaland, toward a revitalisation of our crinkling judicial system, there is no better alternative to dispute resolution than the Alternative Dispute Resolution— ADR (Out-of-court Settlement).

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Heritage Resources and the Narratives of its Preservation for Sustainable Development in Oke Ogun Area of Oyo State, Nigeria

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Abstract

This study surveys the heritage resources in Oke Ogun area of Oyo State, Nigeria. It examined the dispositions of the community towards these resources with intent of appreciating the implication of this on tourism development. The study adopted survey method where primary data were adopted. The instruments utilized in sourcing for data in this study include questionnaire. Multi-stage technique was adopted to sample a total of 100 respondents took part in this survey. The data were analysed and simple percentage was adopted to present the findings. The findings of this study showed the available heritage resources in the study settings; it was further shown that no change has taken place on these resources over time except for occasional cleaning by the palace workers (58.2%); the remaining respondents gave almost similar answer. Community efforts towards the protection and conservation of these heritage include existence of potent taboos (31.6%) has assisted in protecting these resources from vandalisation; Community vigilance on the movement around the resources (22.5%) is another factor; existence of severe punishment for any deviant behaviour towards these resources (12.2%); Common desire to ensure that these resources are protected (15.3%) and existence of reasonable percentage of people who believe in traditional institution (10.2%) who constantly see to the upkeep of these resources and regular review of conservation activities. Some heritage resources are being protected with physical barriers (8.2%). Recommendations were offered on how the best of these resources could be obtained.

Keywords: Heritage Resources, Tourism, Culture, Preservation, Development

1.0 INTRODUCTION

The growth in economic activities has facilitated increased global disposable income, demand for leisure (Rasool *et al.*, 2021, Manzoor *et al.*, 2019, Ohlan, 2017, FOA, 2015). This combined with the global economic restructures in response to globalization that ensured competition in global tourism industry and drastic reductions in travel costs. It is in this spirit that tourism becomes the most sought-after pathway to economic prosperity and sustainable development (Backman & Nilsson, 2018, Babalola *et al.*, 2014). In similar vein, Nigeria is equally looking to tourism as a possible alternative income earner (Uduma-Olugu & Onukwube, 2012). Ajao (2012) believed and averred that if Nigeria gets its tourism sector right, tourism will serve as an employer of labour besides agriculture. Attainment of this noble objective nevertheless rests on the necessity for development of available resources (most especially cultural heritage resources) for tourism development. On the other hand, such development that did not go along with proper planning and integration with local values and environment is noted to be capable of leading to socio-cultural, environmental and economic damage (Barrett, 2016, Long, 2012). It is in this light that culture and cultural heritage, which form prominent resources in every society, are being given consideration in this study (Balachandran *et al.*, 2015, Behera *et al.*, 2015).

Culture and cultural heritage are tangible material and crucial to people's identity, self-respect, as well as dignity (Cuccia *et al.*, 2016). This applies to both affluent and poor societies. Tangible heritage may be considered a material manifestation or symbol of cultural expression, either traditions of living society or those of past societies occupying the same area (Ezenagu and Iwuagwu, 2016). Therefore, material heritage is pivotal for anyone wanting to gain a deeper understanding of the society (Ezenagu & Geraghty, 2020). This applies to the local inhabitants as well as the visitor to a new or foreign society or environment. Tangible heritage at times is an avenue through which the conscious tourist starts to grasp a basic understanding of the past and/or living culture (Daye & Healey, 2015). Through this, what initially seems intelligible to the visitors becomes better appreciated. These scholars therefore continue to stress the necessity for preservation of these sites in a manner that both maintains their attractiveness and the values for which these cultural heritages were noted for visitors' enjoyment.

Nevertheless, countless number of natural heritage resources which are priceless and irreplaceable possessions remains scattered across the country (Ajao, 2012; Lipede, 1996). Many heritage resources are lost due to physical deterioration brought about by inadequate maintenance or by simple neglect (Behagel *et al.*, 2019, Asante *et al.*, 2017). In some climes, several of these resources remain unknown even to most people who are residents within the locale of these heritage resources. However, a significant amount of knowledge and information exists in various forms (from the local knowledge of communities to the academic knowledge of tourism and heritage researchers). Yet, a study of this magnitude nonetheless serves as additional outlet of information to complement this. It will also showcase the local ingenuities towards enhancing cultural preservation and revival for sustainable development. Aside serving as complement to existing studies on the subject matter, the outcome of this study is capable of facilitating proper reorientation of the populace to appreciate what Eboreime (2000) and Eboreime (1995) called indigenous values for positive turnaround of cultural tourism. It is against this background that the survey of heritage resources in Oke Ogun area of Oyo State is being made.

2.0 MATERIALS AND METHODS

Data for this study were collected through questionnaire, observation and library search for information on existing literatures. This is very essential in order to get adequate data to complement one another for meaningful results. A total of 100 respondents were sampled in order to get the needed data for the study. The sample size included both males and females who are residents of the study area.

Sampling Techniques: A total of 25 communities with distinct heritage resources were identified in Oke Ogun Areas; 5 out of these were sampled as study settings. Since most of the heritage resources are found in the rural and indigenous areas, the administration of questionnaire for this study was restricted to the indigenes populated parts of the study areas. These were divided into traditional quarters. From these quarters, 4 were randomly selected out of which 5 households were sampled. A respondent was selected from each of the households making 20 respondents. The male heads of households were given priority in the selection process of the respondents in line with the patriarchal family system operating in the study area. Where the heads of households were absent, the wives were selected, where the households are polygamous, the most senior wives

were considered. Willingness to take part in the study was used to select other participant(s) in the households where the qualified persons refused to take part. These processes were repeated in the 5 communities that were sampled as the study settings. This translated to sampling of 20 respondents from 5 communities to give 100 respondents altogether.

Data Analysis: Only 98 copies of questionnaire were retrieved at the end of data collection exercise. Data generated for the study after the administration of questionnaires were processed through the use of simple percentage to present the findings. *Content* analysis was employed for the ‘observed events’. This involved direct extract of information documented to support data from the questionnaire.

3.0 DISCUSSION OF RESULTS

Most of the respondents have been living in the study area for more than 5 years (42.9%). This was followed by those who spent between 3 to 5 years as at the time of this study (35.7%) and those who have stayed in the community for less than 3 years (21.4%). Among these respondents, 88.8% are aware of either man-made and/or nature-endowed features that can attract visitors to their communities; the remaining respondents (11.2%) had no idea about this. The awareness of these structures was further demonstrated through the listing of these resources and their locations within the locality. These are as shown in table below.

Table 1: Heritage Resources, their Locations and their features

Location	Heritage Resources	Features
Saki	Asabari	Hill, Shrine
	Ologun	Shrine
	Alagbo	Shrine
Igboho	Igbo Oba	Forest, Shrine
	Odoogun	River, River
Kisi	Aluku	Forest, Shrine
	Adasobo	Hill, Shrine
Igbeti	Iyamopo	Hill, Shrine
	Agbele	Hill,

Sepeteri	Igbo Ojupo	Burial grove for the Kings
	Obatala Shrine	Shrine located at the market square
	Yemoja Shrine	Grove and Shrine

Source: Field Survey, 2021

The heritage resources as shown in the table above are found in 5 randomly sampled communities in Oke Ogun area of Oyo State. The towns and the resources shown in the brackets include Saki (Asabari, Ologun and Alagbo), Igboho (Igbo Oba and Odoogun), Kisi (Adasobo and Aluku), Igbeti (Iyamopo and Agbele), Sepeteri (Igbo Ojupo, Obatala Shrine and Yemoja Grove).

Table 2: Response Heritage Resources and their Locations

Location	Heritage Resources	Features	Frequency	Percentage
Saki	Asabari	Hill, Shrine	10	10.2
	Ologun	Shrine	04	4.1
	Alagbo	Shrine	06	6.1
Igboho	Igbo Oba	Forest, Shrine	13	13.3
	Odoogun	River, River	07	7.1
Kisi	Adasobo	Hill, Shrine	06	6.1
	Aluku	Forest, Shrine	12	12.2
Igbeti	Iyamopo	Hill, Shrine	11	11.2
	Agbele	Hill,	09	9.2
Sepeteri	Igbo Ojupo	Burial grove for the Kings	08	8.2
	Obatala Shrine	Shrine sited at the market square	07	7.2
	Yemoja Shrine	Grove and Shrine	05	5.1
Total			98	100.0

Source: Field Survey, 2021

Virtually all the heritage resources mentioned and listed are natural; this was affirmed by the entire sampled population. On the other hand, it was noted that complementary efforts of human being also added to significant features to these resources. For instance, almost all of these resources contain ‘shrines’ where sacrifices are offered to the ‘gods’ of the land. These shrines are man-

made, thereby making these heritage resources within these communities the combination of natural and man-made features.

Findings further revealed that more than three-quarters of the sampled population (77.6%) have witnessed people patronage of the site of these heritage resources, while the remaining 22.4% have not. On personal basis, 83.7% of the study population had paid a visit to the location of these resources at one point in time, while the remaining 16.3% did not. Data further showed that 23.3% have visited the site of these resources in less than 3 times in their lifetime; 42.7 paid visits to the sites of these resources between 3 to 5 times, while the remaining 34.1% had visited the sites of these resources for more than 5 times.

Table 3: Developmental Status of Heritage Resources

Location	Heritage Resources	Developmental Status
Saki	Asabari	Undeveloped
	Ologun	Undeveloped
	Alagbo	Undeveloped
Igboho	Igbo Oba	Undeveloped
	Odoogun	Undeveloped
Kisi	Aluku	Undeveloped
	Adasobo	Undeveloped
Igbeti	Iyamopo	Undeveloped
	Agbele	Undeveloped
Sepeteri	Igbo Ojupo	Undeveloped
	Obatala Shrine	Undeveloped
	Yemoja Shrine	Undeveloped

Source: Field Survey, 2021

The table above contains the developmental status of the heritage resources as documented through observations. The entire 12 heritage resources identified within the 5 communities in Oke Ogun area are largely undeveloped. The data from this study equally revealed that tangible no change has taken place on these resources over time except for occasional cleaning by the palace workers

(58.2%); the remaining respondents gave almost similar answer. In their reports, only the clearing of overgrown weeds was the significant thing that usually takes place around the sites of these resources. It was further noted that such clearing takes place during the traditional festival period only.

The findings from the study further showed the disposition of the respondents to the importance attached to these heritage resources by the people of the communities where they are located. For instance, 52% of the respondents reported that people attached importance to these resources, while the remaining 48% did not. Majority of the respondents (52%) attached the manifestation of the importance of these resources to the continue patronage of the attractions by the people; 23.5% disagreed with this position while 24.5% did not know what to say about the issue.

Table 4: Factors determining the rate of patronage of these attractions

Factors	Frequency	Percentage
Love for the town	39	39.8
Interest in traditional heritage	32	32.7
Absence of no other features of interest in the town	21	21.4
All of the above	06	6.1
Total	98	100.0

Source: Field Survey, 2021

Factors that determine the rate or level of patronage of these attractions according to the table above include, the love for the town (39.8%) which translated to patriotism and the need to solidarise with every issue and activities pertaining to it; individuals' interest in traditional heritage (32.7%), absence of no other features of interest (21.4%), which makes the support and patronage of the existing ones inevitable. The remaining 6.1% accepted all the above factors as the determinants of rate of patronage of the attractions. Further inference into the disposition about these heritage resources showed the respondents (32.7%) agreeing that the attractions are having effects on the lives of the people in this community; 15.3% did not support this position, while the remaining 52% who are the majority could not comment on the matter.

Table 5: Influence of Heritage Resources and the host Communities

Influence	Frequency	Percentage
Gives the town its unique recognition	37	37.8
Serve as source of unity	33	33.7
Serve as tourist attractions	18	18.3
Serve as sustenance of annual traditional festivals in the town	10	10.2
Total	98	100.0

Source: Field Survey, 2021

Table 5 shows the influence of the heritage resources being studied on the host communities. According to the table, these resources give the town its unique recognition (37.8%). A case in question is Saki town that is popularly known as town of Asabari (named after the prominent hill, which is a sacred edifice of the town). These resources because of the recognition given to it as common wealth, serve as unifying factors for the whole communities (33.7%), these resources equally serve as tourist attractions (18.3%) as well as sustenance of annual traditional festivals of the communities (10.2%). The respondents' opinion about rate of People's Patronage of the Attractions revealed as follow: people's patronage of these attractions was not encouraging (49%), the patronage level was also rated as being at almost zero except for the festive periods (51%). By this position, it means that the rate of patronage is always high only during the time of festival. However, the type of festival was not specified, whether it was traditional festival or that of the Christians or Muslims or all the festivals together.

Table 6: Factors sustaining rate of patronage of the attractions

Factors	Frequency	Percentage
Existing taboos	58	59.2
Festival periods	40	40.8
Total	98	100.0

Source: Field Survey, 2021

Table 6 shows the data on the factors that influenced and sustained the current rate of patronage of the attractions in this community that was noted as not encouraging and seasonal. The first

factor was the taboos (59.2%). The implication of this is that people may not be encouraged to go near these heritages so as not to flout the taboos. Festival period (40.8%) thus becomes the only period for ‘free access’ until the festival is rounded off. In terms of supports for the development and promotion of these cultural and heritage resources for subsequent transformation into viable tourist resorts, the respondents reported that there was no assistance or programme they know of (36.7%), and that they doubted whether government through its agents had ever visited the place before (63.3%) due to the current level of neglect and absence of government support.

Table 7: Community efforts towards the protection and conservation of these resources

Community efforts	Frequency	Percentage
Existence of effective ‘taboos’	31	31.6
Community vigilance on the movement around the resources	22	22.5
Severe punishment for any deviant behaviour towards these resources	12	12.2
Common desire to ensure that these resources are protected	15	15.3
Existence of people who believe in traditional institution	10	10.2
Physical barriers (Wire fence as the case in Sepeteri)	8	8.2
Total	98	100.0

Source: Field Survey, 2021

The above table shows the efforts being made by the community towards the protection and conservation of these resources for tourism and future benefits. In accordance with the data presented in the table, existence of potent taboos (31.6%) has assisted in protecting these resources from vandalism; Community vigilance on the movement around the resources (22.5%) is another factor; existence of severe punishment for any deviant behaviour towards these resources (12.2%); Common desire to ensure that these resources are protected (15.3%) and existence of reasonable percentage of people who believe in traditional institution (10.2%) who constantly see to the upkeep of these resources and regular review of conservation activities. Some heritage resources are being protected with physical barriers (8.2%). A case in point here is *Igbo Ojupo* in Sepeteri Community. Suggestions were offered by the respondents on what should be done to develop and promote these resources into economically-viable tourist havens; these are private

investment (27.6%), encouragement of entrepreneurship activities among the youths to centre on these resources (56.1%) and public/private partnership investment programmes (16.3%).

4.0 DISCUSSION OF FINDINGS

The findings from this study established the people formed the original or oldest inhabitants of Oke Ogun area of Oyo State Nigeria who have lived therein for many generations. They have evolved ways of living in harmony with their immediate environment. Through this, they demonstrated a reasonable traditional understanding of nature and natural phenomena within their enclaves. The people thus appreciated the potency of traditional taboos practice and sanctions for safeguarding cultural values. The practices have been severally deployed for the preservation of heritage resources such as the hills, forests, sacred groves and the likes for the ultimate aim of their better management and conservation. The ancient practices were found to have profound effects on local people in the course of protecting these resources in their wisdom of avoiding the wrath of its resident deity enshrined in their traditional laws, belief, and taboos practices.

In line with the findings of Su *et al.* (2020) and Diawuo and Issifu (2015), religious and cultural beliefs played prominent roles and largely assisted the preservation and by extension the promotion of sustainable use of the resources. The locations of these heritage resources are abundant in and widely distributed with families of plants. These agencies are essential sources for forest regeneration in the surrounding area. Their existence and management processes are helping in the preservation of plots, housing, as well as rare endemic and endangered plant and animal species. Many of the enclaves of the heritage resources continue to harbour the last of several buds and animal that may have no other refuge except in those particular places. In the words of Anoliefo *et al.* (2015), the protected forests (have the capability) to help maintain the water table, 'attract' rainfall and control flooding.

From the foregoing, it was obvious that the local people have a wide knowledge of their immediate environment and ways to ensure that endowed resources are sustainably maintained and used. Though, the existing practices are not in tune with conventional scientific practices, yet, the indigenous people have been able to preserve these resources through adopted best management practices that are environmentally friendly and sustainable. As rightly pointed out by Trahar (2009), the loss of the cultural value (acculturation) as well as budding diversity in cultural practice

are limiting factors to absolute success the indigenous approaches to heritage resources management practices would have recorded.

5.0 CONCLUSION AND RECOMMENDATION

In this study, efforts were made to survey the heritage resources within Oke Ogun area of Oyo State. The study revealed various heritage resources that are obtainable within the study settings; their statuses in terms of development were also noted. The entire 12 heritage resources identified within the 5 communities in Oke Ogun area are largely undeveloped. Features of these resources, that is, what they are made up of were equally explored. Virtually all the heritage resources mentioned and listed are natural; this was affirmed by the entire study population. On the other hand, it was noted that complementary efforts of human being also added to significant features to these resources. It was further revealed that only the clearing of rubbish was the significant thing that usually takes place around the sites of these resources. It was further noted that such clearing takes place during the traditional festival period only.

The community efforts towards the protection and conservation of these resources for tourism and future benefits came in the forms of *taboos*, which has assisted in protecting these resources from vandalism; *community vigilance on the movement around the resources* is another factor; *existence of severe punishment for any deviant behaviour towards these resources*; *common desire to ensure that these resources are protected* and *existence of reasonable percentage of people who believe in traditional institution* who constantly see to the upkeep of these resources and regular review of conservation activities. Some heritage resources are being protected with physical barriers. A case in point here is Igbo Ojupo in Sepeteri Community.

In line with the above, it is obvious that tourism in Nigeria is still down the ladder in policy formulation for economic growth and sustainable development. Sustainable development has three major components, such as the management of both human and natural resources so that as human population increases, most of the landscape features that are tourism based are harnessed for development. However, the identification of various preservative efforts of the communities towards these sampled heritage resources, portends good omen for future of tourism in Nigeria provided complementary efforts come from the government and other private organizations for the structural and technical development of these resources. The implication of the findings of

this study for future research is that there is need to focus on communities and places that have potentials for tourism development in order to enable tourism and facilities developers to reach the right decisions.

Recommendations

- (1) Tourism Board should embark on the enlightenment programme with emphasis on tourism potentials. This will create awareness and remove ignorance on the part of the public. This can be done in form of Television and radio shows, seminars, symposia, newspaper and exhibition. The creation of congenial and enabling environment to facilitate private, domestic and foreign capital investment required in the industry.
- (2) The current condition of the funding schemes for the sector needs to be improved upon as they are too complicated for the investors. The amendment will stimulate investment, efficiency and effectiveness in the development of tourism.
- (3) The Federal, State and Local Governments are to give tourism priority position in their economic pursuits. This can be done through allocation of resources and time. This will help to raise development at all level of the economy.
- (4) The private individuals and corporate bodies should be encouraged to invest their resources in the lucrative and profitable venture.
- (5) Also, rural dwellers should be equally encouraged to take the advantages of their revealed way of developmental focus by participating in tourism activities. This will help to improve the living standard, welfare and revenue of governments, corporate bodies and the inhabitants.
- (6) Tourism sector needs advocates and researchers that would work towards repositioning tourism on the Zenith level of budgetary allocation to enable the sector contribute maximally to the economic development of Nigeria.

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