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Inculturation of some Christian beliefs in Unubi: Roles for the Anglican Community

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Abstract

With the increase of culture revival and great number of Igbo youths going back to idol/ancestral worship, one wonder the depth of Christianity they received and practiced. After about ten decades of gospel presence in Unubi, and in spite of the large Christian faithful therein, the church still seems to be far from making solid foundation when it comes to incarnating some Christian practices into Unubi culture. The increase in conflicts between the Church and the traditional Unubi people, and the great wave of culture revival that engulf Unubi in the recent times point to the fact that the gospel message has not fully come to life into Unubi culture. The purpose of this research is to evaluate the rationalization for, and the process of inculturation as a feasible and healthy strategy for consolidating the Christian faith among the Unubi cultural people and the roles of the Anglican Church in the process. The research, in part, will also serve as a panacea to the calls of Unubi students to have Unubi traditional values documented. The work combines historical and case-study methods of research. The research traced the history of Christianity in Unubi and her interaction with Unubi traditional religion. The result of an analysis of data from various field works and the study of literature on this theme shows that in general, average Unubi man is cultural and is attached to traditions of his culture. And because culture is a way of life and is gluey, it seems to have a strong grip on the people such that the mere reception of Christian baptism and profession of Christ seem unable to separate. In that case, many Christians appear to show double loyalty: loyalty to the Church and loyalty to a certain aspect of the traditional system. The implication of this culture misunderstanding is that the traditional religion is apparently fading while the Christian faith still does not seem to be firm. The effective means for consolidating the Christian faith in the land is most probably a feasible process of inculturation, which makes the person faithful to Christianity while remaining truly African.

Keywords: Inculturation, Christianity, Beliefs, Unubi, Anglican, Roles.

Introduction

Africans are religious. There is no doubt about that. Their religiosity is imbued in their diverse cultures. One of the problems of most Christian denominations is how to relate the Christian message to diverse cultures. The Unubi people, like most Africans, have rich cultural heritages. There seem therefore to be a conflict between these cultural heritages and the Church. The importance of culture in the study of religion cannot be overemphasised. Culture explains why individuals behave or react to issues the way he they do. That is why Christian messages should be related based on a given culture if it must be meaningful to the people. Nmah and Udezo (2015:264) suggest that “. . . for the gospel message to be meaningful to Africans, it must be incarnated in African culture. For the synthesis between culture and faith is not only a demand of culture, but also of the faith”

The dichotomy between Christian principles and cultural realities has always been a challenge for the Unubi cultural Christians. Most Church members, suggestively, do not have the liberty of being true Unubians and true Christians. This is because the church the European missionaries brought was careful to boycott and isolate cultural identity. The Anglican Churches in Unubi (among others) frown at masquerade, *ozo* title taking, and Unubi traditional marriages (marriage involving one man and more than one wife), and some other cultural practices. This experience is seen in almost all the African societies that have interacted with Christianity. Because of that, Nche, Okwuosa, and Nwaogu, (2016) aver that

Many African Christians became guilty of double standards as they could not disconnect completely from the primal or pristine religion of their fore-bearers and the values it offered. Hence, they paid double allegiance, as they became good Christians, when the going was smooth, but when it got tough, they resorted to their traditional religion. This is because Christianity as thought by the European missionaries gave rise to pertinent questions. (p. 1)

Some of these questions which bother the typical Igbo and average Unubi man according to Mbefo (1989) in Nche et al (2016) include;

Does being a Christian mean that I cannot take *ozo* title? That I cannot bury my dead in the traditional way? Why should I change my name that arose out of my matrix and which has meaning and relevance in that matrix for a foreign name which people find difficult to pronounce; foreign names which are truly

foreign? What does a celibate priesthood tell a polygamous culture? Why does the liturgy of the church bypass the liturgy of traditional religions that have always mediated transcendence to our people? (p. 1).

Buar (2009) also asked “How could a genuine African Christianity develop in a cultural vacuum” (p.382). This means that Christianity must have a base – the culture of the host community. If this is neglected, the result will be unavoidable dichotomy in the Unubi Christian personality; which means Christianity that is grafted on to the people as an alien faith and which is exercised on the surface, while deeper convictions and reactions remained rooted in the traditional religion.

The above questions are matters of concern as it applies to the interaction between culture as upheld by the Unubi people and Christian missions. Is it wrong for an Unubian to seek to maintain his Unubi cultural identity? How can he be a true Unubian and a true Christian? What are the effects of culture on Christianity in Unubi existence? What are the issues of conflict between the church and the traditional Unubi people? What is the relevance of inculturation to cultural development? How has inculturation impacted the church in Unubi? What roles can Anglican Community play in inculturating some Christian beliefs in Unubi? These are the questions we will seek to answer in this research work.

The scope of this study is Unubi people in Nnewi South Local Government Area of Anambra State. The scope covers their social, cultural, educational and religious lives, the activities of the Anglican churches in Unubi and the interaction between the church and Unubi cultural views. This study is significant because it gets down to the history of Christianity in Unubi and equally seeks to examine the interaction between Christianity and Unubi cultural existence. It seeks to determine the extent to which Christian message has been integrated into the Unubi cultural heritage and the roles the Anglican Church will play in inculturating some Christian beliefs in Unubi. The methods of data collections are historical (primary and secondary sources), oral interviews, documents and records. The primary sources involve oral traditions. Oral interviews were conducted, involving the elders representing different interest groups, literate and illiterate, knowledgeable and unknowledgeable. The secondary sources comprise published and unpublished materials. Such published works include books, journals, articles and monographs.

Inculturation

The idea of inculturation has been explained using different concepts by different authors; Concept like indigenization, contextualization, acculturation, enculturation, among others. These concepts are commonly used in discussing the meeting of two cultures. In the case of this study; between Christianity, and Unubi culture. While indigenization and contextualization deal with methodological aspects of adapting Christian faith to a new culture, inculturation furthermore is activity of the on-going interaction or synthesis between faith and culture (Prom 2013). The problem of contextualization, according to Cashen (2010), “is that it focuses on the context of the interaction rather than the culture” (p. 38). Cashen (2010) argues that contextualization does not take into consideration the fact culture is dynamic. It only looks at a specific case and how theology is applied to direct instances and contexts. This means that contextualization focuses on a particular situation in which the gospel must be contextualized rather than looking at the culture as a whole and seeing how the host culture and the church interact with each other. According to Prom (2013), contextualization focuses on transmitting and or translating the gospel through the local idioms and languages of a given culture. He opines that “this is more of a ‘top bottom’ approach while indigenization as a ‘bottom top’ approach to mission.

On the other hand, indigenization is used when people native to a culture or land begin to articulate the gospel message from the perspective of their culture. Cashen argues that the problem of indigenization is that the term is too constructive in that it focuses on the culture of contact, not recognizing that the group that brought the message transported it through their culture. The insider knows the host culture very well but is unable to recognize the changes that have taken place within their culture. The term was also criticized for not recognizing the changing process of culture. It was said to have viewed the process as a past experience not expanding upon the changes that have occurred and are continuing to occur.

According to Prom (2013) Mullins notes that, in the social sciences, indigenization is understood broadly as the process of transformation that occurs to foreign-born religions as they come in contact with native religion and culture which includes cultural adaptations in social organization, liturgy, leadership and theology. Here the native religion and culture determine, influence and promote the cultural adaptation. Nche et al (2016) affirm that “This idea has spawned into several concepts such as ‘Acculturation’, ‘Enculturation’, ‘Interculturation’, ‘Incarnation’, ‘Africanisation’, ‘Adaptation’, and ‘Indigenisation’ of the Christianity in Africa. These concepts revolve around the idea of making the Christian faith culturally permissible and acceptable in Africa” (p. 1).

However, Nmah and Udezo (2015) aver that;

The term “adaptation” and the approach it designates, has been abandoned as too superficial and inadequate. Similarly, terms such as indigenization, Africanization, “accommodation”, and “Christianization” have also been abandoned for not going far enough. They are said to represent processes that do no more than reproduce an African version of Western Christianity. Many African theologians today would rather opt for the term “inculturation” and call for African inculturation theology. Some prefer the term “incarnation” (p. 264)

Cashen (2010) opines that “Inculturation is better equipped to address the complex process of the Christian tradition meeting the African culture. It acknowledges that the missionaries’ culture was imbedded in the Christian tradition . . .” (p. 33).

Pruitt (2007) opines that “. . . indigenization and contextualization address methodological aspects of adapting Christian faith to a new culture whereas inculturation, more adequately describes the ongoing interaction, or synthesis, between that faith and culture” (p. 19).

Consequently, the concept of Inculturation will be adopted for this study since it best represents the purpose of this study.

Scholars have defined Inculturation in various ways. However, one or two of these definitions will be a working definition for us. In the words of Bosch (1991) “Inculturation is one of the patterns in which the pluriform character of contemporary Christianity manifests itself” (p. 447). According to Coertze (2005), “Inculturation could be seen as a model of contextualisation. Contextualisation was a term originally used for the process of educating and incorporating people into ministry within their own unique contexts” (p. 12). Inculturation is thus viewed as the attempt to translate the Christian faith into a specific culture.

According to Prom (2013),

Inculturation is the incarnation of Christian life and of the Christian message in particular cultural context, in such a way that this experience not only finds expression through elements proper to the culture in question, but becomes a principle that animates, directs and unifies the cultures, transforming it and remaking it so as to bring about a new creation (p. 39)

Crollius (1986) in Prom (2013) adds a new dimension to the concept of inculturation when he defined it as,

The integration of the Christian experience of a local church into the culture of its people in such a way that the experience not only express itself in elements of this culture, but becomes a force that animates, orients and innovates this culture so as to create a new unity and communion not only within the culture in question, but also as an enrichment of the church universal (p. 39)

Inculturation allows for a mutual dialogue to ensue where not only the culture of impact is affected but also the tradition itself is influenced bring about a new creation.

Ezechi (2011), in Nche et al (2016) opine that the notion of inculturation is the expression of the dynamic relation between the Christian gospel and world cultures for the consolidation of the faith. They view inculturation as a process or attempt to find or root Christianity in different cultures of the world.

Walligo (1986) opines that,

Inculturation means the honest and serious attempt to make Christ and his Gospel of salvation ever more understood by peoples of every culture, locality and time. It is the continuous endeavour to make Christianity ‘truly feel at home’ in the cultures of each people (p. 11)

The researcher accepts Nche et al stance on inculturation which states that inculturation is a movement for the *Africanisation* or *indegenisation* of Christianity in Africa. That is to say, the process or attempt to find or root Christianity in different cultures of the world; a process whereby cultural values can be transformed through their exposure to Christian message and the insertion of Christianity into indigenous cultures.

Christianity

Christianity is a religion that is based on the life and ministry of Christ. This include the prophecy of his coming, his birth, his childhood, his teachings, his death, his burial, his resurrection, his ascension, his promise of the Holy Spirit, and his second coming (the parousia). According to Asalu (2005),

Christianity is one of the most widespread religions. Its name was formed from that of its founder, the historic Jesus Christ of Nazareth. Christianity has a very humble beginning, Jesus Christ who founded Christianity was born in very humble circumstance and he lived, worked and died in a very humble circumstance too. (p. 49).

This means Christianity is not bogus. It is accessible to as many that would want to embrace it. Christianity, according to Clarke (1986.) “is a very general term covering a great variety of religious beliefs, practices and organizations”. (p. 4). What characterised these religious beliefs are the life, ministry and death of Christ. According to Deem (2011), Christianity is a religion based upon the teachings of Jesus of Nazareth, who lived in Palestine during the first century. To him, Christianity is more than religion. It is a way of life based upon one’s love for God and love for people. Christianity is also a commitment to personal integrity and truth.

Brief history of Unubi

Unubi is situated at the extreme eastwards of what is now Nnewi south local government area, having common boundaries with Ekwulumili, Osumenyi (also in Nnewi South L.G.A) in the West and Akwaihedi (Nnewi South) in the south; Uga (Aguata L.G.A) in the East and Ezinifite (Aguata L.G.A) in the North. Unubi lies nearly at the extreme south-east of Anambra state. Akwaihedi and Uga lie between Unubi and Imo State.

Much has not been written concerning the origin of Unubi. Most of the things known about Unubi were based on oral traditions. According to Ibe (2011), “. . . we hardly saw any written records left behind by people, who lived and died before us. I perceive this as a gap in our social and historical life” (p. 4) Of course there is a reason for everything.

Ogum in Ibe (2011) opines that,

Unubi is a severely under-documented Community. The first reason for this state of affairs is that the purveyors of Western Education did not reach our land in time. The second reason is a kind of self inflicted constraint: *Nso Okuko*. Because of the taboo of *Nso Okuko*, our people could not venture out to distant lands where Western education was already flourishing. For example, the missionaries had landed at Onitsha as far back as 1957; but reached Unubi sixty years later, a distance of less than twenty five mile. Yet when our people eventually started venturing out of their immediate vicinity, they were able to trek to Onitsha. But for *Nso Okuko* they could have trekked to Onitsha at the turn of the twentieth century, and that could have made a lot of difference in our world-view. (p. iv)

Umeogu (1998) agrees with the fact “every people on earth have their setbacks. Unubi is not an exception. But among all the setbacks that dogged the heels of Unubi existence, two spectacular ones readily spring to the mind, viz. *Nso Okuko* and *Abubo Onye akana Ibei*. . . (p. 69).

According to Umeogu, the fore bearer of Unubi came from Ezinifite town (Aguata L.G.A). A man called Akuabuba, a hallowed hunter, came from Ezinifite in search of greener pasture and settled in what is the present-day Unubi. Unubi is not just a place, it’s a people, culture that identifies the people.

Advent of Christianity in Unubi

Umeogu (1998) avers that Christianity first came to Unubi through the Roman Catholic mission in 1917 through the instrumentality of John Ogunataji Mbadugha. They met with the warrant chief of Nkwukwo village, Chief Umeokiche Umeanozie who contacted Umeohimili Ezeoke of Amichi town. Ezeoke helped to contact a missionary worker in the late 1917. At about October, Rev Fr. Greze, who was the first priest to visit Unubi on mission work signed a treaty with the warrant chief and the Catholic Church was officially founded in Unubi in 1918.

Agreeing to the above fact, Ibe (2011), confirms that “The Christian religion came to Unubi first through the Roman Catholic Church (RCM) missionaries in 1918. The Church Missionary Society (CMS) missionaries came into Unubi about 1920” (p. 14). He states that since then, the struggle to replace the traditional religion with the Christian religion has been fierce with casualties on both sides. Although the Christian religion has taken over 80 percent of the population in numerical strength only, many people now live in what can be termed corrupt Christian and corrupt traditional religious life pattern (syncretism).

The historical background of the Unubi Anglican community

Today in Unubi, the Anglican community has four churches with Ebenezer as the first and the mother church, then St. Paul, St. Andrew and lastly St. Simon. According to Umeogu (1998), the Anglican Church came to Unubi in 1920. He states that the bringing of Anglican Church into Unubi existence was not done for Unubi by others. It was one late Chief Umeohakwom (Umeorakwue) Umekesiobi of the present day Akwuchukwu (formerly Akwueke) village in Amakom, Unubi, with the help of a few other persons made the negotiation with the then church authority Nnewi/Amichi district for the advent of Anglicanism to Unubi existence.

In contrast to Umeogu’s date, Ogum in Maduakor (2011:11-12) argues that

“we had assumed that Ebenezer Church was founded in 1920. However, in the course of the research for his second edition, we came across the inside cover-page of a bible which the first convert, the late

Pa Abraham Ufele, bought at Nnewi on January 2, 1918, and wrote his address on it as Ebenezer Anglican Church, Unubi. This shows that Ebenezer Church, Unubi might have started before January 1918 (p 11-12).

Umeogu (1998) avers that Umeohakom was a warrant chief of the then colonial administration. He encountered the Anglican during his several trips to Nnewi as a warrant chief and with the help of the court clerk at Nnewi; he obtained the services of the evangelizing Sunday school students from Awka College who stayed at his house organizing the new community of Christians.

Among the first citizens of Unubi to embrace the Anglican faith were Abraham Ufele, Simeon Nnadozie, and Charles Nkamnebe. These men of great faith alongside the warrant chief evangelized Unubi with the doctrines and practices of the Anglican church; so much so, that many converts were won day after day.

In context of Christian education, from the point of view of the church missionary society, the chief and his men (and women) of the new Christian faith did not lack potential. They made great sacrifices, both in personal and financial resources, to keep the faith and education of their converts going. For instance, Emmanuel Orakwue – the son of the warrant chief, chose to become a teacher without pay, all in an effort to keep the church alive.

Their labour was not in vain. With the help of the then pastor, Rev. Ekpunobi, the Anglican church in Unubi thrived, and has since built four churches, two schools, a pure water factory ~ Mu-sure (by the Diocese of Amichi) and have produced more than twenty indigenous priests.

Unubi and cultural conflict: Its Genesis

Unubi as a people have a rich cultural heritage. Some of these cultural heritages that the church frowns at include; *Ozo* title taking (especially among the Anglicans), Masquerade (most probably because of their violent nature), *Okpensi*, *Ina nta Ogba*, *Ibu okwe*, *Iri ogugu* and *Ulasi*. In a bid to retain their cultural identity, members of Unubi masquerade cults have in one way or the other demonstrated their displeasure with the church in most probably wrong ways. For example, the matters that were brought to the attention of the UDU (Unubi Development Union) 3rd January 2014 that the masquerade cult members invaded the premises of St. Simon Anglican Church in *AkwuChukwu* village in Unubi and made away with the fowls belonging to the priest. Again; the land given to the Anglican Diocese of Amichi by the Unubi community was decorated with palm fronds - a sign that it has been confiscated by the cult. There has also been a contention on who uses the market square between the Christian denominations and the masquerade cult members on every 1st January. The churches insisted that the town should not start the year with masquerade, instead with crusades. It is worthy of note at this point that these members of the masquerade cults are also members of the church.

In 2010, the highest authorities of the Anglican Church and the Catholic Church in Unubi, Ven. Oliver Chigbo and Fr. Basil Anunobi have put forces together to fight what they considered idolatry in Unubi. They resolved that any member of the church who refuses to renounce his membership in the Unubi masquerade cult will be denied outing services/mass in the event of death.

In response to the various clashes between the church and cultural practices in Unubi, the *Igwe Ohazurume* of Unubi sought to resolve it through a letter written to the community on the 9th October, 2017 in which he halted further use of the market square by both Christian and traditional organizations. But could these problems be resolved by a mere letter? The importance of dialogue in conflict management cannot be over-emphasized whether as regards the consolidation of the Christian faith or the restoration of peace in the culture area. With regard to restoring peace, researchers have often approved dialogue between the church and the host cultures. In the past, terms of agreements are used in handling unforeseen conflicts. It stipulated boundaries of operation in terms of time and place, for the activities of both parties. However, the restiveness of the youths today, and the consequent readiness to undercut the terms of agreement in many villages render ecumenical dialogue impotent in the struggle. Therefore the continued choice of ecumenical dialogue and terms of agreement can only serve short-term purposes, for example, the installation of immediate peace. The desired long term peace and order seem possible only with an effective and sincere dialogue of cultures between Christianity and the traditional religion, which can also bring about enormous cultural development in Unubi.

Other Unubi cultural practices ranging from *Okpensi* to *Ulasi* are mostly regarded as paganism or fetish. Participants are regarded as second class citizens by brethren. Most of the promoters of these cultural practices are looked at as a mess that must be avoided. According to Buar (2009:382), "Colonialism had denied Africans their civilization, decrying their cultural traditions as barbaric". Viriri and Mungwim (2010), in Nche et al (2016) aver that "They rejected hitherto everything African, categorised them as barbaric and completely unholy for the Christian God. This rendered Africans as epitome of barbarism, morons, and primitive among other binary oppositions" (p. 3). To him it was not possible for African Christianity to develop in a cultural vacuum. It is

worthy of note that most times it is difficult for these people promoting their cultural heritage to marry whom they love from the community because, the parents of such girls are not willing to give away their precious daughters to “pagans” or “heathens”. And again, they are not willing to lose their positions in the church. According to Ezenweke and Nwachukwu (2017),

There is no doubt that Africa and Africans are still suffering from the effects of errors done to her by the early missionaries and investigators that came to Africa. Without sufficient knowledge of the philosophies of African life and belief, these missionaries passed a judgement on them as a people who had no knowledge of God and who cannot comprehend anything good or meaningful. Thus, described them and their religion with derogatory and misleading terms such as; primitive, savage, fetishism, juju, heathenism, paganism, animism, idolatry, and polytheism. This is evident in the fact that before the foreign investigators could begin their investigation of what the religious beliefs of the Africans looked like, there were theorists who have never been to Africa but who regarded it as the “Dark Continent” where people had no idea of God and where the devil in all his abysmal, grotesque and forbidden features, armed to the teeth and with horns complete, held sway. (pp. 45-46)

The quest for identity has led to these various negative interactions between the churches in Unubi and the Unubi cultural heritage. This is because Christianity is a foreign religion encoded in foreign culture (Nche et al, 2016). Base on that, the inculturation of Christian faith becomes necessary in order to provide to the Africans that kind of Church where Africans will feel at home. Most of these activities that sprout strife between the church and the Unubi cultural heritage could have been handled with inculturation; this is because inculturation gives room for dialogue.

Inculturation: Roles for the Anglican Church

The Anglican Church has achieved inculturation in area of leadership, language, musical instruments and the use of cola and garden egg as objects of prayer during house cell meetings and church harvest. However, there are other areas that call for inculturation. To achieve the objectives of inculturation there are things or persons that must be considered instrumental to the process. These include missionaries, local leaders, cultural icons, culture, the priest/laity,. Missionaries can help to introduce new religious ideas and practices to the community (via Catechism, education, lay training, synods) while the local leaders can help to adapt and interpret those ideas and practices to make them more relevant to the local context. Cultural icons, such as music or art, can also play role in the process of inculturation

Conclusion

Culture plays an important role in evangelization. This is because human life is from the beginning cultural and Unubi community is also cultural. The church should, as a matter of necessity, understand the Unubi culture to be able to familiarize with the Unubi people. In doing this, caution should not be thrown to the wind, acknowledging the fact that some of the cultural practices involve rituals, occultism, some are dehumanizing, so that the church would not be perceived as practicing syncretism.

The process of inculturation begins with an effort by all agents of evangelization to get to know the culture of the people they are ministering to. Paul in Acts of the Apostles 17: 16-34 was in Athens. The people of Athens were ready to defend their beliefs. Their approach to Paul was defensive (verse 18). But Paul, rather than attacking them verbally, took time to study them and discovered a foothold for preaching to them. At the end, many believed his message. Christian evangelists adopt Paul’s tactics in approaching alien cultures it gives room for acceptability. In the light of heightened discord between the church and the Unubi cultural heritage, it is very important to engage the instrumentality of inculturation. It is required in order to get the gospel ingrained in the people of Unubi. Everybody must be involved; the lay and the ordained, the low and high profiled personalities.

Recommendations

- i. The church should adopt inculturation in evangelizing Unubi.
- ii. Inculturation should be entered into with sincerity of purpose in order to achieve the desired results in Unubi.
- iii. The Anglican Churches in Unubi should quit riding on the back of European cultures, but try to encourage people to accept the Christian message in their own way of life.
- iv. The cultural practices that do not contradict the gospel should be accepted by the Unubi Anglican community.
- v. The Anglican Churches in Unubi should listen and learn from these cultural heritages, and not to condemn them even before getting to know them.
- vi. The Anglican Churches in Unubi should teach people starting from the known to the unknown just like Paul in Athens.

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Polygamy in Africa in the light of the Catholic theological thinking on marriage

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Abstract

Polygamy has been a longstanding practice in Africa, predating the introduction of Catholicism. It has served essential functions within various cultural contexts on the continent. However, Catholic theological teachings emphasise monogamy as the ideal form of marriage, viewing it as a sacrament ordained by God, as emphasised in the Gospels and the writings of St. Paul. The Church maintains that no human power can change this. Despite this, some scholars do not agree with the Church's stance against polygamy and its condemnation, particularly in Africa, where they believe it still has a role to play. They argue that the Church's teachings on marriage fail to appreciate the values of polygamy in Africa. This paper critically reflects on the arguments in favour of polygamy in Africa, focusing mainly on their ability or inability to promote gender equality and human dignity within marriage. Ultimately, the paper concludes that Catholic theological thinking on marriage is more conducive to mutual self-giving, love, equality, and respect among spouses than polygamy. The methodology employed is hermeneutical-critical reading of existing literature on the subject matter.

Keywords: Polygamy, Marriage, Catholic Church, Africa, Equality

Introduction

Marriage is considered the oldest social institution. It cuts across all societies, traditions, races, and religions. It brings about intimate and lasting partnerships between two or more persons. Traditionally, it has been understood and practised as a union between a man and a woman or, in the case of plural marriages, between a man and some women, some men and a woman, or a group of men and another group of women. However, nowadays, some societies have recognized and legalised marriages between people of the same sex. In addition, in the past, most marriages lasted a lifetime because the partnership was *ab initio* understood as permanent, and the spouses were willing to sacrifice their personal preferences for the good of the other and the family. Today, however, most marriages end in divorce, especially in the West, where freedom and sexual autonomy are emphasised over and above perseverance, endurance, and patience in marriage.

Whatever the case, marriage is fundamental to the formation of society because it legitimatises sexual relationships between men and women for procreation and perpetuation of the human race. Each society has its way of ritualising marriage alliance and cementing the relationship between married couples with attendant rights, privileges, and responsibilities. Marriage brings together and unites previously unrelated individuals, families, and races. Because of its unique feature, people, nations, and families have used marriage alliances to settle disputes and reconcile differences. Through marriage, people who are total strangers and enemies end up being the best friends with trust and confidence in one another.

Different forms of marriage have existed in different societies at different times. Polygamy, as a form of marriage, has also existed in different societies and is still in existence today on different continents. In this paper, we shall study polygamy as it exists in Africa. Our examination of polygamy will centre on a critical assessment of its proposed values within the culture, especially in the light of the teachings of the Catholic Church on marriage and polygamy, as well as principles of justice, equality, and fairness.

African understanding and practice of marriage

Africans regard marriage institutions as the most basic form of organization that forms the bedrock of society. Every young man or woman aspires towards marriage as an essential stage in life. "Failure to get married under normal circumstances," Mbiti (1969, p. 133) observes, "means that the person concerned has rejected society and society rejects him in return". Through marriage, relationships and alliances are formed not just between the spouses but, more importantly, between families from within and across tribes and religions within the continent and beyond. Marriage is an affair between two or more persons and between two or more families. It unites a man and a woman, a man and many women, or a woman and a woman, as the case may be, as much as it does their families. In effect, the union between the two parties brought about by marriage gets its meaning from the kingship tie between the families involved.

In many African communities in the past, marriages were pre-arranged for the spouses by their parents. However, the practice has become rare with the combined influence of Christianity and modernity. Even though the parents

still suggest to their children whom to marry, there are fewer occasions where they dictate the choice, even in rural areas. The young boys and girls of nowadays are often faster than their parents in this area, so before their parents know what is happening, they are already presenting an intending suitor to them (Magesa, p. 2004).

The marriage ceremony is not a one-off event. It happens over a period punctuated with rituals to mark critical stages during which individuals and groups within and outside the families involved play significant and irreplaceable roles. Traditionally, it is a young man who, accompanied by a significant person or persons in his family or kindred, usually makes the first official move by visiting the girl's family to make his proposal known. Tying the knots involves payment of bride price, ranging from cash, food items, animals, or services, depending on the prevalent culture in a given area.

Different forms of marriage exist in Africa. It could be monogamous or polygamous, levirate, sororate, or woman-to-woman marriage. In social science discourse, while monogamy is a marriage between two persons (traditionally, a man and a woman), the form of marriage in which one person is married to more than one other person is referred to as polygamy. Without, however, discountenancing other forms that polygamy may assume – like same-sex polygamy – we note that there are two most common traditional forms of polygamy: polygyny and polyandry. Polygyny is a situation where a man is contemporaneously married to more than one woman. Polyandry, on the other hand, is the form whereby a woman has more than one husband. Though instances of polyandry have been reported in some societies in Africa, like the Lele, the Wongo and the Djembe people of Democratic Republic of Congo (Kisembo, Magesa, and Shorter, 1999, pp. 85-86), polygyny is the type that is widespread in the continent. In popular usage, polygamy is often restricted to polygyny, and our usage of polygamy in this work will be so restricted.

Sometimes, people tend to confuse polygamy with levirate marriage, even though the two are entirely different practices. Levirate marriage is where a married or unmarried man takes over the procreative function and care of a widow of his late brother or relative (Mbiti, 1969, p. 144). It is not regarded as a new marriage, especially as the man is not required to pay any other bride price before assuming such a responsibility for the widow. Moreover, the fact that any child born of the relationship, with few exceptions in some societies, belongs to the deceased shows that the second person is not “really” married to the widow. In some societies, levirate marriage also involves the parents of relatives of a deceased person marrying a wife for him if he died unmarried. The idea behind this is to ensure “the dead man is not cut off from the chain of life” (Mbiti, 1969, p. 144).

This is also the idea behind sororate marriage, practised by few African societies. Sororate marriage is a form of marriage where the husband of a deceased or childless wife marries one of the wife's sisters (the sister here is not just from the same mother but has an extended sense within the kinship system). In both levirate and sororate marriages, we see evidence of the group supplying a lack perceived in a member to maintain the corporate existence because the individual's actual existence is realised within the context of the group.

Just like sororate marriage, woman-to-woman marriage is another form of marriage that is not widely practised in Africa. The Igbo people of southeast Nigeria practice this form of marriage. It involves a woman referred to as a “female husband” marrying another woman and assuming control over the wife and her children (Krige, 1974, p. 11). It has all the features of regular marriage, and the “female husband” has to go through all the customary marriage processes, including the payment of bride price. Woman-to-woman marriage is different from lesbianism because there is customarily no sexual relationship between the two. In her study of Nnobi women, Adadiume (1987, p. 7) maintains that it would be “totally inapplicable, shocking and offensive to Nnobi women” to interpret woman-to-woman marriage as lesbianism.

Conditions that may necessitate a woman becoming a “female husband” include (a) barrenness of a married woman or difficult situations a widow finds herself in; (b) desire for elevation in social standing by wealthy women (c) desire for a daughter-in-law in marriages without a male child; (d) the desire to get a son for the father in a family without one (Cadigan, 1998; Adadiume, 1987). Even though the “female husband” acts as the husband, the sexual responsibility towards her wife is performed by any of her paternal uncles or relatives.

The respect accorded marriage stems from Africans' regard for the family, which is the basic unit of society, the establishment of which marriage forms an indispensable part. For the Africans, all social ills or progress can be traced to the family. Therefore, caring for and promoting the family is necessary for a better society.

Polygamy in Africa: Arguments in favour of its existence

The percentage of polygamous households is higher in Africa compared to what it is universally. La Rosa (2022) reports that in 2019, while about 2% of the world's population lived in polygamous households, in Burkina Faso, more than 1 in 3 people lived in a polygamous household, including 24% of Christians. In Mali, 14% of Christians find themselves in polygamous households. In Chad, it is 21%. Altogether, as noted by La Rosa, "there are six African nations in which at least 10% of Christians live in a polygamous household, and another six in which at least 5% of Christians live in a polygamous household".

The persistence of polygamy in this era shows that it still has some significant roles to play in society and that people still feel its relevance. Even in those communities where it is much fewer than monogamous unions, the vestiges of polygamy, to a considerable extent, still dictate the tone of marital relationships even in monogamous households. We shall discuss some arguments adduced by scholars in support of polygamy and the roles they attribute to it within Africa.

Minimisation of prostitution and promiscuity: Polygamy, Kisembo, Magesa and Shorter (1977) argue that polygamy, among other things, helps to minimise the possibility of prostitution or promiscuity in marriage. They agree with Gachuhi (1972) that prostitution is caused by two factors, both of which arise from undue institutional restrictions on sex in marriage. The first factor, they state, is women's desire to escape male dominance or control of sex in marriage. The second is men's quest for extra-marital sexual outlet or satisfaction. Polygamy, they argue, helps to satisfy this need for sexual outlet in men by providing them with alternative and legitimate sexual partners. The outlet, they point out, is especially needed after the birth of a child because, according to the tradition operative in many African communities, it is taboo for a man to have sex with his wife during the period of lactation after delivery.

Moreover, such abstinence can last for quite a long time since breastfeeding, in most cases, spans two years. Polygamy, they argue, therefore, offers a husband an opportunity "of always having a legitimate sex partner at hand" (Kisembo, Magesa and Shorter, 1977, p. 94). Basden's (1966, p. 99) findings among the Igbo people corroborate this observation.

A follow-up argument made by Kisembo, Magesa, and Shorter (1977, p. 94) clarifies the gender injustice involved, which they neither acknowledged nor questioned. According to them, by providing the husband with a legitimate alternative, polygamy also helps to solve the problem of an "ageing, unattractive or sick wife."

Solution to childlessness: Many argue that polygamy has always served as a remedy for childlessness in marriages. Because marriage and procreation form a unit in Africa (Mbiti, 1969, p. 133), the birth of children is often proof of successful marriages; childless marriages often lead to indignation and frustration. "To die without getting married or without children", Mbiti notes, "is to be completely cut off from the human society" (p. 134). In Africa, for a man not to have a child, especially a male child, is often compared to his not having existed because that would mean the end of his lineage, which is primarily patrilineal (Muonwe, 2016). It also means people's memory of him will soon be gone because it is through the male children that he could be venerated as an ancestor and accorded his due honour when he dies (Oduyoye, 1994). "Unfortunate, therefore, is the man or woman who has nobody to 'remember' him (her), after physical death... the worst misfortune and punishment that any person could suffer" (Mbiti, 1969, p. 134). Therefore, a man who has many female children could still feel unfulfilled and consider his marriage ill-fated and incomplete. That explains why many such people often marry a second or more wives. What he cannot achieve with the first wife could be possible in his second or more marriages.

A better alternative to divorce: It is also argued that polygamy provides a better alternative to divorce. It is discovered that divorce is not rampant in societies that practise polygamy because any other woman married after the first is likely to provide what the first lacks. The husband can keep her in the house while having a second wife. When a wife is barren or is in a situation where she can no longer satisfy the sexual needs of the husband or take adequate care of her children due to her health conditions or as a result of an accident, marrying another wife can solve the problem and prevent the possibility of divorce or the husband's illegitimate affairs with other women.

Proper care of the husband: Another reason for polygamy, which Basden observes among Igbo people, is to ensure regular feeding of the husband. In Igbo culture, just as in most African societies, women are in control of the preparation of household meals. They often use this weapon against their husbands by refusing to cook. In order, then, to avoid, as Basden (1966) puts it, the insult of having to retire for the day without supper, some men get into polygamous unions to become more confident of being served at each meal by at least one of their wives.

Enhancement of status in society: Polygamy also serves as "an important status indicator" for men (Uchendu, 1965, p. 86). It is a way of announcing a man's economic standing and influence in the society. This is the case since the bride price paid to marry a wife is often very high in some communities. To show their economic and financial strength, kings and chiefs in the past usually married up to twenty wives or more. Besides, some essential traditional titles are reserved only for people with many wives. Such titles give them more prestige and the opportunity to assume more societal leadership roles (Ogonna, 2014, p. 97). Before the advent of Christianity, Igbo culture, for instance, lacked the concept of celibacy (Nnabugwu, 2006). Though unmarried men (that is, those who have reached the age of marriage) were not pressured into marriage just as their female counterparts were, society did not place them on par with other men who were married. They were pejoratively referred to as "women" and pitied as victims of economic woes (Uchendu, 1965). The Igbo word for an unmarried adult male tells it all – *oke okporo* (literally, "male woman"). To be a "real" man is to have a woman (wife) at your service, and in most traditional communities, not just one but as many as possible. Basden (1938, 228) states, "a man who can multiply his wives rises automatically on the social scale."

On the other hand, however wealthy a man might be, if he failed to accumulate as many wives as possible, his social and political position suffered greatly (Ayandele, 1966). Moreover, it was perceived as an excellent achievement for a man to meet the social and financial obligations of child upbringing and upkeep of wives and children from such a large family. The more dependants and subordinates (wives and children) he acquired, the more respect and prestige he gained in society (Uchendu, 1965, pp. 54-55; Nasimiyu-Wasike, 2006, p. 104).

This observation has a crucial causal connection with many married men keeping girlfriends in contemporary Igbo society. Smith (2001) submits that men get involved in this because it is regarded among male peers as a way of showcasing their masculine skills and economic achievement. Hence, they would always boast about their affairs with such girls, the number they keep, and how best they provide for them in their male peer groups. This way, the resilient polygamous mentality succeeds yet in guiding monogamous unions. By using the number of women around them to enhance their social ambition, these men already speak volumes about their regard for women. No wonder Smith's observation that men call such women friends "handbags," implying those under their control and manipulative reach.

Furthermore, because the respect and position accorded wives depends to a great extent on that of their husbands, some women in the past would quickly pressure their husbands into marrying more wives. The more wives the husband married, the more secure and socially significant they felt. Many women saw being the one and only wife as degrading because it portrayed their husbands as poor. It was also the case that some women who had the means did sponsor such marriages. Having junior wives also allowed them to enjoy the enviable position of being the first wives, with the privileges attached to it, coupled with the respect the latter wives should ordinarily accord them. It is also known that such respects often did not come, especially if any of the younger wives won the husband's heart. This situation usually bred tension, quarrelling, and jealousy in the family (Ayandele, 1966; Basden, 1938; Chuku, 2005; Uchem, 2002). However, since getting married forms part of the desire of an average Igbo woman, it mattered less for many of them the number of wives any man already had than remaining at home unmarried.

Historical argument: Some Christians argue in favour of polygamy by referring to the Old Testament times when polygamy was widely practised among the Jews. They refer to well-known Jewish patriarchs who married more than one wife, like Abraham, Esau (Gen 26:34; 28:6-9), Jacob (Gen 29:15-28), King David (1 Samuel 25:39-44; 2 Samuel 3:2-5; 5:13-16), King Solomon (1 Kings 11:1-3), and the high priest, Elkanah (1 Sam. 1:1-18), to mention but a few. Besides, there is no place in the Old Testament Scripture where polygamy is condemned. Deut 21: 15-17 gives instructions on managing the tension in a home with two wives. It advises that the inheritance rights due to the first son be given to him regardless of whether he is born by a man's hated wife or beloved one. The Hebrew people continued their practice of polygamy right into the second century AD (Coogan, 2010).

More workforce in the family: Having large families also helps people accomplish some tasks that could not have been accomplished if the families were small. In traditional farming societies in Africa, children born from polygamous unions are assets to the father of the house in taking care of his extensive farmlands, rearing some other domestic animals and carrying out domestic chores that would have been difficult for fewer people to accomplish. According to Mbiti (1969, p. 143), the "duties are made lighter when there are many people in the family to share them or do them jointly in the spirit of a team".

How defensible are the arguments in favour of polygamy?

In what follows, some of the arguments for polygamy just discussed will be critically examined to see how they favour or disfavour all or any of the parties involved in marriage.

Historical argument: That polygamy worked for the Jewish patriarchs thousands of years ago does not mean it will work for the people of today. Circumstances have changed. At the time of the Jewish patriarchs, women were largely invisible, and their rights and welfare were lightly considered. It would be anachronistic to wish that the same continues in our present society, given humans' evolution in knowing who we are and what society should be. Besides, as Kaczor (2016) notes, the polygamous lifestyle of the Jewish patriarchs provides us with warnings on what to avoid instead of being examples to imitate. This is because such marriages proved the dangers of polygamous marriages, which include rivalry among co-wives, hatred among half-siblings, deceit, and war in the family, as well as inheritance disputes.

Promiscuity argument: From the arguments proffered in support of this line of thought, one observes that Kitembo, Magesa, and Shorter (1977) spent their effort trying to show how polygamy addresses only the second of the two factors they endorse as responsible for promiscuity in marriage, namely men's desire for a sexual outlet outside of marriage. They failed to show how the first factor, which is women's desire to escape men's control of sex in marriage, is addressed by polygamy. It is not a surprise because polygamy increases male control of sex in marriage. After all, it offers men the opportunity to use sexual deprivation to punish any of their wives while gratifying themselves with the other wife or wives. This lacuna in their argument immediately casts some doubt on the validity of their conclusions. Moreover, it lends some credence to anyone who might argue that polygamy is solely designed to favour men.

The authors have failed to make any attempt to ask questions as to why the sexual needs of the wife are not also taken into consideration by polygamy. It is true, as medical experts have made us aware, that the level of women's sexual desires falls a few months postpartum owing to several reasons (Alder, 1988; Hyde et al., 1996; Reamy & White, 1987), but these experts have not told us that it remains the same several months afterwards, or that it is altogether extinguished for about two years postpartum. Therefore, one might argue that it is a mark of insensitivity to keep married women secluded from their husbands for so long a time while the husband enjoys the company of other women (legitimate or illegitimate) who satisfy his sexual needs.

Moreover, following Gachuhi's theory, which Kitembo, Magesa, and Shorter employ, one could also argue that polygamy encourages women's promiscuity since it increases men's dominance and control of sex in marriage. This is the case, especially as the husband remains the master who controls and decides which wife he meets, when, and how. He will most likely devote more attention to his favourite wife while neglecting the other or others. Satisfaction of the wives' sexual desires is left to his whims and caprices. In this connection, Umorem (2016) argues: "Polygamy in effect denies women the human right to undivided love of a husband. While the wife cannot share her love with other men, the man can share his with other women in the system. It turns women into an appendage."

Concerning the argument of utilizing polygamy to solve the problem of ageing of wives or replacing unattractive ones, what is worthy of note is that, in many African cultures, husbands are generally older than their wives. As such, they usually age faster. This being the case, one would ordinarily expect that the wives should be more inclined to look for younger men who are more eye-catching than their husbands. However, this would not be allowed in African society. It is, instead, the men who are allowed to look for extra wives. Moreover, for a husband to be culturally allowed to marry another wife (to satisfy his sexual needs) simply because his wife is ageing and, as such, seems no longer attractive or because she is sick patently shows the lop-sidedness in marital relationships in African culture, where much more significant burden of satisfying the needs of one's marriage partner is borne by women. Women's needs appear not to matter much.

Moreover, there is also a paradox to the whole issue. In today's African society, polygamy has been identified as a factor that breeds a mentality that favours the husband's promiscuity or extra-marital sexual relations, even in monogamous unions. This factor is what Okeke-Ihejirika (2004) calls "polygamous incursions" into monogamous unions in her study of the Igbo society of Nigeria, which she insists persists even among elite circles. Though she observes that childlessness remains a vital factor that drives men into allowing the "incursions", she also admits that many elite men are drawn into extra-marital sexual relations whether or not they are childless. Those men would often assert that African men are naturally not meant to stick to a woman. This "polygamous mentality" dictates their relationship with their wives and their search for other sexual partners without marriage commitment.

Okeke-Ihejirika (2004, p. 47) affirms that such men "would often declare a monogamous status even as they engage in extra-marital relationships as part of their macho African identity." She concludes that, in the contemporary Igbo culture, polygamy still serves as an avenue for subjugation of women. The way it makes its subtle incursions into supposedly monogamous unions is such that "a good number of married women would not completely vouch for their husbands' innocence of extra-marital affair" (p. 48). It is good that Kisembo, Magesa, and Shorter (1977, p. 100) somehow capture this too, though without critically assessing its implication for married women, when they note, "Polygamous mentality demands that wife be faithful to her husband, but it allows the husband to court an unlimited number of other women with a view to marriage. The husband's extra-marital sexual interests can always be justified in this way."

Barrenness argument: No doubt, getting a second wife creates more chances for men who are childless to beget children and those with only female children to beget male children. Nevertheless, this would be the case if the cause of childlessness was the wife and not the husband. If the man is, for example, impotent or has any other health challenge that makes it difficult to beget children, marrying more wives may not likely be a solution. Moreover, it is regrettable that, in such cases where the problem is from a man, African culture appears slow in helping the wife to legitimately find a way of getting children from another man. The fact is that in matters of childlessness, it is always the interest of men that is considered, and the fault is often heaped on women. Moreover, men often offer stiff resistance to medical checks so as not to give in to the possibility of bearing the blame.

Regardless of where the fault comes from, a childless woman more than a childless man is derided. Hers "is to conceive, bear and raise children" (Chiegboka & Udemba, 2021, p. 98). About the middle of the last century, this was ritualized in some parts of Igbo society at the funeral of a childless woman by slitting her abdomen before her burial to show her failure "to fulfil her function in life; and this mutilation of the corpse is the token of her failure; her name is blotted out forever" (Basden, 1966, p. 313). In their desperation to beget children and avoid such ignoble and disdainful treatments, many women are known to have resorted to being unfaithful to their husbands (Chiegboka, 2009).

Moreover, that some men had to marry more wives because of the desire for sons and not just for children says much about the gender bias in the culture. One hardly sees a man getting a second wife simply because he has only male children, who are often the preferred sex for obvious cultural reasons.

Proper care of husband: Here again, one discovers that the interest of the husband is the issue. Having more wives assures him of more comfortability but deprives women of their weapons of defence (food deprivation to the husband) because co-wives can always step in. This deprivation gives the husband more edge and control over the wife or wives. If the husband views the wife as resisting being subjugated and ordered around, he can marry other wives to show her that she can always be dispensed with (Uchem, 2002). In addition, there is more probability that the husband will be taken care of once there is more than one wife since the co-wives will compete to win his favour.

More workforce argument: An Igbo proverb goes thus, "*ka ite ha ka oku a na-akwanye ya ha*" (literally, the fire prepared for cooking depends on the pot's size). The more one accumulates wives, the bigger one's problems are: taking care of the wives, settling disputes and rivalry between co-wives, feeding and properly training of children. Besides, the more the children, the less likely the husband could know them personally. Besides, children from polygamous families are likely to grow up in an environment of competition and the absence of the father's proper attention because of the difficulties of attending to his vast household adequately. So, the increment in the workforce also means an increment in the demands and problems created for the head of the family, and he will be less likely to attend to them adequately than when the family size is smaller.

Catholic theological thinking on marriage and polygamy

The Catholic Church understands marriage as a perpetual, complementary, and covenantal union of a man and a woman in mutual love geared towards the good of the spouses, procreation and education of children. It is perpetual because it is a partnership of the whole life established by the spouses between themselves (can. 1055 & 1). It is complementary because marriage entails reciprocal integration and love between a man and a woman.

Even though marriage is understood as an earthly reality between humans, in the Old Testament, God's relationship with Israel is compared to that between husband and wife. To the Prophet Hosea, the Lord specifically communicated how to mirror God's relationship with Israel in his marriage with Gomer: "When the Lord began to speak to Hosea, the Lord said to him, 'Go and take yourself an adulterous wife and children of unfaithfulness

because the land is guilty of the vilest adultery in departing from the Lord" (Hos 1:2). The command was therefore a way of illustrating to the people how unfaithful they had been to Yahweh (Henegar, p. 2001).

Similarly, in the New Testament, St. Paul uses marriage to express the intimate love which unites Christ and the Church, the new Israel. St. Paul even presents the love which Christ has for the Church as a model for the kind of love that the husband should have for his wife: "Husbands, love your wives as Christ loved the Church and gave himself up for her" (Eph 5:25). This way, married couples are challenged to work towards the realization of the sacrificial love of Christ for the Church and his commitment to her in their marital obligations and relationships. In other words, the sacrament of marriage is intended to bring them closer to God as "a living sign that truly communicates and participates in the union of Christ and the Church" (West 2012, p. 19.).

The Catholic Church regards marriage as one of the seven sacraments which are "efficacious signs of grace, instituted by Christ and entrusted to the Church, through which divine life is dispensed to us" (Catechism of the Catholic Church, no. 1131). Marriage is, therefore, a channel of grace, divine revelation and manifestation for the spouses. It is a door for the spouses to enter into a living relationship with God made manifest in their self-gift to each other.

The Church (can. 1056) puts forward two essential properties of marriage, which are unity (*unitas*) and indissolubility (*indissolubilitas*). Unity entails exclusive love in marital relations and partnership of the whole life between a man and a woman, thus excluding polygamy or adultery. It calls for lifelong fidelity to one's partner. The following biblical passages are often used to support the exclusivity of marital love between a man and a woman: Gen 2:24, Eph 5:31-35, Mt 19:3-9; Mk 10:1-12, and Lk 16:18. These passages uphold the teaching that marriage involves a man and a woman coming together and becoming one flesh. It is usually on this basis that the Church has traditionally considered polygamy as going against the divine law and negating the unity which marriage brings about between the spouses.

The Council of Trent was outright in its rejection of polygamy and its promoters when it asserts that whosoever teaches that "it is lawful for Christians to have several wives at the same time, and that it is not forbidden by any divine law" should be anathematized (Denzinger, 1802). The anathema entails the removal of the person from ecclesial communion. The Vatican II (1965, no. 47) classifies polygamy alongside the wave of divorce in the West and what it describes as "free love," describing both as distortions of the true meaning of marriage. Cardinal Arinze (1981) was in complete agreement with the stand of the council sixteen years after the council when he stated clearly and unmistakably that polygamy "should be roundly condemned." According to John Paul II (1981, no. 19), polygamy radically contradicts the communion of love, freely given by the grace of Christ to two couples in marriage. Besides, it "directly negates the plan of God revealed from the beginning because it is contrary to the equal personal dignity of men and women who in matrimony give themselves with a love that is total and therefore unique and exclusive".

The Catechism of the Catholic Church (no. 2387) also condemns polygamy unequivocally. It gives about five reasons for this condemnation: it is against the moral law, negates communion which marriage promotes between married couples, negates their equal dignity, contradicts the mutual and exclusive love they should have for each other, as well as goes against the plan of God for creation from the beginning. Even though the Catechism shows understanding as regards the predicament of a previously polygamous man wishing to become a Christian and is required to repudiate one or more of his wives, as the case may be, it nevertheless considers it a worthy practice to repudiate them, without prejudice to the obligation of the man to take care of his former wife or wives, and children.

The property of indissolubility means that Catholic marriages are unbreakable once validly contracted and consummated (*matrimonium ratum et consummatum*). The property of indissolubility is divinely instituted when Christ told the Pharisees, "They are no longer two, but one flesh. Therefore, what God has joined together, let no human being separate" (Mt 19:6). Because this is a divine law, the Church cannot go against it, even when the prevalence of divorce in secular law and society has become a serious threat to it. Vatican II (1965, no. 48) observes: "The intimate union of marriages as a mature giving of two persons, and for the good of children, demands total fidelity from the spouses and requires an unbreakable unity between them".

Consent, which must be mutually given by a man and a woman to each other, is the essence of Catholic marriages. Thus, the Code of Canon Law (no. 1057) states, "The consent of the parties, legitimately manifested between persons qualified by law, makes marriage; no human power can supply this consent". It is vital for the validity of marriage because it brings marriage into existence. Through consent, the spouses express their freedom to marry

without any compulsion. That is why it must be pronounced with complete freedom, full conscience, and total presence of mind. Consent can only be validly expressed to one person and not to two or more persons unless the first marriage has ceased to exist through the death of any of the partners or is nullified by a judicial act.

Conclusion

Polygamy persists in Africa because it serves as a solution to some marital problems and family challenges. Those who argue in favour of polygamy put forward such arguments as its being a solution to barrenness, men's promiscuity and divorce, as a way of promoting more workforce in the family and proper care of husbands. Some also support their stand by referencing the Old Testament polygamous patriarchs. However, from the discussions in the paper, it is discovered that these arguments are more tailored towards serving the needs of men than those of women who, in the relationship, are most often treated "like slaves working to enrich their husbands and masters" (Nasimiyu-Wasike, 2006, p. 105). This is part of the reasons the Catholic Church is against it, but more importantly, because it goes against the divine law, according to which marriage is instituted as a partnership of the whole life between a man and a woman, involving mutual self-giving, exclusive love and commitment. Though more African families are monogamous today, this polygamous mentality still operates and makes men subjugate their wives, denying them access to legitimate enjoyment of equal rights and dignity due to them in their conjugal union and family life.

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International Relations: Interrogating Global Dynamics of Diplomacy in The Post-World War 1 Era

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Abstract

Modern diplomatic activities have been changing and deepening in international relations. Some aspects of traditional diplomacy have been modernized to reflect the present conduct of international affairs; although, global diplomacy in post-World War 1 has experienced dramatic attention arising from the Wilsonian open covenant of the Fourteen Points Agenda which brought about open diplomacy. This paper examines international relations: interrogating global dynamics of diplomacy in the post-World War 1 era. Secondary and tertiary data analyzed in qualitative historical methods are utilized in this study. The paper argues that the shift from old diplomacy which thrived on secret negotiations and alliances to new diplomacy characterized by openness anchored on the League of Nations failed to maintain peace and security in post-World War 1. The study finds that irrespective of the heralded new diplomacy, secret diplomacy still triumphed among the practitioners in post-World War 1 international relations. The paper concludes that the global dynamics of diplomacy in the post-World War 1 era depicted both new and old diplomacy but the hope of new diplomacy of openness could not forestall the very threat of the secret and manipulative old diplomacy which demonstrated to the outbreak of the Second World War in 1939-1945.

Keywords: International Relations, Global Dynamics, Old Diplomacy, New Diplomacy, and Post-World War 1

Introduction

International relations is saddled with the interaction of states and other numerous actors with divergent aspects of cooperation that make the international system meaningful and systemic. Diplomacy is one of the concepts that illuminates the activities of these actors both in their bilateral and multilateral relations and pursuit of interest in the international system. The conduct and management of international affairs outside diplomacy can be seen as mere contemplations. Within the realm of international relations, diplomatic negotiation is central to the functioning of the system of nation-states and sub-state actors that have evolved.

Diplomacy involves negotiation and bargaining in international system. Through negotiation and bargaining, states try to resolve or avoid conflicts of interest from the bulk of state-to-state relations and enter into mutually beneficial arrangements. In likewise manner, non-state actors are increasingly part of international diplomacy as well, a situation that characterizes actors that are not neither sovereign states nor reliant on the state for membership and direction. These actors negotiate and bargain among themselves in their respective interests. But, at times, negotiate directly with other states in the international system.¹ Therefore, negotiation and bargaining among other thing are veritable mechanisms in the continuous process by which global dynamics of diplomacy in post-World War 1 can be appreciated.

The global dynamics of diplomacy in post-World War 1 signifies the influx of multi-dimensional and complex diplomatic intercourse that cut across national boundaries on areas of political, economic, social, cultural, and other aspects of formal and informal institutional interactions. These aspects include education, technology, environment, gender, peace and security, etc. Thus, in this study, the ongoing introduction, discourse in the historical evolution of diplomacy, definitional and conceptual analysis of diplomacy, contextualizing pluses to global dynamics of diplomacy in the post-World War 1, global dynamics diplomacy in post-World War 1: successes and misgivings, and conclusion shall be considered step by step.

Discourse in Historical Evolution of Diplomacy

The historicity of diplomatic tradition, which eventually became modern diplomacy, evolved out of the Greek, Roman, Italian, and French systems. The historical evolution of organized diplomacy originated from Greek city-states, owing to their interactions with one another where the various Greek city-states happened to deal with each other more or less as equals and developed significant codes of conduct and practices that formed the basis of the beginning but fledgling diplomatic system.² Anthony and Ositadinma observe that by the 5th century B. C. special

missions between Greek city-states had become prevalent with regular diplomatic interactions achieved.³ The role and position of 'proxenos', a prominent citizen of a 'polis' who represented the interest of another polis within his own polis remained remarkable in the evolution of diplomacy in Greek city-states.⁴

However, Martin Nguru explains that diplomacy has existed since time immemorial, is said to be as old as humankind, and predates recorded history. In terms of diplomacy being as old as recorded history, he argues that the first records of diplomatic activities in history were in southern Iraq around 2,500 B. C.⁵ The evolution of diplomacy, by its very mythological theory, and in the sense of ordered conduct of relations between one group of human beings and another group strange to themselves were attributed to angels of God, as it was argued that the first diplomats were 'angels' from God who served as 'angeloi or messengers' between heaven and earth.⁶

The historical evolution of diplomacy was hamstrung by the Romans, probably, because of the nature of the great empires that did not deal with other groups as equals let alone to be negotiated with. Nevertheless, before the emergence of the Roman Empire, the Roman senate, during the Republican period grew famous and assumed the right to prepare and dispatch diplomatic missions as well as receive incoming ones, however, contributed little to the field of diplomacy but advanced international law.⁷

Modern diplomacy as a formal profession can be traced to the states of Northern Italy in the early Renaissance, with the first embassies being established in the 13th and 14th centuries. Milan played a leading role, especially under Francesco Sforza (Duke of Milan) who established the very first permanent mission at Genoa in 1455, and to the other cities and states of Northern Italy.⁸ Thus, from the 13th century onward, Venice distinguished herself in international politics and codified several rules of diplomacy in such a way that by the 15th century, the Italian city-states started to establish permanent diplomatic missions across Europe.

The practice spread from Italy to the other European powers. In 1496, Venice established a resident mission in London and appointed two merchants. Thereafter, permanent residence embassies of Italian city-states were built in London, Paris, and at the court of the papacy (Holy Roman Emperor) and Charles V. British ambassadors (Sir Thomas Boleyn and Dr. West) by 1519, were assigned to residence in Paris. Also, Francis I of France organized something such as permanent diplomatic machinery.⁹ It was in Italy that many of the traditions of modern diplomacy began, such as the presentation of an ambassador's credentials to the head of state.

By the late 16th century and the dawn of the 17th century, permanent missions became the standard, and all the major European powers were exchanging representatives. Diplomacy had become an established profession and a generally accepted method of international relations. The Westphalian Treaty of 1648 which could be adjudged as the first general congress of the major powers of Europe legitimized the independent sovereign state system, and thereby crystallized and formalized the modern international system contributed to the evolution of diplomacy.¹⁰ Anthony and Ositadinma posit that:

The height of diplomatic intercourse between the emergent states became highly appreciated as diplomats from all European countries, other countries from all parts of France and including noblemen graced the Court of Louis XIV and gave it elegant celebration it deserved amongst his contemporaries which laid precedent for decades to come diplomatic practices. Diplomats, therefore, represented their sovereigns, and most times, happened to be the willing instrument in the great competitions for empire and for supremacy in Europe that were waged during the time. Powerful rulers like Peter the Great of Russia, and Fredrick the Great of Prussia utilized diplomacy to achieve their end as the situation required.¹¹

In the seventeenth to the eighteenth century, the historical evolution of diplomacy was demonstrated in France. The French adopted the Italian diplomatic tradition. Nevertheless, elaborate ceremonies, clandestine negotiations, and the gradual professionalization of diplomacy epitomized the French version of the diplomatic system. The French introduced confidentiality in relation to information gathering, restructuring of protocols, and diplomatic corps.¹²

The diplomatic landscape of the 18th century through the innovation of the permanent residence mission, aftermath, and the treaty of Utrecht in 1714 witnessed persistent diplomatic dialogue on the bilateral front but intermittent one on the multilateral or collective end in the historical evolution of diplomacy. Diplomats were meant based on aristocratic class and background, and the service they rendered was made professional. With this,

diplomats everywhere recognized each other as colleagues. The *spirit of esprit de corps* enhances their professionalism; thus, they were known in different European Courts as the *corps diplomatique*.¹³

The entire system was greatly disrupted by the Napoleonic French Revolution of 1799- 1815, and the subsequent years of warfare. The revolution saw commoners take over the diplomacy of the French state; and those conquered by revolutionary armies. Ranks of precedence were abolished. Napoleon also refused to acknowledge diplomatic immunity, imprisoning several British diplomats accused of scheming against France.¹⁴ The historical evolution of diplomacy became less formal and restricted; however, it was reinvigorated by the anti-hegemonic coalition of great powers to wit, Britain, Prussia, Austria, and Russia against Napoleon's imperial ambition which resulted to the Vienna Congress of 1814-1815.¹⁵

After the fall of Napoleon, the Congress of Vienna of 1815 established an international system of diplomatic rank. The Congress, according to Palmer and Perkins, laid down certain grand rules in relationship with the Congress of Aix-la-Chapelle in 1818 to reposition diplomacy; and established four ranks of representatives which include, "(1) ambassadors, papal legates, and papal nuncios; (2) envoys extraordinary and minister plenipotentiary; (3) minister resident. later merged with the second rank; (4) charges d'affaires".¹⁶

The 19th and 20th centuries as a result of major global events; the expansion of colonialism and the two World Wars impacted to the historical evolution of diplomacy. The competition between European powers for territories in Africa known as the Scramble for Africa was one of the major events that characterized the colonial expansion in the 19th century. This expansion led to increased tensions and competition between colonial powers, resulting in conflicts and wars. Diplomacy during this period was often focused on maintaining and securing colonies, rather than promoting peace and cooperation.¹⁷

The outbreak of World War I in 1914 marked a turning point in the history of diplomacy as it led to the collapse of several empires and the creation of new nation-states. During the war, diplomacy was focused on negotiating peace treaties and securing alliances. The Treaty of Versailles with its attendant 'Fourteen Points Agenda' which was signed, marked the end of the war and established a new international order under the League of Nations further influenced the historical evolution of diplomacy.¹⁸

However, the outbreak of World War II in 1939 significantly impacted on the historical evolution of diplomacy as it led to the emergence of the United States (US) and the Soviet Union as superpowers, and establishment of the United Nations (UN). Diplomacy during the war focused on forming alliances and negotiating peace. Consequently, the formation of the UN in 1945 marked a shift towards multilateral diplomacy. The UN was established as a forum for nations to resolve and discuss issues through collective action as well as negotiation. It has played a significant role in maintaining peace and stability in international relations within the purview of multilateral diplomacy.¹⁹ It is therefore through the historical evolution of diplomacy that the practice of modern diplomacy developed.

Definitional and Conceptual Analysis of Diplomacy

The definitional and conceptual meaning of the term 'diplomacy' is broad and different, more especially, among scholars in the social sciences or humanities. Thus, the pursuit of a single, all-encompassing definition of diplomacy is futile given the nature of international relations. The word diplomacy came from the Greek verb 'diploun' which means 'to fold'. While, the word 'diploma' was used by the Romans, a derivation of the Greek word 'diploun' happened to be coined as a name for official documents such as passports and passes. By the 18th and 19th centuries, the word became associated with the preservation of archives, the analysis of past treaties, and the study of the history of international negotiations.²⁰ Diplomacy is the art and science of maintaining peaceful relationships between nations, groups, or individuals - diplomacy refers to representatives of different groups discussing such issues as conflict, trade, the environment, technology, or security.²¹ Tethloach Ruey gives divergent definitions of diplomacy and defines diplomacy:

as a 'communication between strangers'; a 'dialogue between states'; diplomacy is a 'communication that facilitates international society, the diplomatic profession being the custodian of the idea of international society'; 'diplomacy is the conduct of international relations by negotiation rather than by force, propaganda, or recourse to law, and by other peaceful means; diplomacy is the 'management of relations (political, security, military, economic, scientific, cultural, etc.) between states and between states and other international actors, such as global/regional organizations, INGOs, transnational corporations, etc.,

*by negotiation'; diplomacy as the 'management of international relations by communications to include negotiations, leading to a bargain or agreement.'*²²

The above definition of diplomacy seems to touch on all aspects to which diplomacy supposedly applied, but the consideration of diplomacy as a communication between strangers makes diplomatic activity and profession look absurd because bargaining and negotiation as the art of diplomacy cannot exist in isolation; familiar and identifiable relationship whether positive or negative should be in place.

L.O. Oladejo Oyelakin notes that diplomacy in Satow's *Guide to Diplomatic Practice*, published in 1917, is defined as the application of intelligence and tact to the conduct of official relations between the governments of independent states, sometimes extending also to their relations with vassal states; or, more briefly still, the conduct of business between states by peaceful means.²³ Palmer and Perkins see diplomacy as "the management of international relations by negotiation, or the method by which these relations are adjusted and managed". They further argue that diplomacy proper is a process by which policy is carried out; meaning that diplomacy aims to provide the machinery and personnel by which foreign policy is executed.²⁴ The ongoing definition of diplomacy in this paper so far, conceptually considered, exposes diplomacy to have its operational meaning and sense when it involves relations of actors across national boundaries. In other words, the question is, can diplomacy be said to be diplomacy when its activities and operations exist within the domestic arena or organization of actors involved?

Harold Nicolson in his work titled, *Diplomacy*, published in 1939, as quoted by Ehimika A. Ifidon, defines diplomacy as the art of negotiating agreements between sovereign states. Ifidon goes further to demonstrate Hedley Bull's definition of diplomacy in his book named, *The Anarchical Society*, published in 1977, where diplomacy is defined as the conduct of relations between states and other entities with standing in world politics by official agents and by peaceful means.²⁵ The definitional meaning of diplomacy conjures the idea that diplomacy starts but by the consequences of the bad relationship between states and other actors in international relations. This looks real when diplomacy is often associated with the words like, "between, negotiating agreement, management or conduct of relations, etc. However, diplomacy can thrive when there is also a good relationship, but it has been argued that the word "diplomacy" itself has English Language indiscriminate and differential confusions both in meaning and concept. These include the following according to Orugbani that:

*Firstly, diplomacy is employed as a synonym for foreign policy, like say, British diplomacy in the Middle East ...; secondly, it is taken to mean a branch of the foreign service, like say, my father is working for diplomacy; thirdly, meaning of diplomacy as abstract quality or gift which implies the more guileful aspects of tact; fourthly, meaning of diplomacy as signifies negotiation, like say, the Bakasi problem can be resolved by diplomacy; fifthly, interpretation is one way the word diplomacy denotes the process and machinery by which negotiation is carried out.*²⁶

The conceptual definition of diplomacy, at its core, is a basic human activity, the desire to resolve problems amicably, and provides a channel for peaceful resolution of disputes. If diplomacy is seen as the systematic conduct or management of international relations, it connotes that it composed of the political, economic, and social undertones that determine and shape interactions among states. With this, diplomacy suggests that a diplomat employs wisdom in the projection of the composition of interests and objectives of a country such as political, economic, and social in relationships with others. The need to consider the interest of others which often may conflict with one's interest and its management captures the concept of diplomacy.²⁷

By extension, it entails those principles of negotiation, which are common to all international relations. Diplomacy is the principal substitute for using force or underhanded means in statecraft; it is how comprehensive national power is applied to the peaceful adjustment of differences between states. It may be coercive (i.e., backed by the threat to apply punitive measures or to use force) but is overtly nonviolent. Its primary instruments are international dialogue and negotiation, primarily conducted by accredited envoys (a term derived from the French *envoyé*, meaning "one who is sent") and other political leaders. Diplomacy is conducted in confidence but, its results are almost always made public in contemporary international relations.²⁸

The objective of diplomacy is to strengthen the state, nation, or organization it serves in relation to others by advancing the interests in its custody. To this end, diplomatic activity endeavours to maximize a group's advantages without the risk and expense of using force and preferably without causing resentment. It habitually, but not invariably, strives to preserve peace; diplomacy is strongly inclined toward negotiation to achieve agreements and resolve issues between states. Even in times of peace, diplomacy may involve coercive threats of

economic or other punitive measures or demonstrations of the capability to impose unilateral solutions to disputes by the application of military power. However, diplomacy normally seeks to develop goodwill toward the state it represents, nurturing relations with foreign states and peoples.²⁹

The definitional and conceptual meaning of diplomacy suggests that a pivotal goal of diplomacy is to facilitate peaceful relationships between nations during a crisis. Diplomacy is, therefore, partly about peacekeeping, but it is also about peacemaking. It is noted that when international conflicts loom on the horizon, a primary function of diplomacy is anticipatory and pre-emptive, while it aims to prevent the escalation of conflicts and avoid the use of force such as: “minimize the friction between states,” “overcome disagreements,” “reconcile differences,” “avoid conflicts,” “prevent military action,” or “prevent having to resort to force”.³⁰

Therefore, if diplomacy is inclined to negotiate an agreement by peaceful means, what happens when diplomacy fails? War may likely occur, and this comes to mean conceptually that diplomacy is useful during war. It conducts the passages from protest to menace, dialogue to negotiation, ultimatum to reprisal, and war to peace and reconciliation with other states. Diplomacy builds and tends the coalitions that deter or make war. It disrupts the alliances of enemies and sustains the passivity of potentially hostile powers. It contrives the termination of war, and forms, strengthens, and sustains the peace that follows conflict in international relations.

Contextualizing Pluses to Global Dynamics of Diplomacy in Post-World War 1

Post-World War 1 witnessed the internationalization of diplomacy. Before World War 1, Europe was the epicenter of the world and European diplomatic activities virtually had consequences for the rest of the world. European states' international relations were regulated by such concepts as balance of power, concert diplomacy, and treaty alliances. The advent of the 1914-1918 Great War influenced the European international system and at the same time unleashed new forces that invariably dislocated the old order. The deliberation and Peace Settlement of Versailles which ended the war brought the most innovative outcome of inter-state relations for the establishment of the League of Nations. The League of Nations charted a new course in the conduct of international affairs, whittled down the ‘old diplomacy’ which thrived on secret negotiations and alliances, and introduced a ‘new diplomacy’ featured with an openness which its operational apparatus centered on the covenant of the League of Nations as the basis of achieving collective security in the international relations.³¹

A remarkable development indubitably took place after the First World War when diplomacy became an open affair practice and attracted the involvement of different persons elected by the people and accountable to the people of their countries, settled great issues in big gatherings or conferences, and their proceedings or outcomes were overtly known to all. President Woodrow Wilson of the United States of America whose Fourteen Points opened with the principle of open covenants of peace as credited as the father of new diplomacy.³²

The global dynamics of diplomacy in the post-World War 1 era were predicated by the increasing manifestation, domination, and participation of people and government in new dimensions of diplomacy characterized by different appellations ranging from open diplomacy, democratic or popular/open diplomacy, personal/ summit and near-summit diplomacy, parliamentary diplomacy, public diplomacy and conference/multilateral diplomacy, totalitarian diplomacy, etc. Recognizing the diplomatic revolution witnessed by the above types of conduct of diplomacy. Palmer and Perkins explain that the normal channels of diplomacy are the foreign offices and the diplomatic and consular establishments, but, often bypassed by one reason or another ..., states have had increasing resort to “diplomacy by conference”. In the postwar period international conferences have proliferated as never before, although, this is by no means a new technique as there were international conferences of sort in the ancient world, however, it became really popular after the First World War under the stimulus of the League of Nations and quest for regional and collective security, ... it has become so common as to constitute a new development in international relations.³³

The post-World War 1 diplomacy provided regular occasions where the representatives of all member states could meet and discuss not only common problems but any matter that seemed liable to endanger world peace. By making available standing machinery for such gatherings and permanent means of joint discussion, the league was an improved and wider version of the series of congresses that the great powers of Europe had held from time to time throughout the century before 1914. The diplomacy after the League of Nations was something new and different compare with the old diplomacy; it was global in nature and scope against the Old Diplomacy which was Eurocentric. The rise of the United States of America, Asia, Africa, and Latin America and the emergence of a large number of independent sovereign states, coupled with non-state actors in categories of transnational corporations (TNCs) or multinational corporations (MNCs), nongovernmental organizations (NGOs), international governmental organizations (IGOs) and other transnational organizations influenced the character of

post-world war diplomatic relations. Thus, post-World War diplomacy through the League of Nations was the first universal organization to be established in the world and was a vital force in international politics.³⁴

The global dynamics of diplomacy in post-World War 1 orchestrated multilateral international cooperation both at supranational and regional levels, transforming diplomacy into a much more open and less secret in practice. Multilateral negotiations in international conferences with institutionalized diplomacy triumphed the emergence of direct personal contacts among the statesmen and leaders of various states, therefore, combined to give a new look and content to diplomacy. Furthermore, the machinery of foreign affairs previously exclusive to ambassadors now extended to different ministries of the state such as the ones of trade and defence.³⁵

Post-World War 1 Diplomacy experienced a major transformation in the modes and techniques associated with it in the field of international relations. Summits, shuttle diplomacy and track-two diplomacy became popular methods of negotiation in the new diplomacy. The speed of international travel and globalization combined with the growing amount of issues on the world stage such as piracy, wartime embargoes, the rights of diplomats, and the status of combatants and neutrals during times of war, human rights, disarmament, international crime, refugees, migration, problems of nationality, and the treatment of prisoners, the use of force, and the conduct of war, etc., unavoidably, gave rise for the proliferation of easier and more practical types of diplomacy.³⁶

Contextualizing the trends of the post-World War 1 diplomacy, Palmer and Pekins in support of Efevottu's position further acknowledge that the new dimensions in the diplomacy were characterized by new techniques, new practices, and new types of diplomats, however, they argued that three developments which indicated the broadening scope of democratic diplomacy and the emergence of totalitarian democracy were particularly striking: the increasing incidence of public multilateral negotiations; the expansion of diplomatic activity into the cultural and educational field; and the multiplication of informal channels of contact among peoples and nations gave this era a distinctive hue.³⁷ These informal channels or penetrations and their rapid growth reverberated the global dynamics of post-World War 1 diplomacy between and among states on a large scale, and thus added an important level to international politics involved:

*Informal governmental access, achieved by agents of a governmental organization; quasi-governmental access, including the activities of some journalist, scholars, or representative of companies such as United Fruit or Aramco, whose operation occasionally have an almost governmental character; nongovernmental access, including the activities of missionaries, tourist, students, teachers, researchers, engineers, businessmen and the like; informal access by an international organization to the people or processes of a nation by virtue of its operations there; informal access by a nation through the medium of an international organization.*³⁸

Therefore, phenomenon of informal penetration or access has aspects and implications far beyond the scope of diplomacy, but, it clearly demonstrates the types of diplomatic relations and practices which were almost unknown in the days of diplomacy prior to world war 1.

Post-World War 1 diplomacy provided an operational environment both within a country and internationally where knowledge management of diplomatic processes were practicable. Most of these processes were related to consular activities such as issuing of visas or passports, filling out forms, and recommendations, checking criminal records, etc. International regimes in the fields of environment, trade, human rights, etc. based on international conventions consist of machinery that organizes regular meetings, processes documents, provides opinions, and controls the implementation of conventions. Bilateral and multilateral relations between actors in international relations increasingly followed certain patterns of cooperation. For example, regular meetings of mixed committees on highly technical areas (environment and trade) like double taxation, air-service transport, and investment were established according to clear patterns. Diplomatic activities, consisting mainly of negotiation both on multilateral and bilateral levels aimed at solving international crises or problems with knowledge management and diplomacy became obvious.³⁹

Global Dynamics of Diplomacy in Post-World War 1: Mixed Reaction of Success and Misgiving

Post-World War 1 global dynamics of diplomacy provided the framework by which the new diplomacy successfully featured remarkably with the various types of diplomacy to achieve peace and collective security in international relations, especially, under conference or multilateral diplomacy of the League of Nations. Ultimately, there was the famous Locarno Treaty of 1925, the most important treaty of the post-World War 1 era which was proposed by the British Foreign Secretary, Austen Chamberlain meant to further relax tension in

Europe. This treaty was a multilateral agreement by Britain, France, Belgium, Italy, and Germany to guarantee the frontiers of France and Belgium. Treaties of defense against aggression by Germany were also signed with France and both Poland and Czechoslovakia. On the other hand, Germany agreed to submit for arbitration any dispute between her and other powers including Poland and Belgium. The treaty made war far less occurrence in the future, aggression was denounced by Germany in her relations with other European powers and there was relative peace in Europe. Germany was admitted as a member of the League of Nations with a permanent place on the Council.⁴⁰

Post-World War 1 diplomacy under the League of Nations was strengthened by the Locarno Pact and better relations between Germany and its neighbours in forestalling the war which broke out in 1926 between Greece and Bulgaria. In this war, the Greeks invaded Bulgaria by the reason that some Greek soldiers were killed on the Bulgaria-Greek boundaries. But Bulgaria appealed to the League of Nations which after much consideration ordered for Greeks withdrawal from Bulgaria and payment of compensation for the damages caused by their attack. The Greeks capitulated to the strong and confrontational demands of the League. Furthermore, conference diplomacy underwent the litmus test within the League of Nations in the settlement of the dispute between Turkey and the new Arab state of Iraq over the possession of Mosul, an oil-rich axis on the boundaries between Turkey and Iraq. The decision of the League which gave the area to Iraq was finally accepted by the Turks. The relevance of the League of Nations in maintaining peace and security, however, was seen in the administration of the free port of Danzig and the Saar territory as captured in the Versailles Treaty, and the arrangement of important loans to support Austria, Hungary, Greece and Bulgaria.⁴¹

Another post-World War I significant international diplomacy and agreement in favour of peace that prohibited all wars of aggression in European international relations was the famous Kellogg-Briand Pact of 1928, jointly advocated by the American Secretary of State Kellogg and French Foreign Minister Briand. This pact which was signed by all the Great Powers including Russia and a host of other nations principally, renounced war as an instrument of state policy save for self-defense.⁴² Thus, between the period 1925 and 1929 European society an outburst of optimism and relaxation of tension.

However, the traits of global dynamics of diplomacy in the post-World War 1 era were viewed with misgivings, owing to the arguments against some types of new diplomacy introduced by the period under study. J. C. Johari observes, it is hazardous to make all negotiations public, the work of diplomats is such a delicate nature that much harm can occur by discarding the course of secrecy in each case... in consideration of democratic diplomacy, he argues that this kind of diplomacy invites 'dangers', since the people, in general are ignorant and are not capable of exercising control over the role of professional and skilled diplomats, ... exposure to the public of each diplomatic effort would put the diplomats in a very awkward situation and operation of diplomacy in such a manner would suffer from the evil of delay and imprecision.⁴³ This, therefore follows that public negotiation is difficult and that early disclosure of bargaining strategy would compromise the ability to win concessions, and concession itself may be difficult to make amid popular criticism.

To summit diplomacy, some scholars of international relations like Palmer and Perkins averred that, unlike professional diplomats, top leaders who have many responsibilities and preoccupations that they do not have time to prepare adequately or participate in tedious international meetings negatively affected diplomacy. Hence, the increasing involvement of heads of state, prime ministers, and foreign ministers characterized most times by incompetence, subjective ill-conceived and unexpected agreement considerations, and misunderstanding of their functions and the important distinctions between foreign policy and diplomacy direct participation to international negotiations was viewed with huge misgivings.⁴⁴ Also, it is observed that most world leaders are characterized by a healthy dose of ego, and when such egos collide, negotiations can quickly deteriorate from unmanageable to confrontation. Again, the introduction of public diplomacy by the post-World War 1 international politics with the target of conducting diplomacy under the glare of television lights for everything official to be seen, heard, and read by others, and creating an overall international image that enhances a country's ability to achieve diplomatic success led to distortion through propaganda⁴⁵

Diplomacy in post-World War 1 era under totalitarian diplomacy was equally affected by the advent of totalitarian regimes with strong ideologies; more often than not, these regimes honoured established diplomatic rules only when it suited them, and they generally eschewed negotiation and compromise. They made use of modern techniques of military, political, and psychological power to expand their dominions, to gain control of other states. The government of the Soviet Union, for example, viewed all capitalist states as enemies. Especially under the leadership of Joseph Stalin, it used each concession it won as a basis to press for another, and it viewed diplomacy as war, not as a process of mutual compromise. Nazi Germany under Adolf Hitler was equally

indifferent to accommodation and Western opinion once it achieved rearmament; Hitler signed treaties intending keep them only as long as the terms suited him, regarded with contempt those who tried to accommodate him, and cowed foreign leaders with tantrums and threats.⁴⁶ The representatives of totalitarian states thus:

*invoked strange doctrines of racial superiority, mysticism, materialism, and militarism to further their ends; they degraded diplomatic language and practice as tool of national policy; diplomats became agents of conquest, double-dealing, and espionage, whose business was not to work for peaceful international relations but to provoke dissension rather than understanding; to make the leaders and people of other nations weak and blind and divided in the face of the growing totalitarian regime menace ...*⁴⁷

The belief by the totalitarian states and their representatives/diplomats that accepted standards of international conduct only makes sense when the schemes of affairs favour them, coupled with their boast that treaties and other international obligations albeit bilateral and multilateral in nature would be violated at will in as much as it tilted their interest was the highest misgivings of the totalitarian diplomacy of the new diplomacy. It was, therefore, the above belief of strong ideologies that encouraged Nazi Germany under Adolf Hitler to influence the global dynamics of diplomacy in the post-World War 1 era. The preponderance of Germany demonstrated the highest misgivings of the new diplomacy (open diplomacy, democratic or popular/open diplomacy, personal/summit and near-summit diplomacy, parliamentary diplomacy, public diplomacy and conference/multilateral diplomacy, totalitarian diplomacy, etc.) in international relations.

By the 1930s, global dynamics of diplomacy in the post-World War 1 era became truncated through European diplomatic relations which experienced a series of convulsions following the ascendance of Adolf Hitler to power in 1933. The tearing to pieces of what remains of the Versailles Treaty, building of the military industry of Germany, militarize of the Rhineland, annexation of Austria, occupation of Sudetenland (part of Czechoslovakia) and establishment of Rome-Berlin-Tokyo Axis by alliance with Italy, a sister fascist state in 1936, and Japan, an ambitious and expansionist state, in 1939 brought a death-knell to League of Nations.⁴⁸ The diplomatic failure of the League of Nations to forestall the rising power of Germany and prevent the outbreak of the Second World War undoubtedly displayed the highest levels of misgivings of the new diplomacy.

Conclusion

This paper has shown that global diplomacy in post-World War 1 era was subject to evolutionary change, adapting to the consequences and new challenges that were present in the aftermath of the Great War. Diplomacy is the art of conducting negotiations in a prudent and calculated manner so that the aim is achieved, as far as possible, in a positive or negative approach. It remains the central mechanism for conducting relations among the states of the world and other international non-state actors. President Woodrow Wilson, as a father of new diplomacy emanating from the Versailles Treaty of 1918-1919 in the shaping of the post-World War international affairs and maintenance of peace and collective security introduced a myriad of different diplomacy including open diplomacy, conference/multilateral diplomacy, democratic diplomacy, etc. The Great War must be considered as the root cause for the changes in the diplomatic method, and a catalyst to which governments increasingly committed to international relations.

New diplomacy certainly occurred and changed the old pattern of diplomacy, but, had not allow for public discourse during the negotiation process as first hoped. However, new diplomacy under the aegis of League of Nations multilateral diplomacy achieved some levels of success as observed in the famous Locarno Treaty of 1925 and the Kellogg-Briand Pact of 1928. However, new diplomacy demonstrated many misgivings in nature, character, and practice that made diplomats, major powers, and totalitarian states continue to pursue policy interests that negatively and eventually influenced the dynamics of global diplomacy in post-World War 1 international relations. Thus, the global dynamics of diplomacy in the Post-World War 1 era brought about new diplomacy with the huge hope of conducting international relations to stop tensions and achieve peace and security. However, the expectations of the new diplomacy failed to impede the very threat of the secret and manipulative old diplomacy which manifested itself in the outbreak of the Second World War between 1939 and 1945.

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Using Learning Analytics (LA) in Developing Future Competencies by Teachers of Nwafor Orizu College of Education, Nsugbe

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Abstract

This study, a descriptive survey research, investigated the use of learning analytics in developing future competencies of students by teachers of Nwafor Orizu College of Education, Nsugbe. Hinged on functionalism, this study provided evidence about what should be considered future competence skills among students of the College, as well as the awareness of, and use of learning analytics by teachers in the College. The study was carried out among 54 lecturers/teachers from the six Schools of the College. In line with the research questions, a researcher developed questionnaire tagged Questionnaire on Awareness of, and Use of Learning Analytics by Teachers (QAULAT) was used to generate data for this study. Data were analysed using mean and standard deviation. Findings from this research highlight the future competencies considered important for colleges of education students to acquire during their studies. Findings also provide evidence of very poor awareness and use of learning analytics by teachers in the College. From the findings, training of teachers on the use of learning analytics was recommended among others.

Key words: Learning analytics, competencies, future competencies

Introduction

There is a technological revolution in different fields of knowledge, Education inclusive. This revolution in Education has informed rethinking of theories and practices. The revolutionary changes are also witnessed, not only on instructional design, delivery and assessment, but also on student advising (Fu et al. 2019). This revolution in education has created such new situations as individualised learning, determining students' behaviour with regards to their potentials for success or failure; and the use of alternative assessment tools. The use of learning analytics creates opportunities for individualised learning, so as to determine students' behaviours associated with success; examining how such behaviours have the propensity for students' success or otherwise. The analytics programmes that were once reserved for application in big businesses are now being widely used in higher education institutions across the globe to measure student growth, inform curriculum decisions, and identify students at risk for failing a course or programme.

As working-life is constantly evolving and setting new priorities for competence development, identification of relevant future competencies is needed to ensure that these desired learning outcomes are intentionally promoted in education curriculum and in teaching practice in particular. In addition, an enhanced understanding of future competencies serves as a foundation for aligning emerging technology-enhanced approaches, such as learning analytics, to boost their development. Teaching staff of Nwafor Orizu College of Education, Nsugbe seem not to be caught in the wave of the moment. This study attempts to ascertain the knowledge of, and the employability of learning analytics in their practice. While this research is of direct importance and relevance to our tertiary institutions, it also contributes to a more fundamental understanding of issues associated with learning analytics, an emerging field which is currently under-researched.

This study explored the views of teachers in Nwafor Orizu College of Education, Nsugbe in the use of learning analytics. Specifically, it determined what the future competencies that are considered important for students in Nwafor Orizu College Education students in Anambra State to acquire during their studies. It also determined the extent of awareness and use of learning analytics by teachers of the College.

Research Significance/Impact

Student engagement is one of the most relevant topics within the academic and research community nowadays. With the call for the revitalisation of education, especially teacher education, there is the integration of new technology-supported learning solutions to enhance teacher and learner interactions and influence learner engagement positively. This research addresses the need to explore new ways of improving teaching practice to better engage students with the help of learning analytics. The evidence provided by this research highlighted the future competencies considered important for college of education students to acquire during their studies. While this research draws attention to the issues and concepts related in using learning analytics, and aside strengthening the knowledge base in this field, this study would assist educators, curriculum planners, policy makers, text book writers, and indeed, all stakeholders in education, to re-examine practices, curriculum and policies in Nigerian to equip learners better for future competencies.

Research Questions

1. What are the future competencies considered important for students of NwaforOrizu College of Education, Nsugbe to acquire during their studies?
2. To what extent are teachers in Nwafor Orizu College of Education, Nsugbe aware of the concept of Learning Analytics?
3. To what extent do teachers in Nwafor Orizu College of Education, Nsugbe apply Learning Analytics in their practice?
4. What are the challenges of using Learning Analytics in education in Nwafor Orizu College of Education, Nsugbe?

Conceptual Framework

In addressing the problems of this study, the following concepts would be reviewed:

Learning Analytics (LA)

The Society for Learning Analytics Research (“SOLAR”) defines learning analytics as “the measurement, collection, analysis and reporting of data about learners and their contexts, for purposes of understanding and optimising learning and the environments in which it occurs” (SOLAR, 2012, p.1). It has been defined as the use of “data and any other additional observations that can be obtained... to directly impact the students, the instructors and the details of the learning process” (Romero-Zaldivar et al., 2012 p. 1059).

Features of Learning Analytics

Kleimola & Leppisaari (2022) have identified two primary features of learning analytics thus: a) using data management systems to effectively collect learner data in a timely fashion, and b) using analytic tools and techniques of other disciplines to interpret this data. It is a known fact that in LA, data analysis, the first step is the effective collection of data from two primary sources: student information system (SIS) used to create learner profile; and learning management systems (LMS) used to provide information about learner behaviour (Kleimola & Leppisaari 2022; Siemens, 2013). LMSs are software that house lessons, assessment, and other pertinent information about a course. Learning management systems (LMSs) have been developed in this digital age to fill the role of the traditional classroom. Where traditional, physical classrooms provide structure, location and order to student learning, LMSs provide similar scaffolding to students in an online or blended learning courses. Compared to the data produced by traditional, in-class assessments and observations, the data captured by an LMS is diverse and rich in its content. Where an in-classroom teacher may be only able to see the total number of problems a student completed on an English assignment, for example, or which problems he omitted, an LMS can capture all the same data and provide additional information, such as the time it took the student to complete the assignment, which questions took the longest, which specific types of questions the student struggled with the most, and more (Martin & Ndoye, 2016).

Once the data is collected from these systems, the second feature of LA emerges: the analysis of the data. The analysis of the learner data can take many different forms depending on the nature of the data itself. Qualitative data is organised and classified, while quantitative data is subjected to statistical analysis. This statistical analysis can take the form of descriptive statistics to help an educator understand what has happened or, in more complex cases, take the form of inferential statistics to make predictions about future performances and behaviours. In every case, learner data is examined, analysed, and digested in such a way that meaningful trends and patterns emerge (Kleimola & Leppisaari, 2022).

Benefits of Learning Analytics

By leveraging the vast amounts of data available, learning analytics offers several meaningful benefits to learners, teachers, and researchers. These benefits have been identified by many researchers. Siemens, 2013; Ifentahler et al, 2014; Kleimola & Leppisaari, 2022; Castellanos et al., 2017; Abelardo et al., 2017; Strang, 2017; Reigeluth et al., 2015; Jonassen 1999; Perkins, 1991; Verbert et al., 2012; Kizilcec et al., 2017. They include: personalised learning, identifying learning gaps, enhancing student engagement, assessing course effectiveness, predictive analytics, determining students’ characteristics, meaningful feedback, and support for the teacher

Limitations and Criticisms of Learning Analytics

Learning analytics is not without its limitations and criticisms. The three primary limitations and criticisms of LA are: (1) data quality concerns, (2) ethical concerns about the ownership and appropriateness of the collection of large amounts of learner data, and (3) the fear of an automated educational system and its effect on student learning’ (Ifentahler et al., 2014; Slade & Prinsloo, 2013,)

Learning Analytics Tools

Learning analytics tools help to improve online learning experiences and outcomes. Examples of such tools abound on the internet. They include Google Analytics, Moodle Analytics, Watershed, Zoola Analytics, The Social Network Adapting Pedagogical Practice (SNAPP), Connect for Success (C4S), Personalised Adaptive Study Success (PASS), etc. There are many learning analytic tools. Some can be self developed or be accessed and can adapted online where necessary. It is important for teachers to choose the right tools as determined by their goals, data, and needs.

Competencies and future competencies

Competency is the degree of ability to perform certain tasks. It is a combination of tacit and explicit knowledge, behaviour, and skills that enable effective task performance Anyadiiegwu & Osegbo (2024). Competencies emphasise outcomes or a realised ability, they are not time-based or “gestalt in nature”; i.e., they are made up of a bunch of smaller parts and not one big whole.

Future competencies are generic, interdisciplinary competencies which have gained increased attention around the world. They have been referred to using several and interchangeable terms such as key competencies (Council of the European Union, 2018), future competencies (Marope et al., 2019), transformative competencies (OECD, 2019), twenty-first century skills (Binkley et al., 2012), generic employability skills (Curtis & McKenzie, 2002), soft skills (Robles, 2012), graduate attributes (Barrie, 2012; Hager & Holland, 2006) and generic capabilities (Bowden et al., 2000).

In this study however, the term ‘future competencies’ is adopted. It is used to refer to those generic competencies that are relevant for higher education students and which can prepare them for operating in emerging future contexts. Future competencies enable students to solve problems and act successfully in a self-organised manner in uncertain settings and various contexts (Ehlers, 2020). They are seen to entail not only the mobilisation of knowledge and skills, but also personality traits such as attitudes and values (Binkley et al., 2012; OECD, 2019; Rigby et al., 2009). Thus, future competencies are much more than just a set of general skills or pieces of knowledge. They are generic and interdisciplinary in the sense that they are acquired and supported across the boundaries of various disciplines and domains of knowledge (Barrie, 2012; OECD, 2019). This does not imply that they are necessarily independent of discipline-related knowledge, skills and dispositions but rather closely intertwined with them (Barrie, 2012; Hyttinen et al., 2019).

Future competencies are often outlined and defined by their relevance in terms of employability and subsequent success on the labour market, as noted by Rigby et al. (2009) as well as Treleaven and Voola (2008). Increasingly, the competencies relevant for the future are being perceived and described in a broad, universal sense. They are targeted to facilitate individual development not only for professional purposes but also for societal needs; future competencies are needed by active, committed members of society (Rigby et al., 2009). Many studies see these competencies as abilities such as critical thinking, problem solving, collaboration and communication, ICT literacy, creativity and learning literacy (Van Laar et al., 2017; Voogt & Roblin, 2012; Wang et al., 2019). Included also are qualities related to social and cultural awareness (Van Laar et al., 2017; Voogt & Roblin, 2012) as well as ethical awareness (Van Laar et al., 2017). It has been suggested that educational institutions should place a stronger focus on the integration of future competencies across curriculums, and to ensure sufficient space for them, as they are complex and cross-disciplinary in their nature (Voogt & Roblin, 2012).

Theoretical Underpinning

This study is based on functionalism. Functionalism views education as an important social institution that contributes both manifest and latent functions. Functionalism see education as serving the needs of society by preparing students for later roles, or functions in society. Functionalists focus on the positive functions of education, creating social solidarity, teaching core values and work skills, and role allocation/meritocracy. Functionalism believe that education is a way of achieving in society, and that education system has to provide skills and expertise needed by industry and the economy. They state that certain competencies known as future competencies are required to function effectively in the society and in the work place in particular (Gomez-Diego, 2019).

Methodology

The study adopted a descriptive survey approach. The population of the study consisted of all the 261 lecturers in Nwafor Orizu College of Education, Nsugbe (Personnel Unit Nwafor Orizu College of Education, Nsugbe, 2024). And through stratified random sampling, a sample of 54 lecturers/teachers was drawn from the 6 Schools of the College (9 from each School).

In line with the four research questions, a researcher developed questionnaire tagged Questionnaire on Awareness of, and Use of Learning Analytics by Teachers (QAULAT) was used to generate data for this study. The instrument was structured on four-point rating: Very High Extent (VHE) = 4 points, High Extent (HE) = 3 points, Low Extent (LE) = 2 points and Very Low Extent (VLE) = 1 point. The instrument was subjected to both face and content validity by experts in Measurement and Evaluation and Educational Technology before use. The questionnaire was also subjected to a reliability testing on SPSS 23 in order to ascertain the coefficient for a Cronbach Alpha. The coefficient gotten from the Cronbach Alpha method was 0.89, and this was considered excellent, making the instrument satisfactorily fit for the study. The direct retrieval method of instrument for data collection was adopted for the study to ensure effective and prompt data collection. A total of 54 copies of questionnaire were distributed and retrieved. The outputs of the 4 point Likert scale format used were presented and analysed using SSP Version 21, using mean and standard deviation. Mean cut off was 2.50. All items with the mean of 2.50 were regarded as agreement and accepted; while those less than 2.50 were regarded as disagreement and were accordingly rejected.

Data Presentation and Discussion of Findings

Data would be presented and discussed in line with the research questions guiding this study.

Research Question 1: What are the future competencies considered important for students of Nwafor Orizu Colleges of Education, Nsugbe to acquire during their studies?

Table 1

Future Competencies considered important for Nwafor Orizu College of Education Students to Acquire.

SN	Variables	VHE	HE	VLE	LE	Mean	SD	Remark
1	Skills to prepare students for the future include civic literacy, global awareness and cross-cultural skills, critical thinking and creative skills communication and collaboration skills, etc.	34	18	0	2	3.56	0.66	Accepted
2	Attitudes and values which students should cultivate to be successful in the future include responsibility, resilience, integrity, dignity, truthfulness, fairness, cross-cultural tolerance, etc.	29	23	0	2	3.46	0.70	Accepted
3	Knowledge areas which students should have as a strong foundation to be successful in the future include theories, concepts, methods, techniques and strategies, civic responsibility, cultural awareness, etc.	37	12	3	2	3.56	0.74	Accepted

4	Classroom competencies for trainee teachers include formulating behavioural objectives, writing a lesson plan, using teaching skills, classroom management, use of class board, use of teaching strategies, assessment using different assessment tools, use of technological devices, etc.	44	10	0	0	3.81	0.43	Accepted
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Source: Field Survey 1, 2024

From table 1 above on the opinion of the respondents on the future competencies considered important for Nwafor Orizu College of Education Nsugbe students to acquire during their studies, all items yielded mean scores of 3.56, 3.46, 3.56, 3.81,. This signifies acceptance. All the future competencies listed in the items are accepted as being needed by students of the College.

Research Question 2: To what extent are teachers in Nwafor Orizu College of Education, Nsugbe aware of the concept of learning analytics?

Table 2

Responses on the Extent to which Teachers in Nwafor Orizu College of Education, Nsugbe are Aware of the Concept of Learning Analytics.

SN	Variables	VHE	HE	VLE	LE	Mean	SD	Remarks
1	Learning analytics (LA) is a traditional approach to teaching.	18	12	14	10	2.70	1.13	Accepted
2	LA involves collection of teachers' data as well as the interpretation of such data.	15	23	9	7	2.85	0.96	Accepted
3	Google is an example of LA tool.	15	20	8	11	2.72	1.08	Accepted
4	LA ensures tailor-made teaching and learning.	7	12	14	21	2.09	1.06	Rejected

Source: Field Survey 2, 2024

Table 2 above shows the opinion of the respondents on the extent teachers in Nwafor Orizu College of Education, Nsugbe are aware of learning analytics (LA). They believe that LA is a traditional approach to teaching and involves collection of teacher's data and interpreting them. Furthermore, they accepted that Google is an example of LA tool. However, they are of the opinion that LA does not ensure tailor-made teaching and learning.

Table 2 above shows that majority of the teachers in Nwafor Orizu College of Education, Nsugbe are not aware of the concept of Learning Analytics. Item 1 one ought to be rejected by their responses if they are aware of that LA is NOT a traditional approach to teaching; but rather an emerging technological innovation that is applied in online and blended learning. In the same vein, items 3 rejected as Google is not a learning analytic tool but a

search engine; and item 4 ought to have yielded accepted being that LA ensures tailor made (personalised and customised learning) for learner.

Research Question 3: To what extent do teachers in Nwafor Orizu College of Education, Nsugbe apply learning analytics in their practice?

Table 3

The Extent to which Teachers in Nwafor Orizu College of Education, Nsugbe Apply Learning Analytics in their Practice.

SN	Variables	VHE	HE	VLE	LE	Mean	SD	Remark
1	Use of data informs my teaching decisions	21	20	9	4	3.07	0.93	Accepted
2	Data I use in making teaching decisions are generated by me, the department, the College and Education policy makers	23	18	8	5	3.09	0.98	Accepted
3	I have used one or two LA tools for their class.	8	9	19	18	2.13	1.04	Rejected
4	Use of LA impacts positively on my teaching	7	7	23	17	2.07	0.99	Rejected

Source: Field Survey 3, 2024

Table 3 above reveals the responses of the respondents on the extent teachers in Nwafor Orizu College of Education, Nsugbe apply learning analytics (LA) in their practice. They are of the opinion that the use of data informs their teaching. Additionally, they agreed that the data they use are generated by them, the College management and policy makers. This kind of data do not reflect the comprehensive data and analysis as LA would have provided

Furthermore, they agreed that they have not used LA tools for their class. Lastly, they are also of the opinion that the use of LA does not positively impact on their teaching.

Research Question 4: What are the challenges of using learning analytics in education in Nwafor Orizu College of Education, Nsugbe?

Table 4

The Challenges of Using Learning Analytics in Education in Nwafor Orizu College of Education, Nsugbe.

SN	Variables	VHE	HE	VLE	LE	Mean	SD	Remark
1	Lack of knowledge of LA	23	20	6	5	3.13	0.94	Accepted
2	Lack of training and skills on LA	23	18	8	5	3.09	0.98	Accepted
3	Non availability of internet access bundle and high cost of subscription for internet bundles	26	17	6	5	3.15	0.96	Accepted
4	Poor power/electricity supply	27	17	5	5	3.22	0.96	Accepted

Source: Field Survey 4, 2024

From table 4 above on the opinion of the respondents on the challenges of using learning analytics in education in Nwafor Orizu College of Education Nsugbe , all items yielded mean scores of 3.13, 3.09, 3.15, 3.22, this signifies acceptance.

Conclusion

Learning Analytics is a game-changer in the field of education, empowering educators to create personalised and compelling learning experiences. By harnessing the power of data, institutions, and educators can better understand student behaviour, address learning gaps, and continuously improve the quality of programmes and learning. As technology continues to evolve, learning analytics will undoubtedly play an increasingly crucial role in shaping the future of education and helping learners worldwide unlock their full potential.

Recommendations

Following the findings of this research, the following recommendations are hereby made

- Urgent training and retraining of teachers in the College on Learning Management Systems,
- Training and retraining of teachers in the College on the use of some Learning Analytic tools;
- Policy formulation on the use of blended learning by teachers in the College so as to enable them integrate the use learning analytics tools for effective practice.
- Policy formulation on the use of learning analytics tools by teachers of the College for effective practice.
- Government's intervention in the provision of facilities and resources required for the application of learning analytics in the College.
- Government's intervention in the area of power supply for the application of learning analytics by staff and students.

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An Assessment of Teachers' Perception on Blended Learning and its Effectiveness in Nwafor Orizu College of Education, Nsugbe

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Abstract

Following the global COVID-19 outbreak, blended learning (BL) has received increasing attention from educators. Hinged on Bandura's Social learning theory, this study determined the perception of teachers in teacher education system in Nwafor Orizu College of Education, Nsugbe, Anambra State as well as evaluate the effectiveness of blended learning for the teaching and learning undergraduate English language students' achievement in the College. A validated questionnaire titled the Perception of Teachers on the Use of Blended Learning Approach (PTUBLA) designed by the researcher, and constructed in a 4-point Likert scale format was used for this study. Findings from the study demonstrate how effective blended learning is in determining successful learning outcomes among undergraduate English language students in the College. Findings from this study can be generalized to the entire state.

Key words: Blended learning, teacher education, teaching and learning

Introduction

The delivery mode in many colleges of education has remained a traditional one, involving face-to-face with little or none at all to integrate modern technologies such as the usage of online technologies to supplement the educational system. Blended learning (BL) has become an integral part of modern education. This has seen many institutions of higher learning providing a new perspective in education delivery and attainment through the use of blended learning mode. With this mode, a new phrase "the world is flat" was coined (Friedman, 2005), meaning attainment of education has become accessible to everyone everywhere globally. Blended learning is an integration of the online mode with the traditional mode of face-to-face to offer class activities in a pedagogically valuable planned manner (Nagel, 2009). The mode involves certain portions of the activities of face-to-face being replaced through the usage of online activities This diverse mode gives institutions a variety of educational approaches to use. With many institutions moving to this mode, the traditional way of face to face has seen its decline in institutions which are techno-savvy and oriented. The growth and impact of blended learning is currently undisputable in the educational field Therefore, educational institutions in Nigeria and specifically Anambra State need to rethink on the inclusion of the blended learning mode. These institutions ought to embrace BL trends for reform, or face decline in their educational goals due to the use of the outdated approach only.

In spite of the paradigm shift in education and the need to embrace technology in teaching and learning, many educators are still operating the traditional delivery mode of teaching and learning in spite of the need to incorporate technology in the teaching learning process. What is the perception of these educators about blended learning that could be affecting its use? What also is the effectiveness of blended learning on the performance achievement of students to guarantee its employment in the teaching learning process? It is important therefore, that these issues be investigated. This study is an investigation into the effectiveness of blended learning in the teaching learning process and the perception of teachers on the approach.

While blended learning is acknowledged to be a compelling and effectual means of delivery mode that can be incorporated into the teaching learning process, the philosophy is lacking in empirical validation especially in our country Nigeria. Currently, a great deal has been forwarded with regard to theory, with a decided gap in the literature regarding the use and effectiveness of the blended learning in practice here in the Nigerian educational system and particularly, in Anambra State. The delivery mode does however, draw a great deal of support, proof of which can be found in the plethora of testimonials, anecdotes and classroom examples available through a multitude of websites and publications dealing with blended learning. All reports echo promising outcomes; yet, teachers in Nigeria, and in particular, Anambra State have not restructured their teaching, being cognisant of this wealth of information presented on blended learning.

While strengthening the knowledge base in this field, this study would assist educators, curriculum planners, policy makers, text book writers, and indeed, all stakeholders in education, to re-examine instructional practices, curriculum and policies in south eastern Nigerian.

Research Questions

The following research questions guided the study:

1. To what extent do teachers in Nwafor Orizu College of Education, Nsugbe use the blended learning approach?
2. What are the factors affecting the use of the blended learning approach in Nwafor Orizu College of Education, Nsugbe?
3. What is the effectiveness of the blended learning approach in teaching and learning process in the College?

Conceptual Review

In addressing the problem of this study, the following concepts would be considered:

- Blended learning
- Teacher education
- Teaching and learning process

Blended learning (BL)

Blended learning is referred to as “hybrid,” “flexible,” “mixed,” “flipped” or “inverted” learning. The BL concept was first proposed in the late 20 century against the backdrop of growing technological innovation (Keogh et al., 2017). The general definition of BL is that it integrates traditional face-to-face teaching with a web-based approach.

However, this description has been hotly debated by researchers in recent years. Oliver and Trigwell (2005) posits that blended learning may have different attributions in relation to various theories, meaning that the concept should be revised. Others attempted to clarify the significance of BL by classifying the proportion of online learning in blended learning and the different models that come under the BL umbrella. Allen and Seaman (2010) propose that blended learning should include 30–70% online-in person learning (otherwise, it would be considered online learning (more than 70%) or traditional face-to-face learning (less than 30%)).

This study views blended learning as an instructional approach that provides both synchronous and asynchronous modes of delivery through which students construct their own understandings and interact with others (Liliana, 2018; Bayyat et al., 2021). Blended learning therefore, is an integration of the online mode with the traditional mode of face-to-face to offer class activities in a pedagogically valuable planned manner. The mode involves certain portions of the activities of face-to-face being replaced through the usage of online activities. This diverse mode gives institutions a variety of educational approaches to use.

Teacher Education

Teacher education refers to the policies and procedures designed to equip prospective teachers with the knowledge, attitudes, behaviors and skills they require to perform their tasks effectively in the classroom, school and wider community. Kumar (2010) posits that teacher education refers to the policies and programmes designed to equip teachers with the knowledge, behaviours and skills required to perform their task effectively in the school and classroom. Teacher education is a component of the educational system which involves the training of teachers in order to acquire competencies and skills of teaching for the improvement of teachers for the school system. Teacher education has been identified world over, as the bedrock of quality and relevance of education at all levels.

As no country can rise above the level of its educational system, the role of the teacher in the educational system is indispensable. It is along this line that Agulanna (2007) opines that the place of the teacher in any educational system cannot be over emphasised. This is because, there can be no meaningful discourse about quality education without first discussing the quality of teachers. Olseni (2005) is of the opinion that teacher education makes a difference on the standard of Education. Griffiths and Houston (2007), stress the importance of highly qualified teachers in the education system. The potentials of an educational organization are directly related to the ability of the teachers. That is to say that, the more trained and qualified the teachers are, the easier it is to effect curriculum development. Without qualified teachers, no matter the quality of curriculum and other components of education system, the implementation of curriculum content might come to naught.

Perceiving the role of teachers in the educational sector as critical and imperative, The Federal Republic of Nigeria (2013) stipulates the objectives of teacher Education thus;

- 1) To produce highly motivated, conscientious and efficient classroom teachers for all levels of the education system;
- 2) To encourage further, the spirit of inquiry and creativity in teachers;

- 3) To help teachers to fit into social life of the community and the society at large and enhance their commitment to national goals;
- 4) To provide teachers with intellectual and professional background adequate for assignment and make them adaptable to changing situations and;
- 5) To enhance teachers' commitment to teaching profession.

Quality in education relates to the quality of the work undertaken by a teacher, which has significant effects upon his or her pupils or students. Further, those who pay teachers' salaries, whether through taxes or through school fees, wish to be assured that they are receiving value for money. Ways to measure the quality of work of individual teachers, of schools, or of education systems as a whole, are therefore often sought. Given the paramount role of the teacher in building a formidable economy through education, professionalization of the teaching profession should not be in contest. Hence, government should make considerable effort to professionalize teaching in Nigeria. This could be achieved through constant evaluation of institutions and programmes to ensure the maintenance of standards in our colleges of education.

Teaching and Learning Process

Teaching and learning process can be defined as a transformation process of knowledge from teachers to students. It is referred as the combination of various elements within the process where an educator identifies and establishes the learning objectives and develop teaching resources and implement the teaching and learning strategy. On the other hand, learning is a cardinal factor that a teacher must consider while teaching students.

Teaching learning process consists of four basic elements (a) Assessment. (b) Planning. (c) Implementation. (d) evaluation. It is a method for monitoring and judging the overall quality of learning or teaching based on objective, data and scientific criteria.

Theoretical Framework

Albert Bandura's (1977) social learning cognitive theory provides the theoretical framework for this study. The theory focuses on observation as an important aspect of learning. It proposes that new behaviour can be acquired by observing and imitating others; stating that learning is a cognitive process that takes place in a social context and can occur purely through observation or direct instruction, even in the absence of motor reproduction or direct reinforcement (Smith, 2012). The theory departs from the understanding that learning is not purely behavioural but rather a cognitive process that takes place in a social context. In this sense learning involves observation, extraction of information from those observations, and making decisions about the performance of the behaviour (observational learning or modeling). The learner is not a passive recipient of information. Cognition, environment, and behaviour all mutually influence each other to enhance the learning process (Smith and Smith, 2008).

Methodology

A validated questionnaire titled the Perception of Teachers on the Use of Blended Learning Approach (PTUBLA) designed by the researcher, and constructed in a 4-point Likert scale format was administered. The instrument was subjected to both face and content validity by experts in Measurement and Evaluation and Educational Technology before use. The questionnaire was also subjected to a reliability testing on SPSS 23 in order to ascertain the coefficient for a Cronbach Alpha. The coefficient gotten from the Cronbach Alpha method was 0.89, and this was considered excellent, making the instrument satisfactorily fit for the study.

The direct retrieval method of instrument for data collection was adopted for the study to ensure effective and prompt data collection. A total of 54 copies of questionnaire were distributed and retrieved.

The reliability of the questionnaire was established at. All the teachers in the School of Languages in the College were used to elicit response on the perception of teachers on blended learning. The outputs of the 4 point Likert scale format used were presented and analysed using SSP Version 21, using mean and standard deviation. Mean cut off was 2.50. All items with the mean of 2.50 were regarded as agreement and accepted; while those less than 2.50 were regarded as disagreement and were accordingly rejected.

Data will be presented in line with the research questions.

Findings and Discussions

Findings from the study will be discussed in line with the research questions

Table 1

Extent teachers in the College use the blended learning approach

SN	Variables	VHE	HE	VLE	LE	Mean	SD	Remarks
1	I understand what blended learning is	21	15	10	8	2.91	1.07	Accepted
2	There is a balanced schedule between online and physical teaching for my course	1	2	36	15	1.80	0.67	Rejected
3	I rarely use online teaching	22	16	10	6	3.0	1.02	Accepted
4	I only use the face to face physical traditional method for my course	29	17	5	3	3.33	0.87	Accepted

Source: Field Study on Blended Learning, 2024

In Table 1 above, item 1 yielded a mean score of 2.91 and thus is accepted; item 2 yielded a mean score of 1.80 below 2.50 and is thus rejected. Item 3 yielded a mean score of 3.0 and is accepted, while item 4 yielded a mean score of 3.33 and is therefore accepted. The implication is that although teachers understand what blended learning means, the rarely use it and some use only the traditional face to face method in teaching.

Table 2

Factors affecting the use of blended learning approach in the College

SN	Variables	VHE	HE	VLE	LE	Mean	SD	Remarks
1	Lack of technical knowledge to use online teaching platforms	25	15	8	6	3.09	1.07	Accepted
2	Lack of online learning devices for most student	22	19	7	6	3.06	0.96	Accepted
3	Unavailability of data	18	26	6	4	3.07	0.97	Accepted
4	Poor electricity supply	29	22	1	2	3.44	0.73	Accepted

Source: Field Study on Blended Learning, 2024

In Table 2 above, all items are accepted yielding mean scores above 2.50. Respondents agree that lack of technical knowledge on the use of online teaching platforms, lack of online learning devices for most students, unavailability of data and poor electricity supply are among the factors affecting use of blended learning in the College.

Table 3

The effectiveness of blended learning approach in the teaching and learning process

SN	Variables	VHE	HE	VLE	LE	Mean	SD	Remarks
1	It ensures individualised learning	12	14	17	11	2.5	1.01	Accepted
2	It captures only the theoretical aspects of courses	21	18	8	7	2.98	1.03	Accepted
3	Students understand online lessons better	8	9	23	14	2.20	0.996	Rejected
4	It ensures continuity of learning in dire and insecure times	22	20	6	6	3.07	0.991	Accepted

Source: Field Study on Blended Learning, 2024

In Table 3 above, item 1 yielded a mean score of 2.5; while item 2 yielded a mean score of 2.98 and both of them are accepted. Item 3 yielded a mean score 2.20 and was rejected while item 4 yielded a mean score of 3.07 and was accepted. On the effectiveness of blended learning approach, the responses show that it ensures individualised learning, it captures only the theoretical aspects of the courses; students do not understand online teaching more than traditional teaching; and it ensures continuity of learning in dire and insecure times.

Conclusion

This study has examined the perception of teachers on blended learning and its effectiveness as an approach to teaching and learning. While teachers in Nwafor Orizu College of Education, Nsugbe understand what blended learning is as well as its effectiveness, they however do not employ it owing to certain factors like lack of technical know-how, unavailability of data, poor power supply among others.

Recommendations

Based on the findings of the study, the following recommendations are hereby made:

- Teachers should be trained and retrained on the use of blended learning.
- Computer devices should be made available to both teachers and students for blended learning
- There should be subsidy on data procurement as well as provision of centralized wifi at strategic places in the School.
- The College should explore alternative means of power supply to ensure student keep leaning offshore and onshore.

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Angst of War in Akachi Adimora-Ezeigbo's *Roses and Bullets* and Chukwuemeka Ike's *Sunset at Dawn*

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Abstract

Every literary work attempts to mirror the experiences and conditions contemporary with its place and time. This article looks at the time during which the novelists Akachi Adimora-Ezeigbo and Chukwuemeka Ike penned down their novels *Roses and Bullets* and *Sunset at Dawn* with a view to opening their vistas on the events of a war and helping us to learn valuable lessons. Before and immediately after the years 1966 -1970, the period of the Nigeria-Biafra war, the angst eating up the Nigerian populace went very deep. Many literary works have consequently expressed their feelings, experiences, observations, sense of sympathy and patriotism. As an instrument of social change, novelists bring to the mind of the people the social vices in their societies and advocate the reformation and rehabilitation of their societies towards a beautiful and glorious future. Adimora-Ezeigbo and Ike portray the images or symbols of dismal situations and pains which are characteristic of war situations, appropriately depicting the conditions prevalent in the era of the Nigeria-Biafra war. They exposed the atrocities of the miscreants, how one evil thought leads to another if not well settled and the negative effects of class discrimination, racism and consequences of violence. This work uses Trauma theory which attempts to understand the different ways by which traumatic occurrences are demonstrated, processed, exposed and repressed throughout a variety of literary and historical texts. The data for analysis were obtained from the two texts above, literature reviews and journals.

Keywords: Frustration, war, anger, hostility, tribalism, dehumanisation

Introduction

The works of most contemporary African writers explore the confusion, catastrophes and wranglings that arose from power mongering, ethnic sentiments and parochial inclinations of the people after independence. These situations arise due to the fact that people's expectations are not realized as the rulers fall short of the promises post-independence hold out. Modern African writers have tried immensely to portray their experiences, interactions, worldviews and the consequences of the interpersonal relationships. Hence, M.A. Ezugu in *Fundamentals of English Language and Literature* says: "Literature is a replica of the world we live in. It reflects a world of fantasy, horror, feelings, various different points of views, ideas, thought, mind. put into words" (132). He further says that "literature is experience of permanent interests inherited in memorable form" (182). Thus, literature portrays the lives, traditions, language, myth and psychology that govern the people's values and norms or attitudes at any given era. As Chinyere Nwahunanya says in *A Harvest From Tragedy Critical Perspectives on Nigerian Civil War Literature*, in every age, literature has always mirrored society; and writers have invariably shown concern for the convolutions that beset their societies, in a world where selfish national interests, racism, the struggle for power, and a myriad of other factors keep human relationships in a state of perpetual tension, this tension has often found outlet in political turbulence of national or international dimensions. The American Civil War, the World Wars, the Spanish Civil War, the Vietnam War, as well as the Nigerian Civil War are just few examples of the imbroglios that have resulted from the conflicts between man and institutions in a strife-torn world (55).

In each of the above cases, writers in the countries involved in war have used the conflicts as source of materials for creative literature. The experience is not of course confined to fiction. The First World War, for instance, produced poets among whom Rupert Brooke and Stephen Spender immediately come to mind. Wilfred Owen emerged as a major voice during Second World War before he lost his life. The Spanish civil war saw the emergence of such poets as John Conford, Julian Bell, Ralph Fox, and the famous Garcia Lorca, all of whom were killed during that war. For the novel, we have Ernest Hemmingway's strident voice in *For Whom the Bell Tolls*, and the five hundred and twelve novels produced by the American Civil War, and poetry of varying artistic merit—confirming Kole Omotoso's view at the time that the Nigerian Civil War is the most important theme in post-war Nigerian writing. Part of the explanation for the dominance of war as a subject in Nigerian literature for

many years after the end of the war may be found in Lucien Goldmarm's observation that "periods of crisis ... are particularly favourable to the birth of great works of art and of literature because of the multiplicity of problems and experiences that they bring to men and of the great widening of affective and intellectual horizons that they provoke" (50). But, in addition, writers dwell on wars now first because of what Ogunyemi calls "the sheer urge to record, as truthfully as possible, an excruciating indelible, visceral experience which the author has been physically and/or emotionally involved in" (126).

The events of the Civil War period in Nigeria were traumatic experiences that threatened the very existence of people as individuals, and of a people as a corporate entity. Therefore, the urge to take a retrospective glance at those events has just been too strong to be resisted by our writers. For just as Nigerian writers responded to immediate post-independence political crises, so also did they see a need for responding to the civil war which was the culmination of those crises. It is, therefore, no surprise that the war became so dominant as a theme in post-war Nigerian writing and remained so for a long time.

The war memoirs in particular are interesting for their sometimes triumphant, exculpatory or condemnatory tone. This is true in particular of their authors' accounts of their roles in the war, and their portraits of the Biafran leader, Chukwuemeka Odumegwu Ojukwu. While protecting themselves as people drawn unwillingly into a war they advised against, and as people who either suffered unjustly (for ethnic or other reasons), while giving their best selflessly to the nation, they project Ojukwu as a stubborn leader who led his people to avoidable disaster because of pride, selfishness and a recalcitrant intransigence.

As Remy Oriaku in "Political Memoirs of the Nigerian Civil War" says, the most obvious common interpretative presentation of his experiences which creates for each text its own relative truth. The author's declared intention which is invariably prompted by modesty is usually different from that discerned by the reader at the end of the story. This paper, therefore, explores the angst of war in Akachi Adimora-Ezeigbo's *Roses and Bullets* and Chukwuemeka Ike's *Sunset at Dawn*.

Reflections of Akachi Adimora-Ezeigbo and The Nigeria-Biafra War in *Roses and Bullets*

Akachi Adimora-Ezeigbo's novel *Roses and Bullets* has five interconnected episodes each named after the stages of the events. The novel explored among other things the themes of suffering, pain, disappointment, religious crisis, ethnic crisis, exploitation, poverty, oppression, massacre, dejection and their attendant consequences of the people of Biafra/Nigeria under the military regime.

The novel is set in Nigeria of the 1966-1970 during the Nigeria-Biafra War and the military dictators of the period. The use of real places and names of individuals established this fact. For instance, we see names of real places like Awka, Nsukka, Enugu, Uga, Port Harcourt, Mbano, Oji-River, Umuahia, Oko, Bishop Shanahan College Orlu, etc. Real persons like Gowon, Aguiyi Ironsi, Aburi, Chukwuemeka Ojukwu etc. And real events like the massacre of the Igbo in Northern Nigeria and some parts of the West, declaration of the Republic of Biafra, the counter coup staged by northern officers and the kidnapping of General Aguiyi Ironsi, the war between Nigeria and Biafra, there location of markets because of air raids, etc.

Akachi takes a cue to paint a picture of poverty, malnutrition, hunger and trauma that the masses in Igbo land experience during Nigeria Civil War that caused them to debase their personality at the sight of any free flow of food and drink. It tells the story of the sufferings, pains, disappointments and exploitation of the people by the military leaders and the religious crisis that exists between the Muslims and Christians, personalized in the major character Ginika, a young brilliant girl who was in quest for knowledge. Without doubt, "the importance of religion in any human community cannot be over emphasized" knowing that the material and spiritual realms overlap in concrete manifestation within a given cultural context for people's material and ideological expression—a pattern which culminates into peace or conflict (Bienose-Osagiede, Ubuane & Udemba 2023: 217-218). No wonder, Ginika was forced to buy the situation of things in the country to leave Port Harcourt where she was studying and live West due to religious crisis. Those that survive the trauma flee for their lives, followed by the kidnapping of General Aguiyi Ironsi, an Igbo general, and his host, Lieutenant Colonel Fajuyi and his military coup of 1966 and January 1967. Ginika observes this through a feature article: "I was reading a feature article on the counter coup staged by northern officers and the kidnapping of General Aguiyi Ironsi and his host, Lieutenant Colonel Fajuyi. The situation is frightening. This country is in soup" (150). Ginika also says: Most of the people they are killing are Igbo. If the coup were an act of revenge, as the plotters claim, why are ordinary people being killed? Why are they killing innocent civilians who knew nothing about the January coup? (151).

Those wounded and the dead were brought to the east for treatment and burial as the case may be. Train brought the wounded and the dead from the north ... the sight is terrible. (165). The eastern generals brought them so that the people will notify their bodies and as well know the situation of the country. The easterners felt it is right to separate from the northerners to stop the massacre of Igbo people by the Northerners. So Colonel Chukwuemeka Ojukwu declared the Republic of Biafra in May 1967.

After the declaration of the Biafran Republic, the Nigerian government was not happy about it, not because Biafrans separated themselves from Nigerian Republic but because the major source of economic resource is from Biafran lands. "Since the Nigerian Republic declared war on Biafra, Biafrans cannot just fold their hands and watch people attack us and want to kill us, so we must fight back and kill them too before they kill us" (67). The Biafran soldiers gathered young boys to train as soldiers and young girls as constables. So Ginika and other girls were trained as special constables. Men who feel afraid of war front hide inside their houses without coming out. After some times, some of them become tired of staying indoors and decide to join the soldiers, like Nwakaire, Eloka, Uncle Ray etc. While those that have reasonable excuse like doctors and medical attendants were not conscripted since they already have work doing towards the lives of the Biafrans and their soldiers, but with time the drugs in the hospitals finished and some medical equipment damaged due to lack of maintenance.

Men and women in Biafra gave all their possible contributions to make sure that Biafra win the war. Ginika initially when things were still fair wanted to stay at Enugu with Uncle Ray and Aunty Chito to prepare snacks for soldiers as her own contribution. "I'll love it out here. I want to remain in Enugu. Helping to prepare delectable snacks for our soldiers at the Nsukka front is my own win-the-war effort" (19). Vajima I. Lucy and Ajima E. Maria in *Language, Literature and National Consciousness* says:

Ginika's stance at this early stage of the novel displays a remarkable sense of social commitment to her new nation at such a remarkable youthful age. It is not for nothing that the author imbues her heroine with such a sense of social commitment backed up by a display of determination and out spokenness. It is in line with her feminist vision for the women folk (55).

But her father Ubaka Ezeuko and her step mother Lizzy did not allow her stay at Enugu because they were afraid that Enugu will be surrendered by the enemies. And, secondary, they have made plan for her to be trained as constable, as her own part of win the war in Mbano and Ama-Oyi. When Ginika came back to Mbano, she was trained as special constable and helps in training other constables. She acted as mermaid in Eloka's *Mammy Wota*, a "political allegory of the war between Nigeria and Biafra" (48), but is used to entertain the soldiers in order to gather strength and courage to fight.

After the production of the play, Eloka married Ginika but left her after some weeks to join the soldiers in the army, which they called the vandals. *Roses and Bullets* exposes the absurdism in life. The soldiers encouraged themselves with songs like:

"Biafra nwe mmeri and Ojukwu nye anyi egbe"(50),
"Biafra win the war/Victory to the Rising Sun!" (57):
Take my bullet when I die, O Biafra
Take my bullet when I die, O Biafra
If I happen to surrender and die in the battlefield
Biafra, take my bullet when I die, O Biafra (80).

Biafrans produced their own gun, "Ogbunigwe—the mass destruction mine" (200). The Biafran soldiers since being aware that the Nigerian soldiers have more deadly weapons than them, mapped out different plans and strategies to capture the enemy soldiers and kill them or push them out from the lands.

Eloka leads the people towards the plan:

In the middle of the night, the movement began and when they got closer to the enemy they started crawling along on their bellies ... He and his fighting men were now battle ready and about to storm an enemy location with little or nothing—no armoured car, no artillery fire, no planes to clear the way with bombs or rockets or cannon balls. Foolhardy? (383).

The war negatively affected both the Nigerian government and Biafran Republic as both lost the lives of their people. However, Biafrans suffered more than the northerners. Hence, the war is set in eastern region, What Ama-Oyi inhabitants only seek for is a safer and secluded region to continue the practice that make life sustainable to them. They defiled sacredness, moving their Orié Market into the forest to avoid the attention they might call from an army jet. It turns out that their course of action isn't well thought out. They fail to remember that anything Biafran in the glimpse of a federal government's jet plan is a rebel that must be droned for unity to live (207).

Their houses destroyed, those whose houses have not been destroyed cover their houses with leaves. The communities captured by the enemies became a settling place for the enemies, and the people run away from their community in search of refuge.

These refugees became beggars and depend on the relief items brought to them. Even the food sent to them is not enough. Some died as a result of malnutrition, some caught kwashiorkor and later die. Janet tells Ginika:

People eat anything they see and things became costly in the market. She told me yesterday she could not afford the market price of a cup of salt" (322). Roots are eaten without minding the kind of root they are and normal procedures for preparing it before eating.

Crime rate increased that people were forced to do certain things they might not accept to do if things are normal. People steal any item they see relevant. If the item is not eatable, they sell it to get money for their food while some took the risk of travelling to the continent governed by the northerners. Ginika, Eunice were among those that took the risk:

I do not need to tell you that this journey is a dangerous one. we will be together as much as possible and when necessary, but remember that you are responsible for your own safety.

You are to look out for yourself, but this should not stop you giving a helping hand to another person when you are on a position to do so (452).

Some soldiers became rapists and womanisers, some left their duty as soldiers to look for women for pleasure. And girls being the victims of poverty seek them for food items. This gave the soldiers the opportunity to handle them as they want.

Roses and Bullets exposes the inequality and class consciousness of the society we live in, using the characters in the refugee camps. Thus, the better houses and rooms are given to the wealthy families, wives and girlfriends of the soldiers while the poor ones among them are partially discriminated by given them the bad ones. The items sent to the refugees are divided into three portions, one for the people in charge of the refugee centre, one portion for the sharers, and the other portion for the entire refugees. Instead of giving the items to those most in need of it, like the kwashiorkor victims, and the entire refugees sharing them equally without checking the class which the individual belongs, Then Mr. Asiobi refuses to give out chairs in his office because he is keeping them for noble men and the chiefs of the community while the workers sit on damaged benches. Ginika noticed it and tells her friend Janet:

By the way, why do we sit on this uncomfortable bench when there are four single chairs in Mr Asiobi's office? Just see where we sit and work. Let's ask him to give us two chairs. Will that be asking too much? officer, council members like your father-in-law and others (334).

Janet further tells Ginika how the houses are shared:

Look at those houses . . . wealthier and more influential refugees live in those. They were formerly teachers' quarters, but now occupied by "lucky people" I lived in one of the rooms in that long building. Can you see the house over there? That used to be the headmaster's quarters. I was told but it is now occupied by a rich business man from Awka. You may wonder how somebody like me managed to get a room there to myself. . . An air force officer who is my friend helped me . . . See the other house Chiefs lover lives there with her two young children. He visits her regularly and I see him because my room faces the house. She is from Awka and her name is Nwoyibo Moneke (305).

Ginika was surprised that her father-in-law has another woman when the wife, her mother-in-law, was showing him love. When General Ojukwu and other Biafran leaders saw that the war has done much damage and people may not survive it if the war continues because of the structure of the republic, they call for peace and surrender to Nigerian government. Ayinla Mukaiba in Guardian newspaper, "In Dispraise of Achebe," says:

The people became bored after the war. The soldiers sent by the Nigerian government to calm down the eastern people began to treat the people badly. They turn back to mock the Igbo and their environment. They forced the girls into marriage without minding if the girls are married or single. They threaten and kill the husband of married ones if the men refuse to submit their wives. Then, if the girl refuses to marry any of them, they force the girl or rape her. Ginika falls as a victim to them. Ginika refuses to marry Sule, a northern soldier. She told Sule that if she marries an uncircumcised man, that she will die. She used that as an excuse to scare him away but Sule ignorantly went for circumcision and died as result of too much bleeding (47). Then Raymond and Udo went to the commander's office and report the case but the commander neglected the people and their complain because they degraded the people and labelled them rebels until a woman from the class higher than them came. That was when the commander took the case

serious and Ginika was found and released from her trauma, and the three soldiers were sacked from their office.

Akachi used this novel to criticize the military leaders and the political leaders who do not listen to the problems of the masses they are assigned to govern. She sees their actions as ills in the society, which need to be changed. The old Nigerian soldiers that fought for Biafra and the civil workers lost their jobs, except those in teaching profession. Some of them went into business and some, still shocked by their lost relatives and properties, later went into farming.

All said and done, Akachi's *Roses and Bullets* captures the suffering, the pains, the disappointment, dejection and neglect of the Igbo people in 1966 - 1970 under the rule of despotic military dictators. The story follows the massacre of the Igbo in the north and some parts of the country, the kidnapping of General Aguiyi Ironsi, an Igbo leader and military coup of January 1967. The Igbo felt rejected and neglected and decide to separate themselves from northerners. Odumegwu Chukwuemeka Ojukwu declared the Republic of Biafra. Then, the Nigerian Republic became offended for the declaration of the new republic and declared war on Biafra. The war that lasted for three years, the novel's narrative moves back and forth in time, beginning with Ginika's life in Enugu when her school is closed due to the war and ending with an admission later given to her to study at University of Nigeria Nsukka. The writer narrates the story using omniscience point of view, to narrate all the actions taking part in the Nigerian Civil War and social structure of the society.

Chukwuemeka Ike's Reminiscence in The Nigeria-Biafra War Period

Sunset at Dawn is a story of war seen through one major family, Mazi Kanu Onwubiko's family. It is state of things in Biafra, his ancestral home, consumed him and he is forced to change nationality. As he is wont to, he threw himself wholly into it, becoming the Director of Mobilization and Recruitment, a job he does with so much admirable panache. His return to Biafra, however, does very little to change his previously estranged relationship with his parents, as he remains largely alienated from them by work and perhaps by nature.

He is married to Fatima, a northerner who bore him two sons, Ami Junior and his brother Emeka, which fate later took one away from them. Dr. Amilo later died in the novel and, thus, was seen as the highest pain the enemy has inflicted on both H.E. and the Biafran soldiers.

The novel came to an end after Akwaelumo listened very carefully and took down the semantic sense in Mazi Kanu Onwubiko's speech. Then, the war ended after Fatima was left with only Emeka, while her husband and her first son Ami Junior died in the war.

Sunset at Dawn is set in the post-war period of Nigeria and went deep in x-raying the Nigeria-Biafra Civil War and its devastating effects. Of course, in the Nigerian post-colonial period, especially after the end of the Nigeria-Biafra Civil War, Ike rendered his own account of the war. In his story, he looks into the causes of the war and the negative effects of the war and concludes that it was power struggle and failure of administration of post-independence leadership of the country. So, in this *Sunset at Dawn*, he tries so much to unravel this leadership/ethnic squabbles among the Nigerian political leaders which later ended up with a destructive war that had left an indelible mark in the face of Nigeria till date.

After reading this Ike's novel, one is left in a situation full of questions as to understand it. Is it a historical piece of writing? A fictionalized history? Or both? What is, however, clear in this seeming dilemma of choice is that Ike does not want the gory experience of the Igbo to be understood as fiction; hence, the real names, dates and verifiable accounts included.

According to The University Press, the book is a novel of the Biafran war. It is virtually a blow by blow account of the novelist' following and understanding of the Nigeria-Biafra War from 1967 to 1970. It is a story of the war in all its shades and shadows, in all, its human bestialities and possibilities, and thus, it is a story of different people's responses to a collective decision or to a decision they were forced to live victory for Nigerian soldiers. The novel discusses the experiences of Dr Amilo Kanu's family during the war. He marries Fatima from the northern part of the country and both had to come home to Biafra when Dr Kanu is tricked home on the premise that the father is dead. Fatima, a product of earlier Nigerians, is totally irreconcilable to her new Biafran environment she is not used to. This educated doctor of a liberated feminist kind chooses to be alienated from her husband's people until she experienced a lot of suffering through the personal responses, suffering and tragedy of Halima, an Hausa like she is. She is married to an Igbo, a Biafran, too. She did not allow the loss of her husband and children to sever her bond with her late husband, her surviving son and in-laws. The turning point, however, for the nutritionist Fatima Amilo like Halima's is the point at which she loses her own first son in Biafra from a Nigerian attacker. She also loses her husband who upon the loss of a child chooses to up his game against the

killer of his son by moving from being a Director of Mobilization in Biafra to moving into the battlefield against the enemies of even the Biafran leader H.E.

All these horrible experiences as was caused by this war, Ike shows, are as a result of the corrupt system of governance and failure of the Nigerian post-colonial leadership. Ike here tends to satirize the leaders as they are busy engaging in power tussle which is to the detriment of the governed.

In telling his story, Ike's narrator is so amazingly rich in information that it is difficult to tell if he should be seen as a journalist, a historian or a researcher. Readers are overwhelmed by his big nose for news and information to its minute and most illustrative details. He almost seems a tale-bearer in his village and city colorations, understanding and description of things and situation that never escape his telling prowess. We read, for instance, his sympathies for Biafrans: "It seemed that the vandals having tried all the tactics planned for them by their oversee advisers without gaining an inch of ground had borrowed a leaf from the tortoise" (237).

As it is in every conflict or state of war, truth is often the first victim. The narrator reminds of how Radio Biafra behaves during the war. The Daily War Report, a programme always anxiously awaited by every Biafran every day had been off the air since the beginning of the evacuation of Enugu. So, the narrative voice and Radio Biafra are as such victims of war, denying the required neutrality as every war's followed the loss. Of course, Ike is not just writing lifeless piece of information, he is rendering a moving and emotive lines that not only gets at the head of the readers but at his or her feelings also.

It is pertinent to mention here that as Ike satirizes the government of post-independence administrations, he dwelt much on the negative effects of their actions. War is never a good thing, it carries with it evils and destructions. Ike opens the book in a square-drill-ground, where a young second lieutenant was busy taking many young groups of people who had volunteered and poured into Enugu like soldier ants from all over the young republic on a parade in their training ground, in this medium, the writer reminds us of the cause of the war, the 1966 pogrom. It was this pogrom that led to the mass movement of Igbos and other Eastern Nigerians back to Eastern Nigeria. Now, this is where political satire comes to play; what could have caused that pogrom? Does it mean that the ruling government is not aware of the fact that Igbos in the Northern Region are losing their lives in the hands of the Northerners in the name of tribal conflict? Why should the ruling government overlook the massive killing of Ndigbo in the North since they say that we are one Nigeria? It was also on this cause that Ojukwu propagated the declaration of Eastern Nigeria's secession from the federation as the Republic of Biafra which resulted to the Nigerian Civil War (1967-1970). Now, in reaction to this evil deeds by the Northern Nigerians, ten thousand youths parading on the ground of Nsukka Campus maintained that since the situation has turned out this way, thus the war must be fought to the finish, even if it meant using bare fists (4).

On another perspective, one may be right to ask thus, Why the military should plot to take over mantle of leadership if not as a result of the failure of post-independence leadership? The inability of the post-independence leaders to live up to expectation and the human quest for power and authority cum human wanting tendency and insatiable desire of human beings brought about the idea of the coup which did not go well and later a counter coup was initiated which the outcome contributed to these factors that lead to the civil war.

So, in this collective agreement by these youths, had the first prominent character in this novel introduced, the person of Dr Amilo Kanu, who was recently appointed Director for Mobilization. He took the leadership of the war song. As their voice was raking the air, thus, came the first attack of the enemy. In this war account, Ike concentrated mostly on the devastating effects of war and how it affected the Igbos badly. He revealed to the reader how Biafra lost the occupation of mid-western Nigeria. In the same ground had Dr Kanu and his wife Fatima lost their first born, Ami Junior, a five-year-old boy. The attack that brought about this death came from the first Nigerian mortars which landed suddenly with a crash on the Ring Road in front of the Progressive Hotel Chalet where the family was waiting for Emeka their three-year-old son.

Ike moves forward to unveil the fate of Enugu after the tragedy that befell Dr Kanu's family. When the Hausas took control of Enugu, being the Biafran capital city, then it becomes clear that Biafra did not have enough military capacity to keep the Nigerians off the Biafra territories. It was during the capture of Enugu by the Nigerians that Radio Biafra was transferred to Aba without delay, to ensure the contributions of its broadcasts whether or not Enugu fell to the enemy.

On the same scene, Ike exposed a conversation between Dr Kanu and Akwaelumo, a permanent secretary, whose which the reader is made to understand that the state of Biafra in the war was not encouraging:

I don't think it has come to that: Dr Kanu spoke slowly. Biafra does not belong to army officers alone. Even H.E. cannot claim that it is his personal property. Biafra belongs to all

of us. We cannot, therefore, leave its fate entirely to any one group of people. What do we do? Enquired Akwaelumo. Take over gun? "Why not? Do soldiers have two heads.(94).

Looking at the undertone in this conversation, one will discover that Biafra was not prepared for this war and as well had not all it takes to be in warring state.

After this event, Ike who knew best how to handle and link events stylistically introduced a character in the name of Halima, an Hausa who got married to Mr. Uche, a tally clerk in the Railway Corporation in Zaria. The tragedy of the war brought Halima to Fatima. She narrated her ordeal and how the war took her loving husband away from her.

In this tragedy, Ike relates the most assumed painful aspect of the war, the saboteurs and their roles during the war period. Had it not been that these saboteurs worked against their own soil Biafra, the situation of things in Biafra may not have been the way we are hearing it today. Let us consider how the novel under consideration puts it: The second and the most widely accepted explanation was that the discovery of the abortive coup and the public execution of the four principal characters had come too late. The saboteurs had all alone been in close touch with the enemy, passing on Biafra's military secrets and turning the weapons manufactured by Biafra's science group against Biafra. They had also, through outright sabotage on the war fronts, systematically eliminated Biafra's combatant officers to ensure easy victory for Nigeria (140).

Furthermore, we see how the novelist maneuvers words to link his narrative to the disaster that befell Nkwo Obodo Market which makes it lack its characteristic noise and vivacity. After two fighter jets raided in the market, like other markets in Biafra, they abandon its well laid out stalls and moved into a dense bamboo jungle without stalls. It was here that Dr Kanu came to discover Biafra's major weakness. He asserted that "their weakness was not only the inadequate supplies of ammunition but a dearth of fighting men" (301). Of course, tracing this, you will know why the idea of conscription came about.

In the subsequent pages, Dr Kami negotiated his way into the battle front where he meets his end. And his end is a big loss for both H.E. and the entire Biafran soldiers. Fatima, Dr Kanu's wife, lamented as she listens to the song being sang or rendered by officers and men of Dr Kanu's battalion as the red earth were being heaped over his body. The dirge/elegy made Fatima weep more as she listens to the semantic sense in the song: "Dibe! Dibe ndidi ka mma, Onye o bialu ya dibe uwa, Biafra nwe mmeri . . ." (338). Due to the manner of presentation of this song, she did not know even what the words meant, yet she was very moved that she demanded for the translation. The following is what she was given: "When your turn comes, take heart. Biafra is sure to win . . ." That was the message the song carried, a message easier to give than to accept. Fatima mourned dearly that she recounted how many times such tragedy has befallen her. She . Onwubiko, Dr Kanu's father. He addresses the matter of war. His conclusion over the issue of war was that "the dispute between Nigeria and Biafra cannot be settled by war." (349). He made a comment that touched Akwaelumo:

We are too old now to produce an answer which will be acceptable to young people. I am not sure that even you, Akwaelumo, can find the answer. You all are too involved in the dispute to be able to see the answer . . . The soldiers cannot find the answer, for only what they know is gun . . . you will ask me who then can find the answer, for the answer must be found ... It is children like Emeka who will find the answer after when we are dead and gone. As they grow up and count the cost of this war, they will have to find the answer. (349).

So the substance in Mazi Kanu's plea engineered the idea that leads to the end of the war. Still, counting on the horrible experience of the war, Ike went further to elucidate on the idea of conscription. How, Biafran's adopted conscription method, which shows that the war was not on their favour. He made this known through an unnamed character known to be a palm wine tapper that was tapping the tree and collecting wine therein for the morning, then, came two soldiers as the foot of the tree. He descended from the tree to meet the two soldiers there, not only did they drain all the wine in the calabash but plainly told him they had come to conscript him into the army. Going further, we see how Ike melodiously conveyed the message this old man had to the readers:

Now why did I insist on seeing you? My words are few. If this war has reached the stage where a man of my age is given a rifle by force and sent to the war front, then, time has come for you who hold Biafra in your hands to blow the whistle and end the war. That is all I want to say (263).

From this assertion you will find out that it is not gain-saying the fact that Biafra had not all it takes to go into warring terms with anybody not to talk of "combined" Nigerians. This is the motif through which a conviction

was created in Akwaelumo's heart that this war has done a lot of evil to them and needs to come to an end. Then, Akwaelumo muttered to himself: "Mazi Kanu is right, war cannot be the answer" (356).

Conclusion

This paper clearly shows Adimora-Ezeigbo and Ike as authors with keen senses of observation, who are interested in the welfare of their people. They spoke acutely at the experiences of their people and discuss the pains they went through and hopes they would not have to repeat their mistakes again. Through her characters, Akachi paints the picture of a "people struggling for survival despite all the traumas they passed through from the hands of the leaders. She also x-rayed the poverty and rejection of the Igbo and the poor people in general during the war period and thereafter in the days of military regime that followed right after.

Chukwuerneka Ike builds the plot of *Sunset at Dawn* in the ovum of war which was characterized by ugly experiences. Every scene in the novel possesses an element of something that could evoke anger, especially when looked from a Biafran eye. It is, no doubt, a most comprehensive story told largely from the defeated or victimized angle. It is a comprehensive history into a literary cloak.

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Une Etude Comparative de l'exploitation de Femme Africaine dans *Larmes de Carène* d'Elodie Yeboua et Femme Française dans *Eugénie Grandet* d'Honoré de Balzac

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Résumé

Cette étude comparative explore la représentation et l'exploitation des femmes dans *Larmes de Carène* d'Elodie Yeboua et des femmes françaises dans *Eugénie Grandet* d'Honoré de Balzac, dans le but de dévoiler les dynamiques sociales, culturelles et de genre sous-jacentes prévalant dans les deux contextes littéraires. À travers une analyse méticuleuse des structures narratives, des portraits de personnages et des éléments thématiques, cette recherche vise à mettre en lumière les représentations nuancées des femmes issues de différents milieux culturels et leurs expériences respectives d'exploitation au sein des mondes littéraires. L'étude adopte une approche multidisciplinaire, s'appuyant sur la théorie littéraire féministe, les études postcoloniales et l'analyse culturelle pour contextualiser et interpréter les textes dans leurs milieux socio-historiques. En examinant les dynamiques de pouvoir, les rôles de genre et les facteurs socio-économiques en jeu, cette recherche vise à élucider les intersections complexes du genre, de la race et du colonialisme dans la représentation des personnages féminins. De plus, cette analyse comparative cherche à explorer comment les auteurs naviguent et subvertissent les tropes et stéréotypes conventionnels associés aux femmes dans leurs cultures respectives. En interrogeant l'agence, la résilience et les luttes des protagonistes féminins, cette étude vise à dévoiler les couches multifacettes de leurs expériences et les implications plus larges pour les relations de genre et les normes sociétales. À travers un examen approfondi de la représentation des femmes africaines dans "*Larmes de Carène*" d'Elodie et des femmes françaises dans l'œuvre d'*Eugénie Grandet*, cette recherche met en lumière les façons dont les héritages coloniaux, les structures patriarcales limitent les femmes dans la société.

Abstract

This comparative study delves into the depiction and exploitation of African women in Elodie's *Larmes de Carène* and French women in *Eugénie Grandet* of Honoré de Balzac's work, aiming to unravel the underlying social, cultural, and gender dynamics prevalent in both literary contexts. Through a meticulous analysis of the narrative structures, character portrayals, and thematic elements, this research aims to shed light on the nuanced representations of women from different cultural backgrounds and their respective experiences of exploitation within the literary realms. The study employs a multidisciplinary approach, drawing from feminist literary theory, postcolonial studies, and cultural analysis to contextualize and interpret the texts within their socio-historical milieus. By examining the power dynamics, gender roles, and socio-economic factors at play, this research endeavors to elucidate the complex intersections of gender, race, and colonialism in the portrayal of female characters. Furthermore, this comparative analysis seeks to explore how the authors navigate and subvert conventional tropes and stereotypes associated with women in their respective cultures. By interrogating the agency, resilience, and struggles of the female protagonists, this study aims to unravel the multifaceted layers of their experiences and the broader implications for gender relations and societal norms. Through a close examination of Elodie's portrayal of African women in *Larmes de Carène* and Honoré de Balzac's *Eugénie Grandet's* depiction of French women, this research illuminates the ways in which colonial legacies, patriarchal structures, and cultural hegemony intersect to shape and perpetuate systems of exploitation and marginalization. Ultimately, this comparative study contributes to a deeper understanding of the complexities of gendered experiences and the enduring impacts of colonialism on women's lives in diverse cultural contexts limit women the society.

Introduction

Il existe une exploitation où certains gagnent en avantage aux dépens des autres. Sa force racine se trouve dans la biologie humaine, le fait qu'en tant qu'espèce se reproduisant socialement, les humains se disputent les partenaires et l'exploitation des autres peuvent générer un avantage concurrentiel. Les institutions sociales dirigent et canalisent cette compétitivité. Ainsi, l'existence de notre espèce, sa compétitivité ne s'exprimait pas en accumulant

des richesses matérielles et du pouvoir politique, mais en étant de bons guerriers et butineurs, en étant coopératifs et en étant généreux. Cependant, avec la montée de la civilisation et de l'État, les élites ont acquis la propriété et le contrôle des moyens de production, subjuguant ainsi tous les autres et s'appropriant leur surplus. Bien que la violence soit à l'origine de cette exploitation, l'idéologie a été le principal outil politique de son maintien. C'est la force de l'idéologie qui explique pourquoi, même avec la liberté d'expression, la presse libre, le libre assemblage et la franchise, l'exploitation continue d'exister.

Ainsi, il est conclu que pour que la tâche d'une et d'une féministe réussisse dans le développement de la société africaine, il doit y avoir une coopération mutuelle des sexes parce le féminisme n'est pas un club exclusif pour les femmes.

Thérèse Kuoh-Moukoury est la première femme francophone d'Afrique subsaharienne à proposer la première œuvre littéraire connue intitulée *Rencontres essentielles* (1969). Ce roman a ouvert la voie à des écrits féminins ultérieurs en Afrique. L'année 1975 a été un jalon dans les écrits des femmes africaines. Depuis, plusieurs femmes écrivains comme Jo Witek et Elodie Yeboua sont venues sur la scène littéraire. Ces écrivaines africaines ont utilisé la littérature comme une arme pour contester certaines injustices faites aux femmes. La recréation des femmes par les femmes écrivaines africaines francophones des dernières décennies, en particulier, aide les femmes à affirmer leur propre identité.

L'exploitation féminine au XIXe siècle était souvent soumise à des contraintes sociales, culturelles et légales strictes, avec des attentes de modestie, de chasteté et de conformité aux normes de genre traditionnelles. Les femmes avaient généralement peu de contrôle sur leur propre vie et étaient souvent sujettes à la répression et à la stigmatisation si elles s'écartaient des normes sociales établies. Au XIXe siècle, l'exploitation féminine était largement influencée par les normes sociales, les attentes culturelles et les restrictions légales de l'époque. Au XIXe siècle, les rôles de genre étaient fortement définis, avec des attentes spécifiques concernant le comportement des femmes et des hommes.

Dans les romans français, des classiques aux œuvres contemporaines, la représentation des femmes et leur exploitation dans la société se sont développées parallèlement aux évolutions sociales et au mouvement féministe. Des écrivaines telles que Simone de Beauvoir, Marguerite Duras et Virginie Despente ont exploré sans compromis les désirs, les combats et les aspirations des Françaises à travers leurs œuvres emblématiques. Leurs romans dressent des portraits complexes de femmes résistant aux normes sociales et affirmant leur autonomie sexuelle dans un monde hostile et oppressif. De même, dans la littérature africaine, les romans offrent un espace pour examiner les questions de genre, de pouvoir et d'exploitation sexuelle dans différents contextes culturels et politiques. Des écrivains tels que Mariama Bâ, Chimamanda Ngozi Adichie et Calixthe Beyala créent des personnages féminins dynamiques et complexes qui font face aux défis de la tradition, de la modernité et du colonialisme. Leurs histoires racontent la lutte des femmes africaines pour faire valoir leurs droits, faire entendre leur voix et affirmer leur autonomie dans une société dominée par le patriarcat et des normes sociales restrictives. Dans cette exploration, nous plongerons dans quelques romans français et africains emblématiques pour approfondir la représentation des femmes et leur liberté. Nous analyserons les thèmes récurrents, les tensions culturelles et les défis uniques auxquels sont confrontés les personnages féminins, tout en examinant l'impact plus large de ces récits sur les perceptions des femmes la lutte contre l'oppression des sexes dans le monde. En participant à cette recherche, nous aspirons à enrichir notre compréhension de la diversité des expériences des femmes et à honorer les voix des femmes qui sont souvent marginalisées dans la littérature contemporaine.

L'exploitation est un phénomène omniprésent dans notre société. Cette prédominance peut être expliquée par le fait qu'il y a un mythe de la violence ; ce mythe s'articule principalement autour de la prévalence masculine, de l'homme fort, et dès l'enfance. L'exploitation se rencontre aux différents niveaux que ce soit dans la sphère publique (rue, lieux publics...) ou dans la sphère privée ; cette forme d'exploitation est appelée violence domestique ; elle concerne les enfants, les femmes est aussi les hommes. La société continue de refouler de sa conscience cette face sombre et cachée des familles. En effet ceci se contraste avec l'image rassurante de la famille, lieu de sécurité et d'amour, que dans cet espace se jouent aussi des rapports de pouvoir, se vivent des conflits et de la violence.

Toutefois dans cette étude ne sera abordée que l'exploitation au sein du couple et plus particulièrement chez les femmes pendant la vie commune. Les conséquences de cette exploitation sur les victimes sont dramatiques : perte d'estime de soi, dévalorisation, manque de confiance, affaiblissement du réseau relationnel, méconnaissance des droits et des possibilités qui s'offrent à elles. (*Larmes de Carène* de Elodie yeboua).

Selon le *Dictionnaire Universel* la femme est un être humain de sexe féminin, ce qu'elle a de spécifique qui l'oppose à l'homme. Aussi la femme est le compagnon naturel de l'homme depuis la genèse du monde. (2002 :241). D'après la *Sainte Bible* Dieu a créé l'homme, il a aussi créé la femme pour être la compagne de l'homme. Ce qui veut dire que religieusement, la femme est l'être qui doit être toujours au côté de l'homme. (Genèse1 : 27), Mais depuis plusieurs décennies, la femme est devenue l'objet de marginalisation dans la société.

De nombreuses femmes sont exposées quotidiennement à des comportements agressifs et destructeurs de la part de leur conjoint. Elles sont victimes de violences domestiques. Selon *l'encyclopédie Wikipédia*, L'exploitation se définit comme l'acte d'utiliser les ressources ou l'acte de traiter les personnes injustement afin de bénéficier de leurs efforts ou de leur travail. Aussi, au sein du couple c'est un processus évolutif au cours duquel un partenaire exerce, dans le cadre d'une relation privilégiée, une domination qui s'exprime par des agressions physiques, psychologiques, sexuelles, économiques ou spirituelles. L'exploitation des femmes a des conséquences importantes pour les victimes ainsi que pour leurs enfants. (2017 : 412).

Méthodologique

La méthodologie est un concept qui porte beaucoup de définitions proposées par des différents auteurs et des différents intellectuels. Dans sa recherche, Lacroix (49) voit la méthodologie comme « une branche de la logique qui étudie les méthodes des différentes sciences ». Dans une autre manière, Sorel définit le mot comme « l'ensemble de règles et de démarches adoptées pour conduire une recherche » (8). Cette définition proposée par Sorel est très essentielle et va définir la méthodologie de ce travail.

Notre méthode est très simple et aussi nous avons suivi une méthodologie très simple qui est de lire et de recueillir des informations pertinentes à la réalisation de notre étude.

La source primaire de notre travail consiste de l'œuvre *les larmes de carène* d'Elodie Yeboua et *Eugénie Grandet* de Balzac. Dans ces pièces, Elodie Yeboua et Honoré de Balzac démystifie le merveilleux prétendu et l'exploitation des femmes dans leurs sociétés. Alors nous avons lu cette pièce et avons recueillie des informations pertinentes à la rédaction de ce travail.

Les sources secondaires

Notre source secondaire consiste de plusieurs autres romans consultés pour la rédaction de ce travail qui vise à démontrer l'esclavage et la ségrégation de l'homme surtout de l'homme noir et l'homme français. Notamment on a fait usage de la bibliothèque du département qui a été très serviable pour recueillir des informations dont on a fait usage lors de la rédaction des autres chapitres de ce travail. Nous allons faire usage des œuvres comme qui ont des rapports connexes.

Résumé de *Les Larmes de Carène*

« *Les Larmes de Carène* » aborde la question des grossesses en milieu scolaire et du mariage forcé. En somme, il s'agit de la maltraitance de la jeune fille dû à certaines coutumes. Pour tout dire, c'est l'histoire de trois fillettes originaires de la même région : Djamilia, Myriam et Carène. Djamilia a été mariée de force à l'âge de douze ans à riche transporteur. Elle décéda en couches peu après. Myriam, elle aussi a dû arrêter ses études pour être mariée de force dans son village. Quant à Carène, engrossée par son professeur de français, elle a failli y laisser la vie. Mais grâce à l'aide d'une ONG, elle a pu reprendre ses études.

Les larmes de Carène, un récit à suspense, pathétique et parfois révoltant qui dépeint avec réalisme et profondeur la « tragédie » que vivent des fillettes de certaines régions de notre pays : grossesse en milieu scolaire, mariage forcé, maltraitance de la femme. L'œuvre relate les vicissitudes de la vie scolaire. Avec empathie, Élodie Yeboua aborde le vécu de deux amies : Carène et Djamilia à l'épreuve du mariage forcé.

Résumé d'*Eugénie Grandet*

Tonnellier Grandet, originaire de Saumur, s'enrichit à la révolution en rachetant des vignes confisquées au clergé, constituant la première richesse foncière de la région. Grandet est un avare à l'ancienne qui permet à son humble épouse, sa fille Eugénie, 22 ans, et sa servante Nanon de vivre une vie ascétique. Deux familles de la haute société saumuroise, les Cruchots (abbés et abbés de la cour) et les Graissins (banquiers), entourent l'héritière, ce qui fait sourire Grandet. Pendant ce temps, Eugénie tombe amoureuse de Charles. Lorsque Charles part pour l'Inde, Monsieur Grandet découvre qu'Eugénie a donné son or à Charles. Il finit par mourir, mort tragique d'un avare qui s'accrochait à son trésor. Eugénie refuse de se remarier. En 1827, elle reçut enfin une lettre de Charles. Il a fait fortune en Inde, en grande partie grâce à la traite négrière, qui l'a endurci. Il demande à Eugénie de lui envoyer avec diligence ce dont il a besoin, et a annoncé la conclusion d'un accord opportun avec une noble, Mademoiselle O'Brien. Eugénie est bien décidée à épouser le fils de Cruchot, qui devient

président Bonfon mais mène une vie de religieuse. Elle devint bientôt veuve et consacra sa vie à la charité. Nanon épousa le garde-chasse et mena une vie similaire à Grandet. Son père à son unique héritier. Les deux cherchent un moyen d'acquérir cette immense fortune.

Revue littéraire

Littérairement, en français nous avons beaucoup étudié les écrivaines de la jeunesse. La plupart d'elles ont utilisé leurs œuvres littéraires pour montrer la condition de la femme dans la société en générale, et précisément la femme africaine. Ce sont ces œuvres littéraires qui ont amélioré la condition des femmes. Les écrivains ont aussi beaucoup travaillé sur le concept du féminisme pour dégager les sens du concept féminisme.

Pour Osazuwa (2003), il parle de l'émancipation de la femme selon l'œuvre d'Henri Lopès, il dit que l'engagement de l'auteur à la condition sociale de la femme se voit clairement. Dans les romans de Lopès, poursuit-il, les femmes sont entendues, elles sont vues ainsi que progressivement émancipées.

Dans cette partie, nous nous intéressons aux œuvres critiques portant sur le féminisme et les problèmes que font face les femmes en Afrique. Nous donnons la parole aux critiques pour faire connaître la controverse qui entoure le féminisme et l'écriture féministe.

Dans *les larmes de carène* de Elodie Yeboua et *j'ai 14 ans et ce n'est pas une bonne nouvelle* par Jo Witek ", Onyemelukwe expose l'hypocrisie des tenants de la tradition comme Dimikéla, l'exciseuse dans *Rebelle*. Elle montre que la représentation de l'obscénité dans le roman est un moyen déployé par Elodie Yeboua pour démystifier cette exciseuse très respectée et que le village considère comme le symbole de la dignité féminine. Dimikéla, qu'on yemelukwe considère comme anti-féministe, aide les hommes dans l'exploitation et la subjugation de la femme. Suivant son analyse, Jo Witek, se sert de la démystification de Dimikéla pour déconstruire les pratiques traditionnelles comme la Mutilation Génitale Féminine qui mènent à la dégradation de la femme et au pire des cas conduisent à la mort de l'excisée. Par la reconstruction, Jo Witek conseille aux femmes de se débarrasser de l'idée fausse qu'elles ont sur les pratiques traditionnelles nuisibles afin d'assurer des changements positifs dans la société.

En Afrique, le problème des femmes n'est pas seulement le manque de participation comme partenaires égales de l'homme, mais leur participation à un système qui intensifie l'inégalité tout en profitant d'hierarchies de genre pour placer les femmes dans les positions subordonnées à chaque niveau d'interaction. Une chose est certaine,

“African society remains a largely patriarchal one
where male chauvinism is common place.
Are men ready to part with their dominance?
After all, it has been honed on them over centuries,
and the habit has been passed down from one generation to the next.”

En fait, la société africaine est celle où la dominance masculine a été remarquée sur assez de plan. C'est pour cela que la libération de la femme africaine mérite l'attention de tout le monde.

Simone de Beauvoir déclare qu'“or la femme a toujours été, sinon l'esclave de l'homme, du moins sa vassale ; les deux sexes ne se sont jamais partagé le monde à égalité ; et aujourd'hui encore, bien que sa condition soit en train d'évoluer, la femme est lourdement handicapée. En presque aucun pays, son statut légal n'est identique à celui de l'homme et souvent il la désavantage considérablement. D'après De Beauvoir, bien que les femmes aient revendiqué la parité entre l'homme et la femme, les deux sexes sont toujours restés inégaux. C'est pour cela que les pays aient opté pour l'émancipation de la femme et de l'amélioration de son statut professionnel, en vue d'éradiquer l'inégalité qui existe entre homme et femme. Ce fossé entre l'homme et la femme doit être enlevé pour que la femme récupère la place qui est la sienne dans la société.

Dans une lecture féministe d'*Une femme un Jour* de Genevieve Ngosso Kouo, Esther Imomoh analyse la situation dédaigneuse de la femme camerounaise telle qu'elle est présentée dans le roman en question. La façon dont Imomoh a fait son analyse s'apparente à celle que nous allons faire dans notre quatrième chapitre. Elle évoque la violence faite aux femmes sur le plan physique, émotionnel et psychologique. Elle met également en lumière les différentes réactions des femmes face à leur situation déplorable. Imomoh classe les femmes qui voient le divorce comme la seule solution aux problèmes conjugal comme des féministes radicales, tandis que celles qui préfèrent la sécurité de leurs foyers et veulent l'égalité du droit avec leur mari sont classifiées comme des féministes post-moderne

L'exploitation de la Femme dans *Larmes De Carene*

L'exploitation de la femme africaine féministe dans le roman c'est celui de la vie oppressive de la femme par rapport à l'égoïsme et le chauvinisme de l'homme. L'auteur peint un scénario composant tout élément oppressif des femmes. Comme nous avons déjà dit la représentation l'exploitation de la femme par l'auteur, la représentation de l'homme dans ce roman est extrêmement négative. Il suffit de dire que son symbolisme de l'homme dans ce roman a jailli des oppositions contre elle. La mauvaise représentation des hommes dans les œuvres d'Élodie Yeboua est évidente. Son activisme littéraire féministe se trouve dans sa présentation de l'homme même dans le roman *les larmes de carène*. L'auteur nous dévoile la phallocratie de l'homme à travers *la lettre de la petite Djamila*;

" Chère Carène,

Si tu reçois cette lettre, sache que je suis en train de mourir ici. Mon père m'a vendue à son ami Adama, le vieux transporteur. Je suis devenue de force sa femme. Je souffre Carène. Il me bat et me viole quotidiennement en répétant que je suis chez lui. Je suis juste une esclave, bonne à tout faire. Je ne supporte plus de vivre. Chaque jour, l'idée de me suicider me traverse l'esprit, mais quand je pense vous revoir un jour, Maman et toi, je garde espoir. Ne m'abandonnez pas. Je vous en prie, dis-le à Maman. Qu'elle prie tous les jours. Dès que j'ai un peu de répit, je m'isole et je m'imagine la vie au collège, l'établissement, les enseignants, les belles tenues des filles, les nouvelles amies etc. Hélas ! Tout cela restera pour lui que du rêve. Ah, si seulement je pouvais entendre ta voix ou lire une de tes lettres ! Je vous aime .Djamila. " (p.34/35)

Selon lettre de Djamila, dévoile l'inquiétude de Élodie Yeboua envers l'homme est phallocratique. Elle craigne l'attitude dominatrice de l'homme sur les femmes. Ainsi, elle incite aux femmes une rébellion contre l'ordre phallocratique des hommes, elle représente l'homme symboliquement comme le pénis. Elle peint l'homme comme un être qui a son cerveau dans son pantalon, un être si accablé par son libido qu'il devient incapable d'exiger aucun raisonnement. Elle peint l'homme comme un fainéant emprisonné par ses désirs sexuels.

Encore, la supériorité numérique des hommes sur les femmes dans la pièce, a une incidence sur la prise de parole et le dialogue. Alors que les hommes sont à l'extérieur, à l'air libre, les femmes sont à la cuisine, cet enfermement est une exclusion de la cérémonie car elles sont à l'écart de tout ce qui se décide. La parole est monopolisée par les hommes qui décident de tout. Les femmes ne sont informées du déroulement de la dot qu'après le départ des prétendants. Selon les hommes, les femmes n'ont pas droit à la parole et doivent se soumettre aux décisions prises par les hommes. Aussi faut-il souligner qu'à propos du mariage, les femmes n'ont pas le libre de choix. C'est la famille qui est la seule institution capable ce choix. Mais à l'arrivée de l'école coloniale en Afrique, les jeunes filles qui sont allées à l'école ont une autre conception de la chose.

La génération des enfants de cette pièce, représentée par la jeune collégienne Carène, est nettement en révolte contre les contraintes des traditions et les empiètements de celles-ci sur la vie des jeunes de l'Afrique moderne. Ce qu'on voit chez les générations en présence, ce n'est seulement un simple « conflit de générations » mais surtout un conflit de culture, traditionnelle africaine d'une part, transmise et conservée comme sacro-sainte par ses adhérents ; occidentale, d'autre part, qui sans cesse, remet tout en question.

La mère de djamillaincarne les vertus et les faiblesses de la femme traditionnelle africaine. Respectueuse des coutumes et des traditions, même lorsque celles-ci s'avèrent injustes et défavorables à son sexe. Elle accepte que la femme soit un être inférieur à l'homme et se soumette sans autre forme de procès aux conventions qui protègent les intérêts de l'homme aux dépens des siennes. Dans son opinion, la femme ne devrait rien contester à l'homme ; elle ne devrait ni s'afficher ni s'imposer dans un monde où la loi de l'homme, la loi du plus fort, est reconnue comme seule valable. Cette conception n'est pas la même chose chez les filles de la jeune génération.

Dans "Armes de Carene" d'Élodie, l'exploitation de la femme africaine est dépeinte à travers plusieurs thèmes poignants et des protagonistes qui incarnent ces réalités complexes. Les thèmes principaux incluent la colonisation, le patriarcat, la violence, la résilience féminine, l'Exploitation économique, l'Exploitation Sexuelle, l'Exploitation Sociale et l'Exploitation domestique.

Colonisation : Le roman explore les conséquences dévastatrices de la colonisation sur les femmes africaines, qui sont souvent marginalisées, dépossédées de leurs droits et exploitées par les colons.

Patriarcat : L'oppression patriarcale est un autre thème central, où les femmes sont soumises à des normes rigides de comportement et de rôles de genre, limitant leur autonomie et leur liberté.

Violence : L'exploitation des femmes africaines est également illustrée à travers des actes de violence physique, sexuelle et psychologique perpétrés à leur encontre, souvent par des figures masculines de pouvoir.

Résilience féminine : Malgré ces défis, les protagonistes féminines d'Élodie font preuve d'une grande force et d'une résilience remarquable, luttant pour leur survie, leur dignité et leur autonomie dans un monde hostile.

Les protagonistes, telles que Aïssatou, Fatou, et Mariama, représentent différentes facettes de l'expérience des femmes africaines sous la colonisation. Leurs parcours individuels mettent en lumière les injustices qu'elles subissent, mais aussi leur capacité à défier les normes oppressives et à trouver des moyens de se libérer et de s'affirmer dans un contexte hostile.

Exploitation économique : Les femmes africaines sont souvent contraintes de travailler dans des conditions précaires, avec des salaires bas et peu de perspectives d'amélioration. Par exemple, le personnage de Aïssatou est contraint de travailler comme domestique dans une famille aisée pour subvenir aux besoins de sa famille.

Exploitation sexuelle : Certaines femmes africaines sont victimes d'exploitation sexuelle, souvent par des hommes en position de pouvoir. Par exemple, le personnage de Fatou est contraint d'accepter les avances sexuelles de son employeur pour garder son emploi.

Exploitation sociale : Les femmes africaines sont souvent marginalisées socialement et privées de leurs droits fondamentaux. Par exemple, le personnage de Mariam est confronté à des préjugés et à des discriminations en raison de son statut de femme africaine immigrée.

Exploitation domestique : Les femmes africaines sont souvent chargées du fardeau des tâches domestiques sans reconnaissance ni soutien adéquat. Par exemple, le personnage de Adama doit jongler entre son travail à l'extérieur et ses responsabilités familiales sans aide de la part de son conjoint.

Ces exemples illustrent la manière dont Élodie dépeint l'exploitation de la femme africaine dans "*Les Armes de Carène*", mettant en lumière les injustices et les défis auxquels sont confrontées ces femmes dans leur quotidien.

L'exploitation de la Femme dans *Eugénie Grandet*

Exploitation économique : Eugénie Grandet est exploitée par son père, Félix Grandet, qui est avare et manipule sa fille pour maintenir et accroître sa richesse. Félix Grandet contrôle étroitement les finances d'Eugénie et la pousse à sacrifier ses propres désirs pour le bien de la famille. Il l'utilise comme un pion dans ses jeux de pouvoir économique et familial. (82)

Madame Grandet, la mère d'Eugénie, est également victime d'exploitation. Elle est mariée à Félix Grandet, un homme tyrannique et avare qui la traite avec mépris et la néglige. Madame Grandet est reléguée au rôle de domestique dans sa propre maison, et elle souffre en silence de l'indifférence de son mari. (44-45)

L'exploitation domestique : Dans *Eugénie Grandet*, le personnage de Nanon, la domestique de la famille Grandet, est également confronté à l'exploitation. Nanon travaille dur pour la famille Grandet, effectuant de nombreuses tâches domestiques sans recevoir beaucoup de reconnaissance en retour. Elle est exploitée par les Grandet, qui profitent de son travail sans lui accorder beaucoup d'attention ou de considération en tant qu'individu. (40)

Malgré son dévouement envers la famille Grandet, Nanon est souvent traitée avec mépris et considérée comme un simple instrument de travail. Son sort est révélateur des réalités sociales de l'époque, où les domestiques étaient souvent traités de manière injuste et exploités par leurs employeurs.

L'objet pour s'enrichir : Tout le monde veut être son ami et profiter de sa richesse. Pour tout laisser derrière elle, elle décide d'épouser un de ses fils à condition qu'il la libère à vie. Ils n'hésitent pas à dépenser de l'argent pour obtenir certains avantages. Ils se sacrifient même pour servir l'avare méprisable. Ces deux familles matérialistes ont un objectif précis : marier l'un de leurs fils à Eugénie, d'autant qu'elles sont sûres qu'elle sera l'unique héritière d'une immense fortune. Elle est la fille unique de son père et léguera tout ce qu'elle possède

Le président de Bonfons était le plus grand arriviste il a épousé Eugénie, rien que pour sa fortune, ce qui est prouvé par le mariage blanc. C'est Eugénie qui demande ce type de mariage parce qu'elle est au courant des convoitises du président de Bonfons

Monsieur le président, lui dit Eugénie d'une voix émue quand ils furent seuls, je sais ce qui vous plaît en moi. Jurez de me laisser libre pendant toute ma vie, de ne me rappeler aucun des droits que le mariage vous donne sur moi, et ma main est à vous (270)

Balzac montre une société gouvernée par l'amour de l'argent dans la mesure où les femmes sont les objets pour s'enrichir. Les Cruchots et les Grassins compte parmi les habitants qui ont le droit à visiter la famille Grandet (36) **Domination patriarcale** : Félix Grandet incarne le pouvoir patriarcal dans le roman. Sa volonté prévaut sur celle des femmes de sa famille, les reléguant à des rôles subalternes et les privant de liberté et d'autonomie. Madame Grandet et Eugénie sont toutes deux soumises à son autorité, et leur bien-être est souvent sacrifié pour maintenir sa propre domination.

Une analyse comparative

Les deux romans, bien que distincts dans leur style et sujet, partagent plusieurs thèmes communs. Tout d'abord, le thème d'est présent dans les deux romans, mais il est exploré de manière différente.

Exploitation économique

Les deux romans, bien que distincts dans leur style et leur sujet, partagent plusieurs thèmes communs. Tout d'abord, le thème d'exploitation économique est présent dans les deux romans mais explore dans manière différents. Dans le premier roman les femmes africaines sont souvent contraintes de travailler dans des conditions précaires, avec des salaires bas et peu de perspectives d'amélioration. Par exemple, le personnage de Aïssatou est contraint de travailler comme domestique dans une famille aisée pour subvenir aux besoins de sa famille tandis que dans le second roman *Eugénie Grandet*, Eugénie Grandet a été exploitée par son père, Félix Grandet, qui était cupide et a manipulé sa fille pour maintenir et augmenter sa richesse. Félix Grandet surveillait étroitement les finances d'Eugénie et l'obligeait à sacrifier ses vœux pour le bien de la famille. Il l'utilise comme un pion dans ses jeux de pouvoir financier et familial. (82)

Félix Grandet exerce un contrôle tyrannique sur la fortune familiale, utilisant son autorité pour accumuler encore plus de richesses. Cette domination économique se traduit par l'exploitation d'Eugénie, qui est contrainte de suivre les désirs de son père en matière financière, sacrifiant ainsi ses propres aspirations. La mère d'Eugénie, Madame Grandet, a également été victime d'exploitation. Elle est mariée à Félix Grandet, un homme autoritaire et avare qui la méprise et la néglige. Madame Grandet était réduite à une servante dans sa propre maison, supportant silencieusement l'indifférence de son mari.

Un autre thème important abordé dans les deux romans est celui de patriarcat. L'oppression patriarcale est un autre thème central, où les femmes sont soumises à des normes rigides de comportement et de rôles de genre, limitant leur autonomie et leur liberté

Exploitation sociale/ patriarcat : Les femmes africaines sont souvent marginalisées socialement et privées de leurs droits fondamentaux. Par exemple, le personnage de Mariam est confronté à des préjugés et à des discriminations en raison de son statut de femme africaine immigrée mais dans *Eugénie Grandet*, la domination patriarcale Félix Grandet incarne le pouvoir patriarcal dans ses romans. Sa volonté prend le pas sur celle des femmes de la maison, les reléguant à un rôle subordonné et les privant de leur liberté et de leur autonomie. Madame Grandet et Eugénie sont soumises à son autorité, sacrifiant souvent leur bien-être pour maintenir sa propre domination.

Exploitation domestique : Les femmes africaines sont souvent chargées du fardeau des tâches domestiques sans reconnaissance ni soutien adéquat. Par exemple, le personnage de Adama doit jongler entre son travail à l'extérieur et ses responsabilités familiales sans aide de la part de son conjoint. Dans *Eugénie Grandet*, le personnage Nanon, la servante de la famille Grandet, est également confrontée à l'exploitation. Nanon travaillait dur pour la famille Grandet et faisait beaucoup de travaux ménagers, mais recevait peu en retour. Elle a été exploitée par la famille Grande, qui a profité de son travail sans lui accorder beaucoup d'attention ni de considération en tant que personne. (40) Malgré la loyauté de Nanon envers la famille Grandet, elle est souvent méprisée et considérée comme un simple outil de travail. Son sort reflète la réalité sociale de l'époque, où les domestiques étaient souvent injustement traités et exploités par leurs employeurs

L'identité

Un autre thème abordé dans les deux romans est celui d'identité. Les protagonistes des deux romans se trouvent confrontés à des défis des dilemmes qui amènent à remettre en question leur propre place dans le monde qui les entoure. Cette exploration de l'identité personnelle contribue à créer un personnage riche et nuance dans *Larmes de Carène* mais *Eugénie* fini par amené une vie solitude

Le pouvoir et la domination

En fin, les deux romans également ont traité la notion de pouvoir et de ses implications. Le premier roman est souvent associé à la domination et à la manipulation, alors que dans le deuxième, il est examiné à travers le prisme des relations pouvoir entre différents groupes sociaux

Conclusion

Dans cette étude comparative de l'exploitation de la femme africaine dans les œuvres *Larmes de Carène* d'Elodie Yeboua et *Eugénie Grandet* d'Honoré de Balzac, il est clair que les deux auteurs ont abordé ce thème avec sensibilité et profondeur. À travers des histoires distinctes mais connectées par des motifs communs, ils dévoilent les défis, les injustices et les aspirations des femmes africaines dans des contextes variés. Les personnages féminins de ces œuvres sont dépeints avec une richesse de nuances, reflétant la diversité des expériences et des luttes auxquelles elles font face. *L'armes de Carène*, Élodie Yeboua offre un regard introspectif sur la condition des femmes africaines à travers le prisme de l'indépendance et de la résilience. L'auteure explore les dynamiques complexes de pouvoir, de domination et de liberté dans le contexte de la société postcoloniale. Les personnages féminins sont présentés comme des agents de leur propre destin, luttant contre les contraintes sociales et politiques pour trouver leur voix et leur place dans le monde.

D'autre part, Eugene Grandet, Balzac met en lumière les inégalités de pouvoir et les contraintes sociales auxquelles les femmes étaient confrontées au XIXe siècle. Balzac utilise ces personnages féminins pour critiquer les normes et les valeurs de la société de son époque, tout en soulignant les conséquences dévastatrices de l'exploitation et de l'oppression sur la vie des femmes

En conclusion, cette étude comparative démontre que bien que les œuvres *Larmes de Carène* d'Elodie Yeboua et *Eugénie Grandet* d'Honoré de Balzac, Élodie et Balzac abordent le thème de l'exploitation de la femme de manière différente, ils convergent toutes deux vers une exploration profonde et nuancée des défis auxquels sont confrontées les femmes dans un monde marqué par l'injustice et les inégalités. Ces œuvres soulignent l'importance de donner voix aux femmes et de reconnaître leur force, leur résilience et leur humanité dans la lutte pour l'égalité et la justice

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Changes in Igbo Family Institution on the Academic Performance of Students of Higher Learning

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Abstract

The high level of social vices ravaging our school system nowadays which have become major threat to high academic performance in tertiary institutions has been the major problem of this study. This study discourses the failing role of family institution in the inculcation of moral values to children and how it contributes to the poor academic performance of the students in tertiary institutions. Survey research design and functionalist theory of social change were adopted. The data were collected from a sample of students of higher institutions in Imo State. A total number of 146 students were involved in the study. Instrument used were a fourteen-item questionnaire. The data collected were analyzed using five (5) points Likert scale. It was found out that the major role of family institution is to inculcate moral values to the younger generation. It was also found out that the failing role of family institution in inculcating moral values to the younger generation has contributed to the social vices ravaging our school system nowadays which has become threat to the high academic performance of students. However, it was also revealed that the laxity of family institution in her role gave the students opportunity of using social media negatively and keeping evil peer group which contribute to the poor performance of the students in tertiary institutions. Based on the findings, recommendations on how to remedy these problems are provided.

Introduction

Education is seen as the precious commodity and the cornerstone for development in human society. In Nigeria today, the provision of education is within institutions in primary, secondary schools and tertiary levels. The interest of this study is the tertiary level. In Nigeria today, both public and private tertiary institutions provided conducive environment for learning to take place. Before students graduate from these tertiary institutions, the school must find them worthy both in character and in learning. Diridi (2014) affirms that graduates from all schools are expected by all standards to be intellectually competent, productive, self-fulfilling, self-actualized, effective, patriotic and morally upright citizens in their respective fields of calling.

The Nigeria education system is bedeviled with a myriad of malaise, hampering effective teaching and pleasant learning, notable among which is social vices. It is rare to find a school or an institution void of social vices and this depicts that they are present in all educational centers, more especially tertiary institutions. Tertiary institutions which are expected to be citadels of learning are charged with the responsibility of training graduate worthy of both character and in learning. But the aim is defeated because of the introduction of these social vices in the academic environment which contribute to poor academic performance of students. According to Elujekwute (2019) social vices is act of indiscipline and they are those acts and conditions that violate the societal norms and values. They are habits or behaviors of immoral activities such as cultism, robbery, ritual killing, kidnapping, smoking and drug peddling and among others.

The high rate of social vices in the academic environment in Nigeria, especially in Nigerian higher institutions is alarming. Many students that were sent to school to improve in their academic standard turned out to become wayward. Many students now involve in various forms of examination malpractices, rather than to work hard to pass examinations. Many students have turned to be wolves in sheep clothing in the academic environment; they involve in prostitution, drug abuse, armed robbery, clubbing and many others which does not promote learning. Igwe and Nath (2005) indicate that various form of social vices by students have negatively influenced the entire educational system. It is surprising that some lecturers and even parents, who supposed to guide these students on the part of morality, lure many of them to commit these atrocities for one selfish reason or the other.

It is expected that all these students came from different families, and family institution has been where moral values, norms and identities are produced nurtured and inculcated into the lives of its citizens which made them responsible members of society. The researcher wants to find out if family institution has failed or changed in its role of inculcating moral values, norms and identities to its citizens that made some of its products to live immoral life style inform of social vices which affect their academic performance in tertiary institutions. The aim of this study is to find out if the negative changes in the role of family institution, contribute to these social vices that have brought about the poor academic performance amongst many students of higher learning in South Eastern part of Nigeria and Nigeria at large.

Concept of Family Institution

The family institution is one of the popular and important socio-cultural and ethical institutions of Igbo traditional society. It plays important role in the development of an individual and in the maintenance of socio-ethical order in the society. In Igbo context, family refers to that patrilineal social structure or unit, which has a man, his brothers, sisters and their immediate families and who can trace their origin by blood to a common ancestor or progenitor. According to Nam (2004) family is a social unit created by blood, marriage, or adoption, and can be described as nuclear (parents and children) or extended (encompassing other relatives). Family is regarded as the architect of societal values, belief systems and socio-political ideologies. Bashir & Murtala (2015) stated that the family is considered as the nucleus of society, a social unit from which institutional building began in all human societies.

Family as a social institution has formalized sets of norms and values that make living possible. The function of the family in the society cannot be over emphasized. In socialization function, the family is considered as the basic unit of socialization in that all societies depend primarily upon the family for the socialization of children into adults who can function successfully in that society. One of the many ways in which the family socializes the young is by providing models for the child to copy. Such models include hard work, respect for elders and obedient to constituted authorities, patience etc. The boy learns to be a man or a husband and the girl learns to become a woman or a wife etc. by living in the family and copying from the statuses and roles in the family. Family institution also play its role of inculcating the right moral values to the younger generation by practically teaching them how to live morally in the society through lessons from folktales, creation stories, riddles and jokes These teachings made them to be hard work, patient, truthful, obedient, avoiding incest, prostitution, drug abuse, envy and theft etc. and avoiding family conflict of any form. If anyone or group involve in any of these immoralities, the family, kindred, village and the community will join hands together to punish such person or group, as a deterrent for others not to indulge in such immoral attitude. Bashir & Murtala (2015) state that family life and processes create conditions for mutual affection amongst its members. The family provides both emotional as well as physical companionship, intimacy, love and other responses that show care and love for members. These good virtues learn from the family equip them to live morally in the society. It is expected that these virtues inculcated into the lives of students while in their deferent families

Academic Performance of Students

Academic performance is an improvement in the academic performance of a student. The performance is measured through the student's result in an examination such as terminal and seasonal examinations. According to Elujekwute (2019) academic performance which is synonymous to academic achievement is commonly measured by examination or continuous assessment. In the same vein, Bossaert, Doumen, Buyse and Verschieren (2011) define academic performance as student's success in meeting short- or long-term goals in education.

There are a number of factors that have a direct effect on a student's academic performance; the most prevalent of them is the 'student's factors. As the main stakeholders, students have a major role in their academic performance. Indeed, studies have shown that student's life style which influence student's performance include hardwork, discipline, patience, truthfulness, obedient, self-motivation. To affirm this, Kang and Keinonen (2018) explained that student's time management, self-motivation, engagement, behavior, and attitudes are the key factors governing their academic success.

Therefore, for high academic performance to strive among the students of higher learning, student's life style must be considered. Students must showcase moral values inculcated into their lives by family institution, which will help them to be industrious and hardworking in their academic pursuit; and avoiding illicit behaviours such as drug abuse, clubbing, prostitution, examination malpractices, cultism, stealing etc. which are detrimental to the academic performance of the students.

Concept of Social Vices

Every culture abhors social vices because they are undesirable characteristics that are bad for education, peace, growth, and national development. It is rare to find any academic institution void of social vices. This depicts that they are present in all educational levels - Primary, Secondary and tertiary institutions. Vice is a Latin word "Vitium" meaning defect or failing. Vices are common among students of tertiary institutions; examples of such vices include: prostitution, examination malpractice, drug abuse, robbery, cultism, thuggery, gambling, pre-marital sexual activities among others. Social vices are bad traits, unhealthy and negative behaviours that are against the morality of a society and frowned at by the members of the society. Igbo (2013) describes Vices as "virus that destroys the moral conditions of society and make way for social maladies or ills". According to Omonijo et al. (2013), social vices are actions that transgress accepted cultural norms and codes of conduct in a

particular community, under particular conditions, or in a particular location. Hassan & Abdulkareem (2023) state the following conditions that can lead to students engaging in social vices: lack of family / parental upbringing, a dysfunctional family, poverty, peer pressure, unemployment, unhealthy imitation of the developed world, economic downturn, societal pressure, impatience or the desire to become rich quickly, indiscipline or ungovernability, laziness, and greed.

Change in the Role of Family Institution

The role of family institution in shaping and moulding the life of African and Igbo populace to a culturally accepted behaviour cannot be over emphasised. The Family as a social institution has formalized sets of norms and values that make living possible. As an institution, the family has a set of roles, and statuses which define division of labour and structures of relationship between family members. Family is where ethical and cultural values are inculcated into individual or group. In the family, children are taught to learn to adjust and behave in accordance with the stipulated norms of the society through folktales, riddles and jokes, creation stories, proverbs etc. but in recent times, due to globalization, communal living known for Igbo populace are now hindered by the type of residential houses, well barricaded by tall fences and parents and guardian type of job never allowed family institution to play their role well again. Rotimi (2005) observes that in Nigeria, the quality of communal life, which characterized the traditional family systems in most communities, has been fading away. Now, students are left in the hands of peer group, maids and what the students see from the outside world through the aid of computer which replacing the role of family as an institution where moral values are inculcated into the lives of Igbo populace. Most of the students are no longer hardworking in their studies. Now students prefer to contract their project writing, class assignments and home works; even to devote time to read during the night or day have become a major problem to them. But rather prefer to pass their causes through different shortcuts which are against the academic procedures. To worsen the situation, some parents hire machineries to help their children to pass examinations and also pay money to manipulate their scores for admission. Ardita & Rabije (2016) state that in order to have a successfully brought up and well-educated children in one family, parents are crucial and they must be careful to some elements which play a key role in raising, bringing up and educating their children.

Theoretical Framework

This work adopted functionalist theory of social change. The leading functionalist was Parsons Talcott (1902 - 1979) who had the influence of Emile Durkheim, Max Weber and a lot of others. The theorist states that every society is broken down in parts and each part must be contributing to the success or achievement of the society, otherwise it is useless if a part is not functional (Parsons, 1951). The theory tries to explain how the relationships among the parts of society are created and how these parts are functional (meaning having beneficial consequences to the individual and the society) and dysfunctional (meaning having negative consequences). Integration and differentiation are the main concept of parsons' theory. When societies become more complex differentiation happens; however, the new institutions have to be integrated and incorporated with the other institutions as a part of a whole. Integration among these institutions comprising the new structure guarantees the proper functioning of society. According to functionalist theory, in order to maintain the equilibrium, stability, and social order in a society, individuals have to work together. Parsons state that societies maintain equilibrium or balance, if their systems are functioning well; but if dysfunction occurs, other parts will be re-organized to cushion the damaging effect of the non-functioning part.

Design of the study

The study adopted survey research design. Survey research design is preferred as it interested in collecting original data for the purpose of describing conditions as they exist in their original form.

Research Questions

There is a need for the researcher to use some selected research questions in this research. The research questions will help the researcher to derived data from the despondent. The research questions are as follows:

1. To what extent does family institution inculcate moral values to the younger generation?
2. How does the change in family institution do negatively affects the moral standard of the students?
3. Do does use of social media and peer group contribute to the high rate of social vices in our tertiary system today?
4. To what extent do social vices affect the academic performance of students in higher institutions?

Methodology

The study comprises all the students in higher institutions in South Eastern part of Nigeria, but due to the large population size, time and money constraint, the researcher based his study only in Imo State. One higher institution was selected through simple random sampling technique using balloting system. The higher institution selected

was Alvan Ikoku Federal College of Education, Owerri. For the easy collection of data, questionnaire was administered to 146 degree and NCE students of the College. The population sample was a representation of all students of higher institutions in Imo State. It was expected that the answers given will be used for the analysis of this study. The researcher used mean to analyze the data obtained, using 5 points likert type to analyze to which value were allotted thus:

Variables	Values
Strongly Agreed (SA)	5
Agreed (A)	4
Strongly Disagreed (SD)	3
Disagree (D)	2
Undecided (UD)	1

Using Likert type rating scale of 5, 4,3,2,1, mean was then calculated with formulation:

$$X = \frac{\sum fx}{N}$$

Σ = Summation
 F = Frequency
 X = Assigned Value
 N = No of Respondents

Decision Rule: The following decision rules were adopted for the research. Any mean score from 3.5 to 5 points will be accepted while mean score of 1 to 3.49 will be rejected.

Results

Table 1: To what extent does family institution inculcate moral values to the younger generation?

S/ N	Respondents	SA 5	A 4	SD 3	D 2	UD 1	Σfx	N	X	Remarks
1.	Do you learn to behave morally in the society through your interactions from the members of your family?	82	54	—	10	—	646	146	4.4	Accepted
2.	Have you been punished by any member of your family for a crime committed?	90	50	—	6	—	662	146	4.5	Accepted
3.	Does children's immoral life bring shame to his/her family?	110	36	—	—	—	694	146	5.0	Accepted
4.	Do moral values inculcated into your life help you to become a better person in the society?	146	—	—	—	—	730	146	5.0	Accepted

Average mean $X = 18.9/4$ (4.4 + 4.5 + 5.0 + 5.0). $X = 4.7$

From table 1 above, which answers the research questions one, the respondents have the average mean of 4.7, this indicates that the family institutions inculcate moral values to her younger generation. This is in line with the researcher's opinion that family institution acquainted into the life of the younger generation the ability to be industrious, hardworking, punctuality, respect to the constituted authorities, exhibition of morality, peace, love, unity and ability to work as a team to achieve high academic performance.

Table 2: How much the change in family institution do negatively affects the moral standard of students?

S/ N	Respondents	SA 5	A 4	SD 3	D 2	UD 1	Σfx	N	X	Remarks
1.	Have the role of family institution changed nowadays?	80	54	—	12	—	640	146	4.4	Accepted
2.	Do the changes in the role of family institution negatively affect the moral standard of students?	72	58	—	16	—	624	146	4.3	Accepted
3.	Does failure of family in her role contribute to the social vices found in the school system nowadays?	71	39	—	36	—	583	146	4.0	Accepted
4.	Family full of violence is a threat to the peace and social cohesion amongst students in the school?	80	56	—	10	—	644	146	4.4	Accepted

Average mean $\bar{X} = 17.1/4$ ($4.4 + 4.3 + 4.0 + 4.4 = 17.1$). $\bar{X} = 4.3$

From table 2 above, which answers the research question two, the respondents have the average mean of 4.3, this indicate that the changes in the role of family institution do negatively affects the moral standard of students in higher institutions. This is in line with the assertion of Rotimi (2005) where he said that the fading away of the role of family institution in molding the younger generation to have a worthwhile moral value, affected every part of the society including the educational sector. This reflect to the social vices students exhibit in the school such as examination malpractice, prostitution, cultism, student's riot etc. shows that family institutions have changed negatively in her role of inculcating moral values to students which have become threat to the high academic performance students in the tertiary institutions today.

Table 3: Do wrong use of social media and peer group contribute to the high rate of social vices in tertiary institutions today?

S/ N	Respondents	SA 5	A 4	SD 3	D 2	UD 1	Σfx	N	X	Remarks
1.	Do friends lure another to engage in illicit behaviours in the school?	110	12	—	24	—	646	146	4.4	Accepted
2.	Do you read information or watch videos from YouTube, Facebook, Instagram and other internet platforms with your phone or your computer?	110	12	—	24	—	646	146	4.4	Accepted
3.	Does the student's wrong interaction with social media and peer group negatively affect the moral standard of students?	146	—	—	—	—	730	146	5.0	Accepted
4.	Does dissemination of violent videos or audios instigate violence in the school?	120	20	—	6	—	692	146	4.7	Accepted

Average mean = $\bar{X} 18.5/4$ ($4.4 + 4.4 + 5.0 + 4.7 = 18.5$). $\bar{X} = 4.6$

From table 3 above, which answers the research questions three, the respondents have the average mean of 4.6, this indicate that the use of social media and peer group contribute to the high rate of social vices in tertiary institutions.

Table 4: To what extent do social vices and immoral behavior affect the academic performance of students in tertiary institutions?

S/ N	Respondents	SA 5	A 4	SD 3	D 2	UD 1	Σfx	N	X	Remarks
1.	Does student in riots and demonstrations lead to the temporal closure of the school?	96	53	—	—	—	502	146	3.4	Accepted
2.	Do involvement of students in drug abuse, prostitution, cultism and truancy contribute to their poor academic performance in tertiary institutions?	81	54	—	11	—	643	146	4.4	Accepted
3.	Does Involvement in examination malpractice leads to student's expulsion and production of half-baked graduate?	146	—	—	—	—	730	146	5.0	Accepted

Average mean = $\bar{X} 12.8/3$ ($3.4 + 4.4 + 5.0 = 12.8$) $\bar{X} = 4.3$

From table 4 above, which answers the research questions four, the respondents have the average mean of 4.3, which indicates that the social violence and immoral behavior affects the academic performance of students in tertiary institutions. This is in line with the assertions of Kang and Keinonen (2018) when they said that student's behavior, time management, self-motivation, engagement, and attitudes are the key factors governing their academic success. In the same vein, Ardita & Rabije (2016) stated that in order to have a successfully brought up

and well-educated children in the society, parents are crucial and they must be careful to some elements which play a key role in raising, bringing up and educating their children.

Findings and Discussions

Following the research questions earlier formulated and the analysis of the data interpreted; the conclusion of the interpretation gave rise to the following findings. From the above analysis, it was discovered that the important of family institution in inculcating moral values to the younger generation cannot be over emphasized. Family institution inculcate moral values such as industriousness, hardwork, punctuality, respect to the constituted authorities, peace, love, unity etc. and learn to turn down any immoral behavior, these help to equip man to live in peace with his society. Through observations, folktales, creation stories, riddles and jokes etc. moral values are transferred to the younger generation from one generation to another.

It was also found out that the role of family institution has changed negatively, which has affected the moral value of the younger generations. The family institution due to globalization is beginning to fail in her responsibility of inculcating moral values to her younger generation, folktales being replaced by internet where the younger generation learn and see what is happening around the world without supervision, thereby teaching the younger generation immoral behaviors such as prostitution, drug abuse, examination malpractice and cultism which is a threat to the academic performance of students in tertiary institutions nowadays.

It was also discovered that the wrong usage of social media and peer group contribute to the high level of social vices ravaging our society especially our academic institutions today. Globalization and internet have made the world a global village, one can interact with a person in a distant country while sitting in his bedroom. The internet gave the students the ability to interact with people of different culture without adequate supervision by the elderly, thereby causing the students to derail from the teachings that propagate moral behavior in tertiary institutions.

It was also found out that social vices and immoral behaviours, contribute to the poor academic performance of students in higher institutions. Student's riot and demonstrations interrupts the academic programme of the school, thereby affecting the performance of students and the peace and development of the members of the immediate society. Also, student's involvement in examination malpractices, prostitutions, drug additions, truancy, etc. contributes to the poor academic performance of students in tertiary institutions and half-baked graduates.

Conclusion

The analysis of this study shows how important family institution is in inculcating moral value to the younger generation, specially, students of tertiary institutions. These moral values inculcated in the lives of students help them to avoid social vices that contribute to the poor academic performance of students in tertiary institutions. It was observed that the role of family institution in inculcating moral values to its citizens have changed negatively may be due to globalization. Family institution no longer carries out some of her responsibility in training the younger generation to be morally sound. This has become the major threat to student's academic performance in tertiary institutions.

Parson's theorist states that every society is broken down in parts and each part must be contributing to the success or achievement of the society. The theory tries to explain how the relationships among the parts of society are created and how these parts are functional (meaning having beneficial consequences to the individual and the society) and dysfunctional (meaning having negative consequences). Integration and differentiation are the main concept of parsons' theory. When societies become more complex differentiation happens; as we have observed in the failing role of family institution in inculcating moral values to her younger generation; however, other parts will be re-organized to cushion the damaging effect of the non-functioning part.

Recommendations

It is the opinion of the study that the following suggestions if duly followed, would help family institution to go back to her original role in inculcating moral values to the younger generation; thereby producing younger generation who does not involve in any social vices for high academic performance in tertiary institutions. The recommendations are as follows:

1. Families and parents should give more time in training their children to live a worthwhile moral life; this will contribute to the high academic performance of their children in tertiary institutions.
2. Documentaries inform of folktales which hinge on moral building should be incorporated in film industry and present as home videos.
3. Religious organizations should help family institution in inculcating moral values to the younger generation.

4. Husband and wife should be discouraged for both to choose job career that would not give the chance to take care of their children morally.
5. Teachers should help to monitor the activities of students in the school and punish any student or group of students that goes contrary to the rules and regulations guiding the school.
6. Student unionism should be monitored, to avoid bad eggs hiding in them to cause mayhem to the school and society in general.
7. Information from this study points to the need for more studies to be conducted on the causes of social vices in Nigerian society.

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The Role of Communication in Nation Building in Nigeria: A Reading of Genesis 11:1-9

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Abstract

Information is powerful and important, but it remains futile in the absence of communication. Therefore, the relevance of communication as a vehicle of information cannot be overemphasized, and it encompasses all types of interpersonal contact in oral and written forms. The experience of the people in the story of men's attempt to build a tower in Babel that will reach heaven; the abode of God explains the challenges faced by human beings when God confused their languages. Today, Nigeria lacks nationhood and there are multiple languages and multiple ethnic groups. Ethnicity and tribalism has eaten dip into the fabrics of Nigeria and as such has stunted the developmental tendencies and nation building in Nigeria. This has not been positively managed, but rather it has remained a serious challenge to the nation. This paper examined the role of communication in nation-building through historical and hermeneutical methods of interpreting Genesis 11:1-9. Tracing the indispensability of communication in society ranging from the primeval period, the paper discovered communication as an effective instrument for maintaining peace, unity, and harmony in society. The political and economic development of a nation depends on the usage of communication either in print or verbal. The work identified some problems of communication in terms of ulterior motives, noise, nuisance and language barriers. The paper recommended moral, technological, lingual and human-divine communication improvement, for national development and nation-building.

Keywords: Communication, Nation Building, Reading

Introduction

Communication and information technology have gained global attention in that almost every aspect of living is connected to the subject matter. Man as a social being cannot survive without communication because even the world was created by divine communication. God spoke and it was so. The first account of creation reveals that the "word" (dabar in Hebrew) was God's instrument and raw material for creation which shows the creative power of oral communication (Gen 1:27-28). He communicated with the first human beings to build a cordial relationship that would be infinite (Gen 2:16). Unfortunately, the momentary communication gap between Adam and Eve was utilized by the Serpent to deceive Eve, hence the fall of man consequent upon disobedience to God's instruction (Gen 3:1, 8-9). The episode of the Tower of Babel also shows the power of communication in nation-building (Gen 11:1). Nigeria is a country that has different ethnic groups with their multiple languages. The challenge of tribalism which is greatly fueled by lack of sense of nationhood and multi-lingual franca has affected Nigeria negatively with respect to nation-building and all-round development. Nigeria has not positively managed the divers' ethnic groups that converged in the geographical region called Niger-area, rather this rich and diverse ethnic groups that would have been blessing to the country, has become a problem to Nigeria. God recognized communication as a tool for national success and He multiplied languages by tampering with the lingua franca of the first community after the deluge (Gen 11:7). Studies have viewed the reason for confusing the monolingual of the people building the Tower of Babel as unwise usage of language and rebellion against God. However, this paper aims to investigate the relevance of effective communication in nation-building, types, methods and challenges of effective communication in contemporary society with lessons from Genesis 11:1-9.

Conceptual Clarifications

The etymological concept of communication is derived from the Latin word *communicare* which means to make common. This informed the definition of communication by Alexander (1959) as a process of making common to two or several persons what was the monopoly of one or some persons. According to Wilbur and Roberts (1971), communication is the sharing of an orientation towards a set of informal signs; whereas Fiske (1990) views it as social interaction using messages which are both human and technological.

A nation is a country considered with its people, social and economic structure or large group of people of the same race and language according to Longman (1995). The word "building" in nation-building connotes development as noted by Hornby (2000). This development is viewed by Aghadiuno (1997) as a multidimensional process involving the achievement of satisfying the need for food, health, potable water supply, shelter, clothing, education, security, communication, energy, and leisure. Nweke (2009) states that nation-building involves the upward movement of the country's social, economic, and political system, which depends on the survival of every family as a unit of the large society. The stability and roles of other agents of socialization cannot be undermined in nation-building, in the sense that the effective communication of knowledge, values and skills enhances learning and interpersonal relationships in schools, markets and other social gatherings.

Effective communication in the sense of morality and national development builds a nation. For Ikemuelu (1993), nation-building is a phenomenon interwoven with modernization. Nation-building according to Ezeanya (1980) begins with the development of the people who make up the nation; whereas Ezegebe (1992) views it as the orientation of the citizens to uphold integrity, diligence and collaboration. Nation-building is a process of encouraging people with diverse beliefs, different socio-political opinions, varied cultural values, and orientation values to agree to live together as citizens of one nation that is economically viable, politically stable, and culturally homogenous.

Nature of Communication

Communication is a complex phenomenon that emanated from the primeval period comprising the basic components of exchanging information or sharing messages. Every communication has a message which comes from the sender to the recipient. The message originates from a source and passes through a medium to be received by an audience that gives feedback in response to the message. The complete conversation between the communicator and the audience is what Okunna (2002) refers to as a basic model of the communication system. Therefore, communication is a system that conveys information or messages from the sender to the receiver through a medium that requires feedback. Nweke (2009) agrees that communication is not effective and cannot be considered complete without feedback. This implies that communication that results in nation-building must have feedback which is the response from the receiver whether positive or negative. Bohn (1985) avers that feedback makes communication cooperative and collaborative as a two-way process with mutual experience and exchange of ideas. This feedback may be instantaneous or sporadic. The complexity of communication lies in the possible interference in the system or distortion of the message. Such unforeseen interference can pollute the message or hinder the feedback which therefore renders the communication ineffective and retard the growth of a nation.

It is important to note that the mode of feedback varies and depends on the type of communication applied. The effectiveness of communication should be measured in cognizance of the communication type determined also by the medium of conveyance. For instance communication can occur through verbal, written, and non-verbal forms in formal or informal contexts. The informal context of communication has no organized, structured, planned, or generally acceptable or regulated pattern for conveying a message to an audience. It is a non-ceremonial, unofficial and casual method of disseminating information orally or written. Instances of this include home discussions; and personal and confidential conversations in unofficial gatherings. On the other hand, communication is formal in terms of the official dissemination of messages through addresses, manifestos, letters, internal memos, minutes, and mass media. Oral communication makes use of voice that produces sound which embodies the message of the sender. It can be presented formally or informally, in face to-face conversations, or through mass media (Television, Radio, and Telephone).

It is instructive to note that the message could also be by signals, visual aids, or symbols just as the audience could be the viewers or listeners depending on the medium of communication adopted. Argyle (1976) emphasizes on bodily communication used in human society in different ways such as sporting language, replacing language, expressing emotions, expressing interpersonal attitudes, conveying information about the person, in ceremony and ritual, in propaganda, at political meetings and demonstrations in the arts. Bodily communication which is also referred to as non-verbal communication (NVC) comprises non-verbal signals and bodily movements that can be analyzed in purely physical terms with meaning to a sender who encodes and a receiver who decodes it. The complexity of encoding and decoding lies in the difficulty of understanding the intentions of the communicator and the interpretation of the receiver.

Exposition of Genesis 11: 1-9 in the Context of Communication and Nation-Building

The main theme that could easily be identified in Genesis 11:1-9 is the confusion of languages as a result of rebellion. Scholars spot the sin of human pride in a cursory look but this paper focuses more on the potential of communication in nation-building. The episode of Genesis 11:1-9 is attributed to J (Yahwist) source of the Pentateuch but specifically a tale of the children of men who were unified by one language and decided to build a tower with its top in the heavens to make a name for themselves (Genesis 11:4-5). The arrogant motive of those who survived the flood infuriated God

to scatter them abroad, over the face of the earth (Gen. 11:8). Apart from the preconceived hubris to be famous which was viewed as rebellion, another important subject that aroused curiosity to write this paper is the role of communication in the text under study.

Just like the name of the first book of the Bible (Genesis) in Hebrew connotes "in the beginning", the interest in origins which reveals the origin of diverse people and languages suggests that the author of this episode is J'. This particular J' narrative concluded the introductory part of the myth in the primeval period to establish the history of Israel as one of the diverse peoples from the lineage of Abraham in the patriarchal era. Buttrick (1952) notes that this J' material is now preserved in verses 4a, 5, 6, and 8a with the omission of "a city" and "and" in verse 5, pointing out that verse 4a is not the original beginning of the episode. On the other hand, J' dropped this tale, having prepared for the tale by the note regarding Peleg in Gen 10:25 that, "in his days the earth was divided," substituted for it verse 2, making the actors the early descendants of Noah and locating the tower in a plain in the land of Shinar which they had reached as they "migrated" from the east.

Hesselgrave (1978) notes that one of the disastrous calamities that resulted from man's early rebellion against God was the disruption of that state described in Genesis 11:1. The potency of communication cannot be denied here. Despite the unlimited potential for mutual understanding and peace, mankind also had the unimaginable potential of uniting evil forces. Man exploited the potential of uniting evil forces because he was in his fallen state, and as a result, God imposed a kind of cultural quarantine upon him (Gen 11:7). This explains the assertion of Kenneth Burke, thus: "Man's problem is Babel", considering human predicament. However, Maurice Mawby's comment for the community is thought-provoking thus: "You know, the greatest thing for the world would be a common language. I'd adopt any religion, it doesn't matter to me... man's not solitary; he can't live alone, so he has to learn how to live with his fellow humans" (p. 47).

The communication power of human to build a great nation in Genesis 11:1-9 is commendable but the gap between humans and divine communication makes it a rebellion. In other words, true communication that will lead to sustainable nation-building must be a divine-human relationship and this type of communication brings restoration. The story of the Tower of Babel consists of numerous theological lessons. The name Babel in Hebrew means the "gate of god" which was derived from the root verb *balal* which connotes "to confuse" or "to mix." Babel is the name of a major city founded by Nimrod in the land of Shinar in Ancient Babylonia (Gen 10:10). Though the Babylonian tradition holds that the city was founded by a powerful god called Marduk and was destroyed by Sargon in 2350 BC when he took earth from it to build his new capital called Agade. A text of *Sharkalisharri* belonging to the temple tower known as *Ziggurat* at Babylon confirms the existence of a sacred city on the site where burnt clay was used as bricks and bitumen for mortar (Gen 11:3).

The technological development of the city of Babel was possible because of communication. The political and economic stability probably gave rise to the accelerated implementation of the people's decision to build a tower that would reach heaven. Undoubtedly, the tower had a strong and deep foundation to support such a gigantic tower. The solid technological construction of the Tower gained a historical accolade and was mentioned in Babylonian tradition as the "House of the Foundation Platform of Heaven and Earth" known as *Etemenanki*. What a legendary! Marshal, Millard, Packer and Wiseman (2007) observe that some scholars associate Jacob's vision of a ladder and a gate of heaven (Gen 28:11-18) with a *ziggurat* of the kind once built at Babel.

The power of communication was so strong at Babel that nothing on earth could stop the nation-building except Yahweh's interruption of their communication through the confusion of their language that subsequently led to the dispersion of mankind on earth (Gen 11:9). Thus, Babel became a symbol of the pride and fall of man. Theologically, the confusion and broken fellowship between men and nations could be traced to Babel's story. The pride of humankind which evoked the language confusion as a divine wrath was premised on the abridged communication with God. The building of the nation was progressive due to good communication among the citizens but its sustainability was hampered by ineffective human-divine communication.

Adeyemo (2006) views Genesis 11:1 as an ideal situation for nation-building if communication is properly managed. Language as a divine gift must be valued and dictions engaged properly to foster human solidarity and morality for peaceful coexistence. Words play a major role in the Divine-human relationship to constitute a powerful instrument for national development. Thus, communication can build or destroy a nation, depending on its usage (Eccl. 5: 1-2). One of the flaws of the people of Babel that revealed their proud motives against God was the repetition of "ourselves" in their statement (Gen. 11:4), and the emphasis on making a "name" for themselves and not for the glory of God. Selfish interest in contrast to God's plan is unrighteous and sin is a reproach to any people but righteousness exalts a nation. The selfish desires of Babel's citizens to avoid dispersion was an opposition to God's plan to populate the earth,

(Gen. 1:27-28, 9:1), hence, the distortion of their communication power. God expected a cordial relationship with them through communication that would have resulted in torrential societal development; rather they displayed independence for their selfish reputation.

It is instructive to note that effective communication is highly needed on the ideals of community or society for national development communicated by God and not for popularity and fame. Any human infringement on the prerogative of God will certainly invoke the wrath (visitation) of God (Gen. 11:5).

Again, the statement "comes, let us go down and confuse their language, so they will not understand each other" (Gen.11: 6-7), shows the value of communication in nation-building. God knew that only the distortion of human communication could stop the work and scatter the works. When their communication link was tampered with, the builders could not understand themselves anymore. The vision was truated and manpower depreciated leading to the cessation of the entire work. This implies that communication problems lead to incomplete projects and unaccomplished visions or goals. Therefore, the indispensability of communication in family, church, politics, education, economy, national health and levels of leadership or organization cannot be undermined nor emphasized. Verse 9 presents the meaning of Babel and the reason for the name of the city "Babel" as a summary of the episode. Thus, "That is why it was called Babel because there the Lord confused the language of the... and from there the Lord scattered them.... This implies that confusion in communication breeds disunity in a nation. In other words, effective communication brings unity and development. This brings us to the implication of the narrative for contemporary nation-building through communication.

Roles of Communication in Nation-Building with Lessons from Genesis 11:1-9

The roles of communication in national development are enormous and cannot be overemphasized. Communication cuts across all facets of human endeavours. Politically it positions and creates a formidable image of the government agendas for general acceptability through setting agenda and disseminating the objectives to the public. It helps in sharing the implementation of government policies and programmes. Through communication realistic profiles can be synthesized for public offices and office holders.

Again, communication aids the projection of positive qualities, image and behaviours necessary for respectful offices and office holders like the National President, Vice President, Senate, and other honourable offices. The film industries through communication project positively the heroic and patriotic dispositions of the three tiers of government in Nigeria. This poses the challenge of high expectations on the leaders and gives the citizens a sense of security and hope for the development of the country.

Communication provides a bond that cements national unity amidst people of diverse religious and ethnic cultures. Common goals are set and ideas fostered for the accomplishment of desired objectives. The national vision shared via communication is strategically facilitated for posterity, while dialogue is enabled in times of crisis, intolerance and prejudice that might have been caused by allocation of power or resources. Communication fosters dialogue as an agent of reconciliation and integration for communal understanding. Communication controls security agencies to defend the nation in unison against internal rancor and external aggressions. It creates quick and effective awareness in the populace concerning insurgency for security measures to be taken with immediate effect. It also helps in forecasting the future and disseminating necessary information to the populace on the level of national progress. Material and non-material resources are properly harnessed and distributed for national development through the aid of communication. When power is shared and resources are equitably allocated, then the national progress is multiplied for sustainable development. Communication enlightens and encourages every citizen to be patriotic and participatory in accomplishing a national goal in economy, politics, defense and education.

Communication has much to offer for societal development but its impact is determined by its effective use by people of any era. For instance, the laudable result of the city of Babel suggests the effective employment of communication in dialogue, patriotism, campaign, technological development and management of both material and non-material resources. Be it as it may, nation-building and national developments were crushed probably because of a lack of relationship with God which could be termed in this paper as a lack of "wireless communication" through prayer. Ogunbo (2016) describes prayer as a precursor to wireless communication for human-divine relationships that yields unprecedented results. Since God is the creator of all things, wireless communication to Him produces insights and knowledge for national development. He has revealed himself through written communication means (Scriptures) for man to acquire knowledge. Much research needs to be done on the Bible for national development. This is because the Bible is an embodiment of a wealth of knowledge for diverse disciplines that would help build a nation, if conscientiously tapped and harnessed. Asaju (1999) affirms that science emanated from the Bible as the source of all knowledge. The knowledge of communication technologies, no doubt, came from the Scriptures. An instance is the

episode of "Tower of Babel" in which the people's technology and communication aided the building of the Tower to a greater extent. This paper underscores that the ineffectiveness of that communication hinges on their inability to communicate with God for direction. Thus, God introduced noise and distorted their communication with different languages that scattered them abroad. The city would not have collapsed if the people had maintained a good relationship with God.

Ogungbo (2016) compared prayer to wireless means of communication as used in the contemporary era. Thus, the global nature of phone calls is similar to prayer in the sense of world-wide accessibility. Through prayer human beings communicate with God for revelation and wisdom in building or developing a nation. Faith also provides a network to facilitate the wireless communication of prayer through which language and information are encoded. This is to say that God understands and gives consent to humans for societal or national development when communicated through prayer with a faith network. Wireless communication works faster and more effectively in nation-building than any other medium or type. This explains the indispensability of cordless communication via telephones, mass media (radio and television, and social media platforms, to mention but a few. E-mail too is a kind of wireless communication to convey and receive written messages. Therefore, prayer is a spiritual means of communication with divine and human entities and its effectiveness can be measured by its efficacy. This efficacious answer is the feedback that indicates the completion of the communication channel. Prayer provides the spring board for modern communication technology, just as the Bible predicts the future increase of knowledge. Thus, the role of spiritual or theological communication in nation-building cannot be overemphasized.

In theological terms, communication with the Supreme Being that lacks praise, sacrifice, purification, meditation and so on may not be effective for national development. In the same vein, communication that would yield effective results in contemporary society must be objective, purposeful, and creative toward national development, otherwise destruction or deterioration may occur. According to Fraser and Restrepo-Estrada (2001): "Communication succeeds when it is an integral part, from the very beginning, of a development programme, playing a full role during the identification of the problems and priorities, as well as during the detailed planning, implementation, and evaluation... communication needs clear objectives, identification of different audience groups... careful message design... and monitoring and feedback.

Picard and Pickard (2017) listed the following rubric of potential principles that are crucial in crafting a much reflective communication policy: Meeting fundamental communication and content needs; Providing effective ability for public use of media and communications; Promoting diversity/plurality in ownership of media and content available; Affording protection for users and society; Providing transparency and accountability; Pursuing developmental and economic benefits, Pursuing equitable and effective policy outcomes; To transfer technological innovations from development agencies to their clients and to create an appetite for change through raising a climate for modernization' among the members of the public.

Problems and Prospects of Communication in Nation-Building

The major problem of communication is called noise. It is a barrier caused by the distortion of the message being conveyed. Noise leads to the misunderstanding of the information and ineffective communication which may be identified physically, systematically, behaviourally, and seen as language ambiguity among others. Communication can also be affected negatively by environmental factors or the locations involved; even in terms of wireless communication provided by modern information technologies, the network system can pose a barrier to effective communication. Problems can arise from the dispositions of the sender and receiver. Physiological challenges of the communicators such as sight or hearing impairment can impede messages in a non-verbal means of communication. However, there has been improvement in communication by the use of modern communication technologies. Time and space problems have been covered by Information Communication Technology (ICT). The internet and the use of sophisticated computers have made the world a global village. The proper use of CCTV, Skype, video calls, and other sophisticated technological means promotes easy global security, commerce, and governance. As good as this ICT appears some unscrupulous politicians and citizens abuse the platforms for hate speech, scandals, attacks, and vilification of opponents in other political parties. This anomaly does not promote peace, unity, and national development. Therefore, any ulterior motive in the garb of ICT usage should be condemned as a problem to nation-building. Communication directed towards kidnapping, assassinations, insurgency, and political and economic corruption is a societal nuisance. The prospects of communication in nation-building hinge on, the moral dispositions of the citizenry, and diligence in both material and non-material management. Effective communication creates job opportunities and alleviates poverty.

On the other hand, it is instructive to note that any high communication technology that negates the spiritual communication or human-divine relationship would encumber national development to a great extent as in the case of

"Tower of Babel". Communication, therefore, should be holistic to ensure sustainable national development that encompasses human and natural resource management.

Recommendations

The "Tower of Babel" episode, the following are recommended:

1. Effective communication should not be underrated in nation-building.
2. Holistic communication which encompasses spiritual and physical means should be pursued for national unity and development.
3. Human-divine communication is fundamental in achieving all-round success in a nation and therefore should be maintained. This implies that high technological advancement without God's approval and constant relationship is tantamount to frustration, deterioration and instability as seen in the Genesis 11 episode.
4. The leaders and citizens of any nation should uphold the positive and objective use of modern Information Communication Technology (ICT) to ensure sustainable national development.
5. Some problems of communication which include noise, rebellion, nuisance, ulterior motives, and language barriers should be avoided in nation-building. Things that strengthen nationhood and patriotism should be encouraged. Citizen education should be encouraged.

Conclusion

Communication is vital in nation-building. It cements the unity of ethnic groups in a nation and helps in political campaigns, governance and national security. The idea of multi-ethnic groups in Nigeria if positively managed should be strength to the country and not weakness. Though there are many languages, the idea of nationhood should be advocated by the leaders both at the political, religious and economic fronts of the country. Material and non-material resources are harnessed for national development while information is easily accessed through oral and written media of communication. Feedback is important in both spiritual and physical communication as a sign of completion for sustainable development. Just as wireless communication and the internet are indispensable in the modern era, prayer and faith are fundamental in human-divine relationships. Communication helped in the building of the "Tower of Babel" but its collapse was a result of poor or lack of communication with God for divine approval. The lesson of the confused tongue shows the impact of communication in nation-building. Therefore, effective communication is indispensable in nation-building.

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The Analysis of Free Will in Aristotle's Ethical Theory and Its Application Within Nigeria's Election Process

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Abstract

This research delves into the fascinating concept of free will within the ethical framework developed by ancient Greek philosopher Aristotle and explores its application in Nigeria's election process. Through an in-depth comparative analysis, this study aims to uncover the extent to which free will is exercised within the country's political landscape, drawing upon Aristotle's theoretical ideas and their practical manifestation in Nigeria's electoral decision-making. By examining specific case studies of elections in Nigeria, this research examines the exercise of free will in voter choices, taking into consideration the various external factors that may influence their decisions, such as political dynamics, social influences, and economic factors. Furthermore, it critically analyzes the ethical implications associated with the utilization of free will in Nigeria's election process, highlighting the challenges and limitations faced during its implementation. By addressing the significance of studying free will within Nigeria's election process, this research contributes to a better understanding of how Aristotle's ethical theory aligns with the realities of contemporary Nigerian politics. It offers valuable insights into the exercise of free will in elections, shedding light on the ethical complexities involved and providing potential avenues for improvement in the country's democratic system. The findings of this study not only lay the groundwork for future research but also serve as a basis for informed discourse on the role of free will in political decision-making processes.

Keywords: Election, Freewill, Comparative, Ethical, Theory, Eudaimonia

Introduction

Aristotle, a renowned ancient Greek philosopher (384-322 BCE), is widely regarded as one of the most influential thinkers in Western philosophy. His ethical theory, as presented in his work "Nicomachean Ethics," provides a comprehensive framework for understanding the nature of human morality and virtue. It argues - every art and every scientific system and in like manner every course of action and deliberate preference, seems to aim at some good; and consequently "the Good" has been well defined as "that which all things aim at" (Browne, R. p. 1). Aristotle's ethical philosophy hence explores the concept of eudaimonia, often translated as "flourishing" or "well-being," and posits that individuals can achieve this state through the cultivation of virtues.

At the core of Aristotle's ethical theory lies the concept of free will. Aristotle believed that human beings possess the capacity for rationality and deliberation, which enables and exercise agency in determining their actions. Free will, according to Aristotle, is the capacity to act in accordance with reason and moral virtues, allowing individuals to shape their own characters and pursue a virtuous life.

The significance of the concept of free will in Nigeria's election process

The study of the concept of free will in Nigeria's election process holds significant importance for several reasons. Firstly, it sheds light on the ethical dimensions of individual agency and decision-making within a democratic context. Understanding how free will operates in elections allows for a deeper appreciation of the moral responsibility of both voters and political leaders.

Secondly, studying the concept of free will helps identify the challenges and limitations that hinder the genuine exercise of agency in Nigeria's elections. By recognizing these barriers, policymakers, civil society organizations, and electoral bodies can develop targeted interventions to overcome these challenges and improve the electoral process.

Thirdly, examining free will in the Nigerian context contributes to the broader discourse on democratic governance and ethical decision-making. Nigeria's experience with elections and the complexities it faces provide valuable insights for other countries grappling with similar issues (Yusuf, A. p. 210). Lessons learned from Nigeria can inform and inspire improvements in electoral systems worldwide.

Brief overview of Nigeria's election process

Nigeria, located in West Africa, is the most populous country on the African continent and has experienced a complex political history. Since gaining independence from British colonial rule in 1960, Nigeria has undergone several transitions and periods of military rule, eventually establishing a democratic system. From a minimalist perspective, elections are the first and most basic indicator of democracy. Election can only engender the consolidation of democracy in Nigeria if the electoral processes are reformed in ways that fundamentally address autonomy and capability of INEC and related electoral agencies, particularly political parties, to discharge their responsibilities effectively (Omotola, Shola, p. 535).

Nigeria's election process has faced numerous challenges and controversies. Issues such as voter fraud (which include vote-buying and figure-manipulation), political corruption, violence, and ethnic tensions have marred the integrity and fairness of elections. However, despite these challenges, elections remain a crucial aspect of Nigeria's democratic system, providing an avenue for citizens to participate in the selection of their leaders and shape the course of the nation.

Aristotle's Ethical Theory: An Overview

The role of free will in Aristotle's ethical framework

Free-will plays a crucial role in Aristotle's ethical framework as it enables individuals to shape their characters and make choices that lead to virtuous actions. Aristotle believed that through the exercise of free will, individuals have the power to determine their own destiny and live a life of moral excellence.

According to Aristotle, free will operates within the realm of practical reasoning and moral deliberation. It involves the ability to assess different courses of action, evaluate their ethical implications, and make choices that align with moral virtues and contribute to the overall flourishing of the individual and the community (Adebayo, L. p. 45).

The connection between free will, moral responsibility, and virtue

In Aristotle's ethical theory, free will is intricately connected to moral responsibility and virtue. Aristotle argued that individuals are morally responsible for their actions when they exercise free will and make choices that align with moral virtues. By acting virtuously, individuals demonstrate their capacity to exercise agency and make ethical decisions.

Moreover, Aristotle believed that the cultivation of virtues through the exercise of free will is essential for the development of a virtuous character. Through repeated acts of virtuous behaviour, individuals reinforce their virtuous disposition and enhance their capacity to act in accordance with reason and moral principles.

Nigeria's Election Process: A Comparative Analysis

Historical context and evolution of Nigeria's democratic system

To understand the application of free will in Nigeria's election process, it is essential to consider the historical context and evolution of the country's democratic system. Nigeria gained independence from British colonial rule in 1960 and has since undergone periods of military rule and democratic transitions.

The establishment of a democratic system in Nigeria has been marked by challenges, including political instability, corruption, religious bias and ethnic tensions. However, Nigeria has made significant strides towards democratization, with the adoption of a multi-party system and the holding of regular elections.

Challenges and controversies in Nigeria's election process

Nigeria's election process has faced numerous challenges and controversies that have impacted the exercise of free will. These challenges include voter fraud, political violence, inadequate electoral infrastructure, and allegations of manipulation and rigging. Such issues can undermine the integrity of elections and hinder the ability of individuals to freely express their choices through the voting process.

Controversies surrounding the transparency and fairness of elections in Nigeria have raised concerns about the extent to which free will is exercised. The influence of money, vote-buying, and intimidation tactics can distort the expression of individual preferences, limiting the genuine exercise of free will in the electoral decision-making process (Ahmed, H. p. 58).

How the exercise of free will is reflected in the electoral decision-making process in Nigeria

Despite the challenges, Nigeria's election process provides an opportunity for individuals to exercise their free will and shape the political landscape of the country. Voters have the freedom to choose among different candidates and parties, reflecting their preferences, values, and aspirations.

The exercise of free will in Nigeria's election process can be observed through voter turnout, engagement in political campaigns, and the choice of candidates based on their policies, character, and perceived ability to address pressing issues. It is through the exercise of free will that voters express their agency and contribute to the democratic process.

However, it is important to recognize the impact of various external factors on the exercise of free will. Socioeconomic disparities, religious and ethnic affiliations, political propaganda, and the influence of powerful elites can shape the choices individuals make during elections, sometimes compromising the genuine exercise of free will (Onyeka, M. p. 101). By comparing the theoretical framework of free will in Aristotle's ethical theory with its practical manifestation in Nigeria's election process, we can gain insights into the complexities and challenges associated with the exercise of agency and decision-making in the Nigerian political scenery.

Case Studies: Examining Free Will in Nigeria's Elections

To gain a deeper understanding of the exercise of free will in Nigeria's election process, it is essential to analyze specific elections over time and examine the role of free will in voter choices. By examining different electoral scenarios, we can explore the extent to which individuals exercise agency and make autonomous decisions.

Case Study 1: Presidential Election 2019

The 2019 Presidential election in Nigeria was a highly significant event that showcased the complex interplay of factors influencing voter choices. This case study aims to critically analyze these influences, including the candidates' platforms, track records, and charisma. Additionally, it assesses the extent to which voters exercised free will, drawing on Aristotle's concept of rationality and moral virtues.

Factors Influencing Voter Choices

Candidate Platforms:

During the 2019 Nigerian Presidential election, the candidates presented varying platforms to address the nation's challenges. Voters evaluated each candidate's proposed policies, such as economic reforms, security strategies, and infrastructure development. These platforms influenced voter choices as individuals aligned their preferences with the candidate whose proposals resonated most. For example, President Muhammadu Buhari's platform focused on anti-corruption measures, economic diversification, and job creation. On the other hand, Atiku Abubakar's platform emphasized structural reforms, improving education and healthcare, and revitalizing the economy (Adewale, F. p. 89). Voters' decisions were largely influenced by the perceived ability of a candidate's platform to address their immediate concerns.

Track Records:

Candidates' past performance and track records played a crucial role in shaping voter choices. The electorate evaluated their previous public service experiences, consistency in upholding promises, and achievements. These factors helped voters gauge whether a candidate possessed the necessary aptitudes to successfully implement their proposed policies. For instance, President Buhari's track record as a former military leader and his previous tenure as president were central to his appeal among voters seeking stability and strong governance. In contrast, Atiku Abubakar's extensive experience in the private sector and his role as Vice President during former President Olusegun Obasanjo's administration factored into his appeal among voters looking for economic expertise.

Charisma:

The charisma of candidates was another influential factor. The ability to inspire and connect emotionally with the electorate played a role in shaping voter choices. Charisma could create trust, instill confidence, and attract supporters. For example, President Buhari's disciplined demeanor and reputation for integrity resonated with many Nigerians who were tired of corruption in politics. Conversely, Atiku Abubakar's charisma and public speaking skills appealed to voters seeking a charismatic leader who could rally the nation toward progress.

Role of Free Will and Alignment with Aristotle's Concept

Free will can be understood as the power to make choices unconstrained by external factors. In the Nigerian Presidential election, voters exercised their free will to evaluate candidates' platforms, track records, and charisma based on their personal values, needs, and aspirations before casting their votes. Aristotle's concept of rationality and moral virtues suggest that individuals should make decisions based on reason and virtue (Eze, G. p. 76). In the context of the 2019 Nigerian Presidential election, voters could align their decisions with this concept by critically assessing candidates' platforms, track records, and personal character traits. Voters who made choices based on careful considerations of these factors demonstrated rationality and the pursuit of moral virtues.

Impact of Campaigns, Media Influence, and Party Affiliation on Free Will

Political Campaigns:

Political campaigns played a significant role in shaping voter choices. Candidates used speeches, rallies, and advertisements to present their platforms, highlight achievements, and contrast themselves with opponents. These campaigns aimed to sway voters' decision-making processes and influence their exercise of free will.

Media Influence:

Media outlets, both traditional and online, exerted considerable influence over voters' perceptions of candidates. Biased reporting, misinformation, or the overwhelming presence of certain narratives could sway public opinion and impact voters' exercise of free will.

Party Affiliation:

Party affiliation influenced voters' decisions by providing a framework for their political identity. Loyalty to a particular party often influenced voters' choices, even in the face of strong evidence or alternative options. This may limit the exercise of free will, as voters may prioritize party loyalty over critical evaluation of candidates based on platforms and track records.

The 2019 Nigerian Presidential election presented a complex landscape in which various factors influenced voter choices. Additionally, the exercise of free will varied among voters, with some aligning with Aristotle's concept of rationality and moral virtues. Understanding these dynamics is crucial for enhancing the democratic process and ensuring that voters make informed choices based on reason, virtue, and personal values.

Case Study 2: 2019 Gubernatorial Election in Imo State

In Imo State, Nigeria's 2019 gubernatorial election, witnessed a composite interplay of regional dynamics, local issues, and candidate profiles that significantly influenced voters' decision-making process. This case study aims to critically analyze these factors and evaluate the extent to which voters exercised free will in considering candidates' competence, integrity, and alignment with their aspirations. Additionally, it investigates instances of external influences, such as tribal affiliations or inducements, on the exercise of free will.

Regional Dynamics:

Imo State is characterized by a diverse political setting, with three major regions: Owerri Zone, Okigwe Zone, and Orlu Zone. Each region has distinct socio-political concerns, and candidates' ability to address these effectively played a pivotal role in voters' decision-making process. For instance, Owerri Zone, the state capital, sought improved infrastructure and employment opportunities, while Okigwe Zone focused on ongoing road projects and agricultural development. The larger Orlu Zone aimed for equitable distribution of resources and inclusive governance.

Candidate Profiles:

Emeka Ihedioha (People's Democratic Party - PDP): A former Deputy Speaker of the House of Representatives, Ihedioha presented himself as an experienced technocrat capable of addressing various challenges faced by Imo State. He emphasized job creation, education reform, and infrastructural development.

Hope Uzodinma (All Progressives Congress - APC): A senator representing Imo West, Uzodinma campaigned on promises of economic rejuvenation, tackling corruption, and strengthening security. His supporters portrayed him as a proven leader with a track record of legislative accomplishments.

Voters' Free Will and Consideration of Competence, Integrity, and Alignment

While voters in Imo State had the opportunity to exercise free will, various factors influenced their decision-making process. The credibility and alignment of a candidate's campaign promises with their aspirations significantly impacted voters' choices.

Competence: Many voters critically evaluated the candidates' past performances and administrative capabilities to assess their competence in handling the state's affairs. This evaluation encompassed issues like previous leadership roles, developmental projects initiated, and experience in public service.

Integrity: The extent to which the candidates were perceived as trustworthy and accountable was another crucial consideration among voters. Personal character, scandals, and allegations of corruption played a significant role in shaping voter perceptions.

Alignment with Aspirations: Voters sought candidates whose proposed policies and manifestos aligned closely with their desired outcomes. This alignment included issues such as youth empowerment, healthcare delivery, education reforms, economic development, and improved infrastructural facilities (Nwosu, P. p. 70).

External Influences on the Exercise of Free Will:

The exercise of free will by voters in the Imo State election was, to some extent, influenced by external factors that sought to sway voter decisions based on tribal affiliations or financial inducements.

Tribal Affiliations: Ethnic considerations have historically influenced political choices in Nigeria. In Imo State, the large number of distinct ethnic groups allowed certain candidates to exploit tribal sentiments to gain an advantage. These restricted voters from making unbiased decisions solely based on competence and integrity.

Inducements: Instances of financial inducements, particularly during election campaigns, were reported in Imo State. These inducements ranged from direct cash payments to promises of future benefits, causing some voters to compromise their free will and opt for candidates who offered immediate gratification rather than long-term benefits (Ojo, S. p. 6).

The 2019 gubernatorial election in Imo State, Nigeria, exhibited a complex array of regional dynamics, local issues, and candidate profiles that shaped voters' decision-making. While some voters exercised free will by considering candidates' competence, integrity, and alignment with their aspirations, external influences like tribal affiliations and inducements posed challenges. **Influence of external factors on the exercise of free will during elections**

While free will is a fundamental aspect of Aristotle's ethical theory, external factors can significantly influence the exercise of agency and decision-making during elections. One of the key external factors that significantly impact voter preferences and choices is cultural and ethnic identities. Toyin Falola, a prominent Nigerian historian and professor of African Studies opines that "Nigeria is a diverse country with over 250 ethnic groups", and these identities play a crucial role in shaping political affiliations and voting behaviors.

Cultural factors, such as traditions and norms, can strongly influence the exercise of free will during elections. For example, in many Nigerian cultures, the concept of "collective decision-making" is deeply ingrained. This means that individual voters may prioritize the interests of their ethnic group or community over their personal preferences. As a result, they may feel compelled to vote for candidates who are perceived to champion the interests of their cultural group, rather than voting purely based on their own free will. Moreover, cultural identities often form the basis of political mobilization and campaigns, at least for grassroots political outreach. Political parties in Nigeria frequently align themselves with specific ethnic groups or regions, and this ethno-political targeting can sway voters' decisions (Chukwu, I. p. 99-100). Candidates may use cultural symbols, language, and even traditional rituals to appeal to specific ethnic groups, thereby influencing voters' choices.

Socioeconomic disparities also significantly impact the exercise of free will during elections in Nigeria. Poverty, limited access to resources, and unequal educational opportunities can create barriers to informed decision-making. For instance, voters from marginalized communities who are struggling with poverty may be susceptible to manipulation or coercion by political actors who provide immediate economic incentives (Igwe, R. p. 121). In such cases, the exercise of free will can be compromised due to external pressures and practical constraints.

To address socioeconomic disparities and enhance the exercise of free will among marginalized communities, strategies such as targeted poverty alleviation programs, improved access to quality education, and empowering grassroots organizations are vital. These initiatives can help level the playing ground and ensure that voters have the necessary resources and opportunities to make informed choices based on their own free will rather than external influences.

Political propaganda, misinformation, and media influence also play a significant character in shaping voter perceptions and choices in Nigeria. During election campaigns, candidates and parties may use manipulative tactics to exploit voters' emotions and distort information. This includes spreading false narratives, inflaming ethno-religious tensions, and employing divisive rhetoric to sway public opinion.

The ethical implications of these tactics are profound, as they undermine the exercise of free will by manipulating voters' decision-making processes. Furthermore, the distortion of information and dissemination of fake news can harm democratic discourse and erode trust in institutions. To counter these challenges, media literacy programs and fact-checking initiatives should be promoted, ensuring that citizens are equipped with the skills to critically evaluate and access information and make independent choices.

Ethical implications of the application of free will in Nigeria's election process

The application of free will in Nigeria's election process raises various ethical implications that are crucial for the functioning and progress of the democratic system. One such implication is voter responsibility and civic virtue. Voters have an ethical responsibility to exercise their free will in a thoughtful and informed manner, considering the interests of the society as a whole. For example, consider a voter who has the opportunity to elect a candidate known for their corrupt practices but promises immediate personal gains, versus a candidate who advocates for transparency and accountability but may require long-term sacrifices (Brown, A. p. 40).

Moreover, the exercise of free will by voters can contribute to the cultivation of civic virtues within the society. When individuals make choices based on their moral principles and the long-term interests of society, they set an example for others to follow. This fosters a culture of civic responsibility, where citizens actively engage in politics with a focus on ethical behavior and the common good.

However, the ethical implications of free will also extend to political leadership and accountability. Political leaders have a moral responsibility to uphold democratic principles and serve the public interest. Their actions and decisions must align with ethical virtues, even when they have the freedom to act otherwise. For instance, a politician who abuses their power for personal gain, despite having the free will to make morally upright choices,

undermines the trust and confidence of the electorate, which implies that the foundation of democracy is by far eroded, hindering creative progress of society.

To ensure ethical accountability, mechanisms must be in place to align political actions with moral virtues. This can be achieved through transparent governance, institutional checks and balances, and strong ethical codes of conduct for political actors. By holding politicians accountable for their actions and decisions, regardless of their exercise of free will, the society can ensure that the democratic process remains ethical and serves the best interests of its citizens (Ekwueme. N. p. 9). Voters and political leaders, have ethical responsibilities to uphold the democratic principles, by morally striving to achieve goals that create a strong move to society's development.

Challenges of Election Process in Nigeria

Given the political nature of Nigeria, especially the election process that brings into power the different political leaders, one would make a case that it is fraught with challenges that impose a great deal of disadvantage to the actualizing a free and fair election. These challenges are:

Electoral Malpractice: Nigeria has faced challenges of electoral malpractice, including voter fraud, ballot manipulation, and violence during elections. These malpractices undermine the integrity of the electoral process and hinder the exercise of free will. Addressing and combating electoral malpractice is essential for fostering an environment where free will can be exercised without external interference or coercion.

Political Polarization and Identity Politics: Nigeria's diverse cultural, religious, and ethnic landscape can give rise to political polarization and identity politics. When voters align their choices solely based on cultural or ethnic identity rather than rational deliberation, the exercise of free will may be compromised (Obi. E, p. 3). Encouraging inclusive and issue-based political discourse can help mitigate the negative effects of political polarization and identity politics on the exercise of free will.

Critiques and limitations of Aristotle's concept of free will in the Nigerian context

While Aristotle's concept of free will provides a valuable framework for understanding individual agency and decision-making, critiques and limitations of Aristotle's concept of free will in the Nigerian context can be explored by examining the structural and systemic constraints that exist within the country. These constraints often impede the exercise of free will, particularly in Nigeria's election process.

One significant limitation is the prevalence of corruption in Nigeria. Corruption undermines the genuine exercise of agency by distorting the decision-making process and manipulating outcomes. Political leaders may use their power to influence elections through bribery, voter intimidation, or rigging. In this context, individuals' ability to freely choose and participate in the electoral process is compromised (Okon, R. p. 20).

Power imbalances are another constraint that hinders the exercise of free will. Nigeria has a history of political inequality, with a small elite class exerting disproportionate control over resources and the political landscape. This imbalance of power limits the options available to ordinary citizens, reducing their agency in making informed choices during elections.

Institutional weaknesses also play a role in constraining free will. The Nigerian electoral system has been criticized for its lack of transparency, inadequate voter registration processes, and weak enforcement of electoral laws. These deficiencies create an environment where individuals may struggle to freely express their will due to barriers such as voter suppression, electoral fraud, or limited access to information. Aristotle's concept suggests that individuals are responsible for their actions and are capable of making deliberate choices (Okon, R. p. 23). However, in the Nigerian context, the structural and systemic constraints undermine the genuine exercise of agency, challenging the notion that individuals have full control over their decisions.

Cultural and relativistic perspectives also need to be considered in the application of Aristotle's concept of free will in Nigeria. Nigeria is a diverse country with various cultural values and beliefs that shape alternative understandings of agency and decision-making. Different ethnic groups may have distinct traditions, customs, and expectations regarding political participation, which may differ from Aristotle's concept of free will.

Cultural relativism further challenges the universality of Aristotle's ethical theory. It suggests that ethical norms and principles are relative to each culture, and therefore, what may be considered as the exercise of free will in one culture may not be seen as such in another (Okon R. p. 25). The application of Aristotle's ethical theory in the Nigerian electoral context requires sensitivity to these diverse cultural perspectives.

Strategies for enhancing the exercise of free will in Nigeria's election process

In order to enhance the exercise of free will in Nigeria's election process, it is crucial to implement comprehensive electoral reforms that promote transparency and accountability. These reforms should address various aspects of the electoral process, including voter education, monitoring mechanisms, technological advancements, and ethical considerations.

One strategy for enhancing free will is through improved voter education. By providing citizens with accurate information about their civic responsibilities as voters, they can make informed choices based on their own preferences rather than being influenced by external factors (Ibrahim, A. p. 77). Voter education programs can empower individuals to critically analyze political candidates, party platforms, and policy proposals, enabling them to exercise their free will effectively.

Furthermore, leveraging technology, such as the Biometric Voter Authentication System (BVAS), can reduce manipulation and figure alteration in the electoral process. The use of advanced technologies can enhance the accuracy and efficiency of voter registration, authentication, and vote counting, thus minimizing the possibility for fraudulent electoral activities. This ensures that the exercise of free will is safeguarded and that the election process is transparent and accountable.

Moreover, it is essential to promote civic education and political literacy among citizens. Strong emphasis should be placed on promoting critical thinking, ethical reasoning, and civic engagement. By educating citizens about their rights and responsibilities, as well as the importance of active participation in the electoral process, voters can make independent decisions based on their own values and beliefs (Odumegwu, O. p. 67). This reduces political apathy and encourages individuals to exercise their free will through informed decision-making. In addition, a strong and independent judiciary, effective electoral commissions, and accountable governance structures are necessary to safeguard the exercise of free will. These institutions play a crucial role in upholding the rule of law, ensuring fair and transparent elections, and addressing any electoral disputes or irregularities that may arise. Institutional strengthening contributes to a more ethical electoral process, leading to enhanced free will among voters (Okoro, J. p. 78). It is again vital to appoint an electoral chairman who has a long history of honesty, with equal knowledge on the technicality of electoral process through technology.

Overall, the analysis of free will in Aristotle's ethical theory and its application within Nigeria's election process provides valuable insights into the complexities and challenges associated with the exercise of agency and decision-making in the Nigerian political landscape. Through case studies, we have examined the role of free will in voter choices and the influence of external factors on the exercise of agency. Ethical implications and critiques have been explored, along with strategies for enhancing the exercise of free will. Ultimately, by addressing the challenges and enhancing the exercise of free will, Nigeria can strive towards a more inclusive, transparent, and morally grounded electoral system.

Suggestions for Further Research in The Electoral System

This research has offered a comprehensive analysis of the concept of free will in Aristotle's ethical theory and its application in Nigeria's election process. However, there are several areas for further research and improvements in the electoral system that warrant attention:

Long-term Impact Assessment: Conducting longitudinal studies to assess the long-term impact of strategies aimed at enhancing the exercise of free will in Nigeria's election process. This research can provide insights into the effectiveness and sustainability of implemented measures.

Role of Technology: Exploring the role of technology in facilitating the exercise of free will and ensuring the integrity of the electoral process. Research on the potential benefits and risks of digital voting systems, blockchain technology, and electronic voter registration can contribute to the ongoing efforts to modernize Nigeria's electoral system.

Inclusivity and Representation: Investigating the ways in which the exercise of free will can promote inclusivity and enhance representation in Nigeria's democracy. Research on affirmative action, gender equality, and minority rights can shed light on how the exercise of free will can be harnessed to address issues of underrepresentation and promote a more inclusive political landscape.

Comparative Studies: Conducting comparative studies between Nigeria and other countries with diverse electoral systems. Comparative analysis can provide valuable insights into alternative approaches, best practices, and lessons learned that can inform improvements in Nigeria's electoral system.

Ethical Leadership: Exploring the role of ethical leadership in fostering the exercise of free will and promoting ethical decision-making in Nigeria's politics. Research on the qualities, behaviors, and accountability mechanisms of political leaders can contribute to the cultivation of a morally grounded political culture.

Public Perception and Trust: Investigating public perception and trust in the electoral process. Research on the factors that influence trust, such as transparency, accountability, and fairness, can guide efforts to strengthen public confidence in the exercise of free will.

Constitutional Reforms: Examining the potential for constitutional reforms that enhance the exercise of free will in Nigeria's election process. This research can explore topics such as campaign finance regulations, party system reforms, and electoral system design to promote fairness, accountability, and voter empowerment.

Conclusion

This research has provided an extensive analysis of the concept of free will in Aristotle's ethical theory and its application in Nigeria's election process. It has underscored the significance of studying free will in understanding individual agency and decision-making within a democratic framework. Furthermore, it has identified challenges, proposed strategies for improvement, and suggested avenues for further research to enhance the exercise of free will in Nigeria's electoral system. We explored Aristotle's concept of free will, which emphasizes the role of rationality, moral virtues, and the cultivation of a virtuous character in shaping individual agency and decision-making. We discussed how the exercise of free will allows voters to express their preferences, values, and aspirations, contributing to the democratic process. We also discussed the practical challenges and limitations in the application of free will during elections in Nigeria. Issues such as voter education and awareness, electoral malpractice, and political polarization were identified as obstacles that impact the genuine exercise of free will by voters. By continually engaging in critical analysis, research, and reform efforts, Nigeria can strive towards a more inclusive, transparent, and ethically grounded democracy that upholds the principles of free will and serves the best interests of its citizens.

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The Role of Politeness and Nation Building: The Igbo Perspective

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Abstract

This study examines the role of politeness and nation building: The Igbo Perspective. The main purpose of this study is; to identify the good and wrong use of linguistic choice of words and utterances by the particular country people as shown in the text " *O Ji Ihe Nwata Welie Aka Ya Elu*" used for the study, to ascertain whether negative or positive politeness promotes nation building, to find out the extent to which polite statements helps in nation building. Three research questions were raised by the authors of this work. A descriptive research design was also adopted for this study. Data were generated through the internet, library and analysis in its methodology to arrive at its logical conclusion. The theory used for this study was the theory of politeness propounded by Brown and Levinson in the year 1987. The findings revealed that good use of language may promote peace and sustain national development either in a clan, community, and the nation at large. The study recommends that polite statements, speeches, etc. should be maintained as it also combats crisis between one another, nation to nation and communities as well.

Keywords: Politeness, Language, Nation Building, and Role

Introduction

Language plays a vital role in nation building. Languages can as well perform many functions in our societies such as; reformation, transformation, information and at the same time destroy a nation as the case may be. Human beings use language to exchange ideas which is paramount in whatever one does in life. Without language, life remains useless and boring. It is through language individuals understand themselves, exchange pleasantries, rub minds and solve their personal problems. More so, when we talk about nation building without its features, it seems meaningless due to the fact that, through communication known as "language" is meant for public enlightenment, sensitization, and feelings for both actions and reactions. This is more reason each ethnic group try preserving its indigenous language in order to maintain and sustain its cultural heritage and values. Thus, man uses language politically, economically, socially, culturally, etc which can also be used in influencing people's behaviour, either positively or negatively. As positive influence arises, it creates room for a sustainable development, but if it is negative, it may result to serious conflict which may have a negative effect on nation building.

However, nation building requires human participation and political stability as this enhances socio-economic growth and development in a society. The political stability involves both the leader and the led. It is a wise - versa which all hands must be on deck. Some Igbo scholars have written many works on the uses of language for peace building and nation development which is the primary aim of this work. Indigenous languages can be used to build a nation which is the main focus of this paper, which Igbo language is one of them. The people use their indigenous language to convey information which is paramount to them. Through language, nation building could be achieved by the people since it has to do with communication, conversation, bringing ideas that will move a nation forward, it has been achieved in so many nations with the help of collaborations, people working as a team with polite words and statements either by the leaders and the led. The major thing is the language used, because certain linguistic choices a speaker uses, indicates the social relationship between them and their hearers/listeners.

The concept of politeness as proposed by Godmarks (1955), Brown and Levison's (1987) & Lakoffs Robin (1999) theories show that people present a face to others and to other people's face. This particular method determines the way the hearer / listener reacts to the interaction between them and the speaker. To be polite means having good manners, being courteous, refined, and elegant. This paper therefore advocates proper language to be used at a given time and its sustainability to enable the users to use foreign language like English well in discussions in order to avoid conflict crises in clans, communities, families, states, and societies at large.

The research methodology used in this work was a qualitative method which gave room for thorough data collection by the authors from the text relevant to the study. This text carried the aches speeches / statements of the social and creates room for remedies for nation building.

The main purpose of this study is; to identify the good and wrong use of linguistic choice of words and utterances by the particular country people as shown in the text " *O Ji Ihe Nwata Welie Aka Ya Elu*" used for the study, to ascertain whether negative or positive politeness promotes nation building, to find out the extent to which polite statements helps in nation building.

The people know that rudely use of language both oral and written forms cause problems amongst friends, brothers, sisters, families, peers, groups, communities, and nations at large. This study ex-rayed those statements both positive and negative as to enlighten the entire world, especially those who are ignorant of the implications of the ache statements and stand to be corrected on the appropriate choice of words as to promote nation building.

Definition of Terms

Language is one of the attributes of man which differentiates human beings from other animals and an aspect of culture highly valued by the society (Anumudu and Okere 2018). Nzeakor and Osondu (2013) hold the view that; linguists and philosophers have tried severally in defining language without reaching an all-encompassing definition. They added that people tend to define language based on their fields of study. From all indications, language is said to be a system of communication in speech and writing that is used by people of a particular country. It plays a vital role in human nature because, without language, life is meaningless.

Oboko (2013) posits that language is an indispensable tool in national development. The essence of language is not just for communication but it also helps in maintaining a variety of social bond, a shared sense of values and communal awareness among group of people who share the linguistic code.

Azubuike and Akpaka (2013) are of the opinion that, language is a human system of communication that uses arbitrary signals, such as voice, sound, gestures, or written symbols. Most importantly, in commenting on the need for attitudinal reorientation suggests that "we should revisit our attitudes to our languages" (Essien, 2010). He notes that, "in a bilingual or multilingual setting, there is usually one language, regardless of its size which invests its users with prestige, self-confidence and power". That is why in Nigeria today, the rate of expansion in the spheres of use of English language identifies it as the hegemonic language which is threatening to envelop and overwhelm the continued use of some minority indigenous languages from the views of these scholars, we can undoubtedly ascertain that language is the only tool that differentiates man from the rest of other creatures due to the fact that, it is an important tool for national identity and that which promotes man's culture. An indigenous language is a veritable tool for national identity and integration which plays a major role in nation building.

Role

This could be viewed as a character or part played by a performer or actor. It is an expected behaviour of an individual in a family, society, community and state at large. It could be seen as the function or position of something (wiktionary, the free encyclopedia). Ogburm and Nimkoff averted that," a role is a set of socially expected and approved behaviour patterns, consisting of both duties and privileges associated with a particular position in a group". They added that, a role is the behavioural enacting of the patterned expectations attributed to that position.

Politeness

Anumudu & Okere (2018) defined Politeness as a culture which can be learnt. When learnt, it shapes the speakers use of language. Politeness has to do with language and more language use which warrants its classification within pragmatics. Politeness in communication is a risk to face, a risk to one's own face or other persons face. It is also a persons' public self-image.

As a culture, it is the expression of the speakers intention to mitigate face threat carried by certain face threatening acts towards another (Mills, 2003 : 6). In addition, politeness is also seen as a battery of social skills whose goal is to ensure that everyone feeling affirmed in a social interaction. (Lackoff 1990) postulated two major types of politeness as; the positive and negative face/ politeness.

The positive face/ politeness involves a desire to be connected to others whereas the negative face / politeness refers to an individual's desire not to have their basic rights and freedom impeded by others.

Politeness expresses concern for others but also Carries the intention of having this concern reciprocated. This means that we are polite because we want to ale others feel free and this in turn makes them more comfortable.

Nation Building

Nation building according to Eze (2013) is the process of creating unity and a sense of belonging among heterogeneous groups in the state. In addition, he states that it involves attempts at integrating the various groups in order to build a nation out of the state. For Izuegbu (2013),

Nation building is the conscious and focused application of our people's collective resources, energies and knowledge to the task of liberating and developing the psychic and physical space that we identify as ours. He added that it involves the development of behaviours, values, language, institutions and physical structures that elucidate our history and culture concretize and protect the present, also ensure the future identity and independence of the nation.

Furthermore, nation building is a deliberate, keenly directed focused, energetic projection of national culture and the collective identity. According to him, nation building is more interested in conscious effort towards the unity of a nation which in turn is capable of making such a nation strong. Nation building has to do with peoples' willingness of a state to work together and live as one, so as to enhance a viable political and stable community. Finally, having seen the definitions given by some scholars, we added that, nation building simply means people of a particular nation coming up together, work as a team with one voice economically, politically, socially, etc. to promote stability consciousness of a particular thing in achieving aims and objectives.

Theoretical Framework

The politeness theory in the context of pragmatics can be glossed roughly as tact which is an important aspect of communication. As a socialization process, competent adult members in every society learn how to behave politely, linguistically and otherwise. Hence, politeness has been borne as instinctive, but it is a phenomenon, which has been constructed through socio-cultural and historical processes (Obioma 2018). In her view, politeness has to do with language and more especially language use. Politeness is seen as a phenomenon connected with the relationship between language and social reality. As a socio-linguistic phenomenon that connects language and its users to the social world that surrounds them, it can provide insights into the very structure of social reality and the process by which it is established and maintained.

The theory of politeness was developed in 1978 after researches done by husband and wife, Stephen Levison and Penelope Brown. It is a theory that has to do with ideas like being tactful, modest and nice to other people. There are different types of politeness such as positive and negative politeness. The positive one is the desire to gain the approval of others, while the negative face is the desire to be unimpeded by others or one's action.

Nonetheless, politeness theory is based on the concept that has a self-image that they consciously project and try to protect. This sense of sense image is referred to as "face". This theory accounts for the redressing of the affronts ton face pose the face threatening acts to addresses. It is also a politeness model founded on the notion of "face" offered by G off man and conversational logic proposed by Grice. In this theory, Brown and Levinson (1987) develop the hypothesis that a face threat directly affects the perceived relationship between the speaker and the learner. For instance, intrinsic face threats enumerated by politeness theory include: disapproval, disagreement, non co-operation, challenge, etc.

Face threatening act (FTA)

Usually, it is nice to have "attacks" once in a while on one's public self-image, even though everyone wants his public self-image to be respected. This face threatening act is when a particular discussion is done face-to-face, that is to say verbally and not the written type.

The research methodology used in this work was a qualitative method which gave room for thorough data collection by the authors from the text relevant to the study. This text carried the aches speeches / statements of the social and creates room for remedies for nation building. The main purpose of this study is;

1. to identify the good and wrong use of linguistic choice of words and utterances by the particular country people as shown in the text (O Ji Ihe Nwata Welie Aka Ya Elu) used for the study,
2. to ascertain whether negative or positive politeness promotes nation building,
3. to find out the extent to which polite statements helps in nation building.

The people know that rudely use of language both oral and written forms cause problems amongst friends, brothers, sisters, families, peers, groups, communities, and nations at large. This study ex-rayed those statements both positive and negative as to enlighten the entire world, especially those who are ignorant of the implications of the ache statements and stand to be corrected on the appropriate choice of words as to promote nation building.

Justification of the Study

This study focused on the function and as well the roles of politeness language plays in national development. Using Igbo language as a grassroots language choice and preference with the aim of proffering solution to such problems among the people of each geographical area in our contemporary societies. If the Igbo language is extensively used in Nigeria across social class. The spoken form is almost performing the role expected of it by the native speakers, both in Nigeria and Diaspora. If the people can come up together, collaborate and improve in speaking their language politely, peace will reign in their midst.

Using people's language such as (Igbo), other than foreign languages or lingua franca in resolving issues among the people, the nation will stand a better chance for peace building and sustaining national development in the country, Nigeria. If the people realize the value of their native language, knowing too well, one of the characteristics of language is that, no language is superior to the other.

Extract 1:

In a text titled “*O JI IHE NWATA WELIE AKA ELU*” The characters from Xmxqma during the appointment of their Ezeship, some people from Xmuqma village did not agree to give honour to whom honour is due. This was as a result of love for money. One of the kingsmen suggested that the Ezeship should go to the right family but they turned it the other way round. Thus; “ihe a Ozuome na-ekwu abxgh[eziokwu. Kedx onye q bx n'ezinaxlq Isiguzo? Ha buteliri igu ewu tara maya fqdx [ch[kqta qha obodo Xmxqma Otuobi?

Source: (Okoro & Epuchie 2006:12-13).

For one to look down on someone by voicing out such bad negative (FTA) that; no one from the Isiguzo's family is capable for such throne. This is a public attack on one's self-image which negative face threatening act can damage the face of a person spoken to. Such is seen as a false criticism. If the speaker would have used positive politeness statement, there should not have been any crises in that community.

Extract 2

- [] During the crises in the community after they have succeeded in the coronation of the wrong Ezeship by the community named Eze Okparaku, having experienced some bad omens caused by the wrong elected Ezeship. The entire community tried finding out what was the cause of those anomalies. Isikote, being the only son of Ajuhiekwu volunteered to go to chukwu ukpabia. People knowing too well that whoever that goes to the chukwu ukpabia does not come back alive. That was the reason the mother was crying, tried all she could to stop her son Isikote from that trip but he insisted, rather, promising his mother that; “nne m jirinu nwayq, na mmadx kwerele qnwx apxtagh[na onye ahx ga-anwxr[r]. Q bx nd[mmadu na-aga be chukwu ma lotakwa n'udo. Ihe a i na-ahigbu onwe gi, qgagh[atx g[n'anya na m ga-agacha ebe ahx ma lqtakwa n'udo. Abx m nwoke abxgh[m nwaanyi”.

Source : (Okoro & Epuchie 2006: 44).

Having looked at the statement above, the mother was a bit relieved of the ugly situation she was in, but with the manner of approach Isikote her son gave to her, “that I'm a man”denotes that, he was sure of his return on the trip to chukwu abiama. Finally, he conquered by coming back alive as he promised. This politeness is a positive one due to the manner of approach Isikote gave his mother. If he had used negative politeness, it would not have worked out on the side of the mother. Politeness in language use has taken effect for nation building.

Discussion on Findings

Having seen what the situation is like in our society (Nigeria), problems, crises conflicts, confusions etc. everywhere both politically, socially, morally, academically, etc. With polite manner, it can calm the ugly situation. The writers of this research work are of the opinion that, when people have the same level of integrity, they think alike. But if they do not match in the level of thinking, things do not go down well. The level of thinking must collocate linguistically before an expected result is achieved.

Conclusion

The paper has explained the role of politeness in maintaining nation building, with Igbo as a focus in the discussion. There is a clear evidence concerning the role politeness plays in maintaining peace in our society.

Most statements/speeches which cause problems between person to person, family to family, clan to clan, nation to nation, etc., were also outlined. The major two types of politeness were discussed.

Recommendations

After our investigations in this work, we recommend that:

- Every individual should be polite in speech and avoid using abusive words or statements in order to maintain peace and unity.
- People should know the grass root language and ways of using them to avoid confusion, crises, conflicts, etc., in the society.
- There should be mutual understanding amongst individuals as there is individual differences.
- Polite statements in indigenous languages especially (Igbo) should be encouraged among the people such as; “biko nyere m aka mee ihe a...”, “nweturu m ndidi biko...”, “ndo/ gbaghara m...”, “e nwere m ike...”, “nyeturu m aka...”, “I nwere ike...”, etc.
- Self consciousness should be maintained by individuals before any utterance is made. This is to say, good language use is commendable other than wrongly used.

Having recommended these few things, this in effect will solidify peace between one another and push the nation forward.

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An Examination of Violence on Elections: A Case Study of the 2023 Presidential and National Assembly Elections in Lagos State

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Abstract

This paper made an examination of violence on elections in Nigeria, zeroing in on the 2023 Presidential and National Assembly elections in Lagos State. The paper examined the multifarious examination of violence on elections within the timeframe highlighted above to ascertain the extent and level to which the outcome of elections were negatively affected by violence. The paper also appraised the various factors that precipitated violence and considered modalities and strategies of how the recurring decimal of violence can be realistically nipped in the bud. The paper equally delved into the role of the police in managing security and preventing violence during elections in the country. These are some of the objectives of the paper, while appropriate research questions were posed. The paper used the secondary data method of analysis which focused essentially on books, journal articles, newspapers, monographs, lectures, seminar papers, judicial pronouncements, online materials, 1999 Constitution of the Federal Republic of Nigeria, 2022 Electoral Act etc. The theoretical framework adopt is the theory of political violence which centered on rationale choice model. The paper concluded that for Nigeria's government to enjoy far-reaching legitimacy, violence coupled with ethnic identity and religious bigotry must be jettisoned. Election results must reflect the desires and wishes of the overall interests of the generality of the people. And, the paper recommended that Nigeria should as a matter of urgent national importance shift from First-Past-The-Post (FPTP) to Proportional Representation (PR) to reduce the propensity for do or die elections, which leads to violence and also criminal elements or electoral offenders that perpetrate electoral violence must be brought to book instantly not to encourage the culture of impunity and government should endeavour to set up the Criminal Offences Commission to prosecute electoral offenders as the Independent National Electoral Commission (INEC) is already overburdened with variegated responsibilities; and, the perks and perquisites of political offices should be drastically reduced, political offices are overtly attractive, which has made power to be pursued with deadly seriousness, everything is set out to win elections at all cost, retain power and prevent others from coming on board, this sorry pass must be discouraged.

Introduction

Electoral violence has become a recurring feature of elections in Nigeria since the post-independence era. To varying degrees, electoral violence has characterised elections in Nigeria from the first to the fourth republics. In spite of the amendments to electoral laws and introduction of different modalities, violence has played not an insignificant role before, during and after elections in Nigeria. It is imperative to underscore the fact that electoral violence is an infinitesimal aspect of political violence, which is indicative of the mindset, modus operandi and systemic make-up of political gladiators in Nigeria. It must be clearly pointed out that Nigeria practices First-Past-The-Post (FPTP) electoral system as opposed to Proportional Representation (PR) in which, winners win all and losers' losses everything; such an electoral system goes a long way to breed and promote violence and electoral acrimony. This is because in our clime, politicians make a lot of financial investment and commitment in elections, with the view of recouping their investment by winning elections and holding government positions. In order to make this a reality, there is the systematic resort to violence to election at all cost. It is this awful scenario that has characterised elections in Nigeria since the attainment of flag independence in 1960.

It is also germane to point out that violence has had a smooth sail during elections in Nigeria because politicians and political office seekers find a willing tool in the hands of youths and other pliable characters who are eager to wreak havoc on people as mercenaries for pittance to eke out a living. The implication of this, therefore, is that poverty, extreme want and deprivation have combined to make cheap labour available to devious politicians to carry out their nefarious and atrocious activities to satisfy their ulterior motives. This sordid development is accentuated with the prevalence and availability of preponderance of small arms and light weapons. The penchant for violence during elections is further complicated and underlined by the pervasiveness of aggravated provocation and deep-seated ethnic hatred and religious bias, this is coupled with the fact that crass materialism and value placed on politics by politicians has put violence on a high pedestal.

Yet, in spite of the avalanche of electoral violence, election is the hallmark of democracy, without elections, democracy cannot be said to be democracy properly so-called. Election is a referendum on the performance of those in government at any given point in time. Elections help in the peaceful transition from one government to another without recourse to anti-democratic tactics and antics. If indeed a government had performed creditably

well, it will be rewarded with continuity in office but where there are proven cases of non-performance, such political parties are booted out of power through the instrumentality of the ballot. Why periodic elections are germane to having democratic culture and ethos, much more important is the issue of quality and credibility of elections. It is in this vein that electoral violence is critically discussed in order to have elections that are free, fair, credible and transparent, where votes of the electorates will count and be counted.

The following research questions were posed (1) what are the impact assessment of violence on elections? (2) what are the multifarious and variegated factors responsible for electoral violence? And, (3) Can electoral violence be averted and how? In view of the above research questions, the following objectives are presented (1) to find out if any, the correlation between electoral violence and electoral outcomes. (2) to examine the causes and factors responsible for electoral violence. And, (3) look for creatives of dealing with the menace of electoral violence, in order to have free, fair and credible elections.

Violence, Elections and Democracy

The centrality of elections to democratic practice in an inconvertible fact because there can be no democracy properly so called without competitive elections which follows laid down rules and regulations, and on this account makes the election free, fair and credible. Momoh and Adejumobi (1999) underscored this fact very poignantly thus, "Elections occupy a central place in the democratic process through the animating force they provide for representative government. On the other hand, they serve as an instrument of legitimization for the state and who manage the reins of state power, while on the other, they ensure political accountability to the people". Relatedly, Mackenzie (1954) summed up that elections can only be free and fair in an environment where there exists: "(a) an independent judiciary to interpret electoral law; (b) an honest, competent, non-partisan administration to run elections; (c) a developed system of political parties, well organised to put their policies, traditions and teams of candidates before the electors as alternatives between which to choose and (d) a general acceptance throughout the political community of certain rather than vague rules of the game which limits the struggle for power because of some unspoken sentiments that if the rules are not observed more or less faithfully, the game itself will disappear". The question is, to what extent are the above highlighted factors obtainable in our social milieu?

Violence-free elections are crucial for the sustenance and growth of democracy in Nigeria. Elections are one of the fundamental pillars of a democratic system, and they provide an opportunity for citizens to select their leaders, determine the course of governance, and hold those leaders accountable. However, violence during elections undermines the principles of democracy, erodes public trust in the electoral process, and poses significant challenges to the consolidation of democratic institutions.

One of the key reasons why violence-free elections are important for democracy in Nigeria is that they promote inclusivity and citizen participation. Elections serve as a mechanism for citizens to express their preferences and influence the political direction of the nation. When elections are marred by violence, the fear of physical harm and intimidation can deter citizens from participating in the electoral process. This leads to a skewed representation of the will of the people and diminishes the legitimacy of elected leaders. Violence-free elections, on the other hand, encourage broad-based participation, allowing diverse voices and interests to be heard and considered. This inclusivity strengthens democratic processes and ensures that decisions are made in the best interest of the entire society.

Violence during elections also undermines the credibility and integrity of the electoral process. When citizens witness or experience violence firsthand, it creates a perception of a flawed and biased system. This perception erodes trust in the fairness of elections and the credibility of electoral institutions. Such skepticism can lead to apathy and disengagement, as citizens may lose faith in the ability of elections to bring about desirable change. By contrast, violence-free elections generate confidence in the electoral process, fostering trust in institutions and authorities responsible for conducting elections. This trust is essential for the stability and legitimacy of democratic governance.

Furthermore, violence-free elections contribute to the consolidation of democratic institutions and the rule of law. In a democratic society, institutions such as the electoral commission, judiciary, and security agencies play a critical role in ensuring the smooth running of elections. However, when violence erupts during elections, these institutions may be overwhelmed, compromised, or unable to fulfill their responsibilities effectively. The breakdown of law and order undermines the capacity of institutions to enforce electoral laws, protect citizens' rights, and guarantee the integrity of the process. Therefore, violence-free elections are essential for building strong democratic institutions that can withstand external pressures and uphold the principles of democracy.

Violence during elections also poses a threat to national unity and social cohesion. Nigeria is a diverse country with multiple ethnic, religious, and regional identities. Political tensions are often rooted in these divisions, and violent incidents during elections exacerbate these fault lines, leading to polarization and fragmentation. When elections become a source of conflict, it can further deepen divisions, increase societal mistrust, and fuel inter-communal violence. Violence-free elections, on the other hand, provide an opportunity for peaceful political contestation and dialogue among diverse groups. This fosters a sense of national unity, solidarity, and shared destiny, which are vital for the stability and progress of Nigeria as a democratic state.

Moreover, violence-free elections enhance Nigeria's international reputation and credibility. In the global arena, countries are judged based on the quality of their democratic governance and adherence to human rights standards. When elections are marred by violence and irregularities, it negatively impacts Nigeria's image, making it difficult to attract foreign investment, garner international support, or engage in constructive regional and international cooperation. Conversely, violence-free elections serve as a testament to the country's commitment to democratic values, respect for human rights, and the rule of law. This enhances Nigeria's standing among the community of nations, enabling it to effectively engage in diplomatic and economic relations for the benefit of its citizens.

Hence, violence-free elections are essential for the sustenance and growth of democracy in Nigeria. They promote inclusivity, citizen participation, and majority rule, which are core democratic principles. Violence during elections undermines the credibility of the electoral process, erodes public trust in institutions, and threatens national unity. Moreover, violence-free elections strengthen democratic institutions, enhance the rule of law, and contribute to Nigeria's international reputation. Therefore, concerted efforts must be made by all stakeholders, including political parties, civil society organizations, security agencies, and voters, to ensure peaceful and violence-free elections in Nigeria.

It is in this respect that Adejumo (2000) explains that “political system characterized by regular and free election in which politicians organize into parties, compete to form the government by right of virtually all adult citizens to vote and by guarantee of a range of familiar political and civil rights”. It means that there is an organic link as formidable nexus between democracy and elections.

At this juncture, it is important to point out that Anifowose (1984) gave an elaborate clarification on political violence which he essentially captured as

The use of threat or physical act carried out by an individual or individuals within political system against another individual or individuals and/or property with the intention to cause injury or death to persons and/or damage or destruction to property and whose objective, choice of target or victims, surrounding circumstances, implementation and effects have political significance, that is tend to modify the behaviour of others in the existing arrangement of power structure that has some consequences for the political system.

Political violence is violence which is perpetrated in order to achieve political goals. It can include violence which is used by a state against other states (war), violence which is used by a state against civilians and non-state actors (forced disappearance, psychological warfare, police brutality, targeted assassinations, torture, ethnic cleansing, or genocide), and violence which is used by violent non-state actors against states and civilians (kidnappings, targeted assassinations, terrorist attacks, torture, psychological and/or guerrilla warfare). It can also describe politically motivated violence which is used by violent non-state actors against a state (rebellion, rioting, treason, or coup d'etat) or it can describe violence which is used against other non-state actors and/or civilians. Non-action on the part of a government can also be characterized as a form of political violence, such as refusing to alleviate famine or otherwise denying resources to politically identifiable groups within their territory. (https://en.m.wikipedia.org/wiki/Political_violence)

According to Segun Jegede (2003), he argued vehemently that

There are different manifestations of electoral violence, e.g., murder, arson, abduction, assault, violent seizure and destruction of electoral materials and these acts are perpetuated by individuals and groups with the intention of influencing the outcome of elections or deter elected officials from consolidating their positions after elections

Ogundiya (2003) looking critically and painstakingly at the issues of electoral violence contended that

Electoral violence includes all sorts of riots, demonstrations, party clashes, political assassinations, looting, arson, thuggery, kidnapping etc., spontaneous or

not, which occur before, during and after elections. It could be regarded as elections motivated crisis employed to alter, change or influence by force or coercion, the electoral behaviour of voters or voting patterns or possibly reverse electoral decision in favour of particular individual, groups or political party.

In the view of Tamuno (1991) he opined that violence is the unlawful use or threat of force and violence takes different forms and patterns. It would be recalled that the 1964 General Election was marred by violence in Nigeria's first republic but the violence paled into insignificance when compared to the 1965 Western Regional Election, which led to *Operation Wetie* with the wanton killing of people and destruction of property; and later plunged the country into a civil war. The second republic election of 1983 was characterised by massive killings and annihilation of properties; and subsequently led to military intervention in politics. Electoral violence also reared its ugly head in the 1992, 1999, 2003, 2007, 2011, 2015, 2019 and 2023 elections.

The conduct of a free, fair, and credible election is crucial for any democratic process. However, the integrity of the electoral process is often threatened by violence and other malpractices. Electoral violence is a significant challenge faced by many countries during elections, especially in developing nations like Nigeria. Electoral violence can take many forms, ranging from verbal abuse to physical attacks, destruction of property, and even loss of human lives. The consequences of electoral violence are dire and have the potential to undermine democratic institutions, perpetuate a cycle of violence, and destabilize the country's political and social fabric.

Lagos State, one of the most populous and economically significant states in Nigeria, has a history of electoral violence during elections. In the 2019 General Election, there were reports of violence and intimidation of voters in some parts of Lagos State, leading to the cancellation of the gubernatorial election in some areas. As Nigeria prepares for the 2023 General Election, there is a need to examine the potential for electoral violence in Lagos State and develop strategies to prevent and mitigate such violence. This paper examines the electoral violence that occurred in Lagos State during the presidential and National Assembly elections in the course of the 2023 General Election in Nigeria. The study seeks to identify the causes of electoral violence in Lagos State, the actors involved, and the consequences of such violence on the electoral process. The Electoral Act, 2022, as amended, has several provisions against electoral violence, especially under sections 125 and 128 with punishment of acts of acts of disorderly conduct, incitement or threats and infliction of injury, abduction duress, etc at polling centres, ranging from 12 months imprisonment or a fine of N500,000 or both to three years imprisonment or a fine of N1 million or both.

Theoretical Clarification on Electoral Violence

Rational choice theory is a widely utilized framework in the social sciences that seeks to explain human behavior by assuming that individuals make rational choices based on their own self-interests. Applying this theory to understand violence in elections in Nigeria involves analyzing the factors that motivate individuals to engage in violent behavior during the electoral process. This essay will outline how rational choice theory can be applied to explain violence in Nigerian elections, drawing on historical and contemporary examples.

Firstly, it is important to recognize that elections in Nigeria are highly competitive, as political power and resources are at stake. Consequently, rational actors may resort to violence in order to achieve their political ambitions or secure advantage for their preferred candidates. Rational choice theory suggests that individuals engage in violence when they anticipate the benefits of their actions will outweigh the costs. In the context of elections in Nigeria, these benefits could range from gaining political power, amassing wealth, or accessing governmental resources. By engaging in violence, actors may seek to intimidate opponents, suppress voter turnout, or manipulate election results in their favor.

Historically, Nigeria has experienced multiple instances of violence during elections. The 2011 general elections, for instance, witnessed a significant level of violence across the country. This violence can be closely linked to rational choice theory, as political actors sought to influence electoral outcomes through intimidation and force. For example, by disrupting opposition rallies or targeting opposition supporters, rational actors sought to reduce the chances of their opponents gaining political power. Similarly, incidents of ballot box snatching and vote rigging can be understood as rational choices made by those who seek to secure their desired electoral outcomes by any means necessary.

Furthermore, rational choice theory also helps explain the role of poverty and economic incentives in perpetuating violence during elections in Nigeria. Poverty and economic struggles can drive individuals to engage in violent behavior if they perceive it as a means to access economic opportunities or resources. For instance, politicians may provide financial incentives and resources to unemployed youths, encouraging them to engage in violent acts such as thuggery, rigging, or voter suppression in exchange for financial compensation or potential future benefits.

In this case, the rational choice to engage in violence stems from an individual's belief that it will lead to personal economic gain, however short-term it may be.

Another factor to consider when applying rational choice theory to violence in Nigerian elections is the lack of effective law enforcement and weak institutional frameworks to hold perpetrators accountable. When actors believe they can engage in violence with limited consequences or punishment, it strengthens the incentive for such behavior. In Nigeria, instances of electoral violence have often gone unpunished, leading to a climate of impunity. Rational actors may, therefore, weigh the potential costs of engaging in violence against potential gains and conclude that the benefits of violence outweigh the risks.

Additionally, ethnic, religious, and regional divisions play a significant role in aggravating violence during elections in Nigeria. Groups with shared identity markers may resort to violence to protect the interests of their communities or to retaliate in the face of perceived threats. Rational choice theory suggests that individuals engage in violence when they believe it is in the best interest of their group or community. Consequently, politicians often exploit these divisions to mobilize support and incite violence. By framing elections as zero-sum games where survival and prosperity of one's own group are at stake, rational actors can manipulate their followers into engaging in violence in defense or promotion of their collective interests.

Therefore, applying rational choice theory helps shed light on the factors driving violence in Nigerian elections. By considering the motivations and incentives of rational actors, such as political elites, unemployed youths, and ethno-religious groups, one can gain a clearer understanding of the decision-making processes that contribute to violence. The desire for political power, economic gain, weak law enforcement, and the manipulation of ethnic and religious divisions all play significant roles in rationalizing violence in Nigerian elections. Ultimately, addressing the issues highlighted above requires a multi-faceted approach that combines effective law enforcement, poverty alleviation, and the promotion of inclusive politics to reduce the prevalence of violence during elections in Nigeria.

Rational choice theory is a decision-making approach in which the decisions makers compare the expected utility of competing options and select the option that produces the most favorable outcome. Political violence occurs when the benefits in participating in political violence outweighs the costs. The theory is predicated on the notion the decision taken is the best and in the best of those who took the decision, this snowballs into the reason in *Why Men Rebel*, Ted Robert Gurr uses relative deprivation theory to explain why men commit acts of violence. As Gurr explains, relative deprivation "is defined as actors' perception of discrepancy between their value expectations and their value capabilities." In other words, relative deprivation is the gap between the wants and needs people feel they deserve versus what they are capable of "getting and keeping." The collective discontent, the gap between the expected and achieved welfare, leads people to resort to violence. Similarly, the collective action theory explains why people participate in rebellions. A person decides to participate or not participate in a rebellion based on the benefits and costs. Generally, people decide to be free riders and not to participate in the rebellion. These people will still receive the benefits of the rebellion since the benefits are a public good. However, if people are expected to receive private goods, like material rewards or power, then that person is expected to rebel. Hence, greed versus grievance provides two lines of explanations as to why individuals will fight. Individuals are said to be motivated by greed when they decide to join a conflict in an effort to better their situation and find that benefits of joining a rebellion or any kind of collective violence is greater than not joining. Individuals are said to be motivated by grievance when they fight over "high inequality, a lack of political rights or ethnic and religious divisions in society." In "Greed and Grievance in Civil War", Paul Collier and Anke Hoeffler argue that greed is a better predictor of participating in violence than grievance. (en.m.wikipedia.org).

Rational choice theory, a cornerstone of economic theory for more than a century, has been largely dismissed as having relevance to the study of political violence, especially when applied to individuals rather than to groups. Yet rational choice theory offers many benefits to policymakers attempting to prevent political violence: it can place political violence within a continuum that ranges from tacit approval of violence, to nonviolent explicit support, to actual participation in violent acts. Because such models also include explicitly the constraints on individual behaviors that are the most common and promising targets for policy, they hold promise for understanding the role that counterterrorism policies play in determining individual behavior. To be most useful, however, rational choice models need to incorporate concepts such as cultural or religious beliefs that many researchers suggest are key motivators of political violence. This brief argues that rational choice models can be usefully extended to explore the role that revenge seeking plays in individuals' choices to engage in political violence. (Bray 2019).

It is very glaring that electoral violence and indeed political violence can be influenced or instigated by greed or grievances or even both, but those sponsoring or taking part in the activity are of the view that, such an endeavour is what serves their best interest and they are committed to it. In other words, they do not see their action as a misdemeanor but a right course of action to achieve particular set of goals.

Contending Issues in Electoral Violence in Nigeria

Security is key to having an issue-free election but in our clime there are numerous cases of ballot-box snatching, thugs disrupting elections and preventing people from voting, massive thumb printing of ballot papers etc. According to Mediayanose (2018) Some of the roles of security in elections are as follows: “Providing security for candidates during rallies, congresses, conventions, electioneering campaigns and elections; safeguarding the lives and properties of citizens during the electoral process; ensuring and preserving a free, fair, safe and lawful atmosphere for campaigning by all parties and candidates without discrimination; maintaining peaceful conditions, law and order around the polling and collation; providing security for electoral officials at the voting and counting centre’s; ensuring the security of election materials at the voting centres and during transportation; ensuring the security of all electoral material, personnel and citizens during registration of voters, update, revision and any other electoral event. In sum, the role of security is to ensure safety of the electorate, electoral materials and electoral officers before, during and after elections”.

In fact, Otive argues that “the success or failure of any election depends on the stakeholders performing their duties (INEC, Political Parties, Election Observers, Media and Security Agencies)”. He laments that “the security agencies can make a difference in the outcome of elections”. It is therefore important that security officers display the highest level of integrity, neutrality, professionalism and sense of duty. The protection of human life, voters, electoral materials and officials and the preservation of lawful and orderly electoral processes are necessary for credible, free and fair elections.” (Otive 2013).

In a related vein Olurode (2013) put it thus “security is indispensable to the conduct of free, fair and credible elections. From the provision of basic security to voters at political party rallies and campaigns to ensuring that result forms are protected, the whole electoral process is circumscribed by security considerations.” Thus, without adequate security, there cannot be credible, free and fair elections.

According to Nlemchukwu E. & Onyige C.D. (2019) causes of electoral violence in Nigeria include amongst others

- **Poverty and Unemployment:** Poverty is a state of being extremely poor. It is a situation whereby an individual cannot provide for himself all the basic necessities of life. Such a person is more likely to participate in violence than a rich person in line with the relative deprivation theory. This assertion aptly captures the physical, material as well as socio-economic situation in Nigeria where arrays of unemployed youths have become a ready tool for electoral violence.
- **Ineffectiveness of Security Forces/Culture of Impunity:** The ineffectiveness of our security agencies over the years is another factor that has encouraged electoral violence. During the pre-electoral stage of 2003 elections for example, several politicians were murdered and till today the Police has not been able to get to the root of these killings. This failure paves way for the re-occurrence of such crimes. Many political analysts have argued that the centralization of the Police could be the cause of the laxity. This is because the Federal Government seems to tolerate their inefficiency as far as the Police carry out their bidding, which only favors the Federal Government, hence the clamor for State Police System.
- **Weak Penalties:** The crime or penal code of a nation spells out crimes and penalties or punishment for violation of the code. Penalties or punishments have intended goals which are correction, retribution and deterrence. In Nigeria, there are no specific legislations against certain electoral offences only for associated acts like arson, assault and murder. The laws have no punishment for the snatching of electoral boxes from polling booths. This has become a common crime during elections in Nigeria which people seem to overlook afterwards. Moreover, the penalties for acts associated with electoral violence like assault and arson are generally weak...a few years imprisonment at most. Thus has contributed to the culture of impunity and underscores the need to review the extant laws on election
- **Small Arms Proliferation:** Another contributory factor to electoral violence is the proliferation of small arms in the country. There were over one million illegal arms reportedly in circulation in Nigeria as at 2004. These weapons are used to perpetuate violence, conflict and also create new cycles of violence and crime. The weapons also undermine the work of humanitarian and relief organizations and militate against sustainable development. Small arms threaten peace, sustainable development,

democracy and human right if acquired and used illegally and these arms have fully found expressions negatively on our electoral processes and outcomes.

- **Weak Governance and Corruption:** weak governance and corrupt practices are some of the causes of structural violence. Corruption hinders development, creates unemployment thereby making people desperate enough to seek out financial avenues through crime and violence just to survive. It is pitiable that our political leaders and other government functionaries who lack moral rectitude are still saddled with the responsibility of pontificating in most electoral issues (which they are even complicit to), all because they control the finances of the state. Though the Economic and financial agencies saddled with such “Check mate” responsibilities have achieved a substantial success, a lot more need to be done to that direction.

In any election, authorities take steps to ensure that voters, candidates, pollworkers, observers, and other actors involved in an election experience the process free from fear or harm and to ensure that sensitive election materials are kept secure. The specific security requirements for a given election will vary greatly depending on the context. In places with ongoing conflict, or where there is a significant potential for violence, securing an election will need to address a multiplicity of factors and will likely involve deploying relatively large numbers of security personnel, such as police or military forces, to protect physical locations and individuals. In every election, there will be plans in place for the secure transfer and storage of election materials, especially ballots and ballot boxes. Safeguards to any technologies used in the election process should also be adopted to prevent hacking or manipulation.

Potentials for violence in election periods come from political, economic and social dimensions of a society. Effective violence mitigation plans often include identifying early warning signs, mobilizing citizen monitoring and mitigation efforts, dispatching properly trained security forces, coordinating among government agencies and educating the public, among other things. Multiple institutions, including EMBs, ministries of interior and other relevant bodies, may be involved in creating a secure election environment. These institutions work to develop, implement, and review security measures throughout the electoral process. Civil society, through CSOs, trade unions, religious and traditional leaders, and the media, also plays important roles in creating a secure electoral environment by mediating, building intolerance for violence and enhancing public confidence in experiencing secure electoral participation. In many countries, like Kenya and Nigeria, plans for electoral security take into account such activities by civil society. (<https://openelectiondata.net/>).

The Code of Conduct to guide all members of the Inter-agency Consultative Committee on Election Security (ICCES) in Nigeria and their personnel is clearly spelt out. Electoral duties refer to activities related to elections as established by the Independent National Electoral Commission (INEC), including but not limited to voter registration centres, PVC collection centres, polling units or results collation and declaration centres and political party campaigns and rallies. Security Personnel on Electoral Duty are therefore expected to: i) maintain strict discipline and professionalism; ii) respect the human rights of citizens based on the rule of law; and iii) treat all stakeholders with dignity, fairness and impartiality. The roles of the ICCES members in securing the electoral process encompasses a wide range of activities. These include: a. Ensuring the safety and security of all persons and properties that will be involved, before, during and after the voting exercise without bias; b. Strict enforcement of the Constitution of the Federal Republic of Nigeria, the Electoral Act and relevant Criminal and Penal Codes; and c. Traffic and crowd management at electoral locations, venues of Political Parties’ conventions/congresses, campaigns/rallies and other activities relating to elections. (<https://www.inecnigeria.org/>).

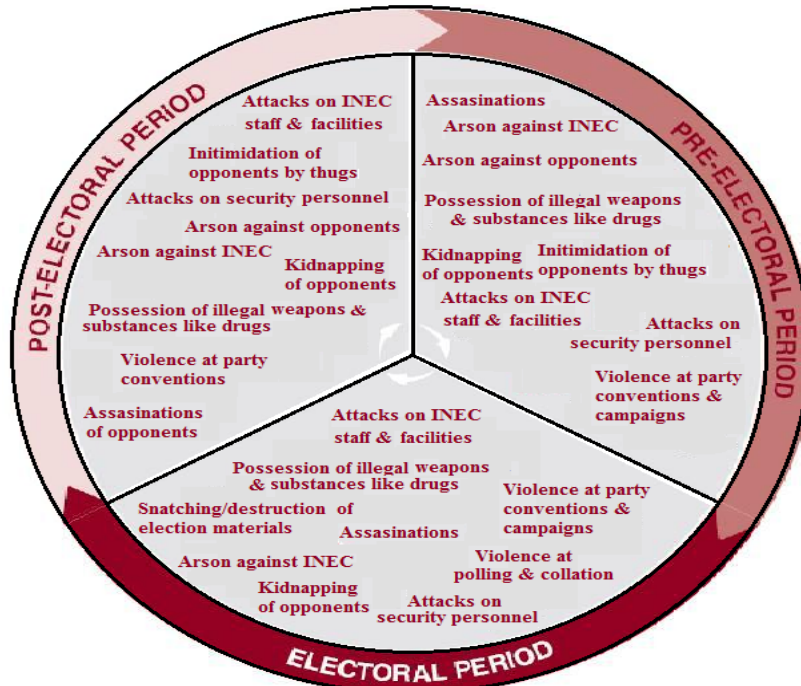
It is imperative to underscore the fact that since the return of democracy in 1999, Nigerian elections have never been devoid of violence perpetrated by non-state actors. The 2023 elections will be no different, as heightened competition between political actors for access to power will see non-state actors mobilized to help achieve political aims. More so, the 2023 elections are to be held within the context of state fragility, as several areas across the country have become ungovernable spaces due to pre-existing localized and regionalized conflicts which could undermine security and impede the free and fair voting process. This includes regional security threats such as terrorism led by Boko Haram and its offshoot Islamic State in West Africa Province (ISWAP) in the northeast, banditry in the northwest, ethno-religious tensions in north-central Nigeria, Indigenous People of Biafra (IPOB) led secessionist agitations in the southeast, separatist movements in southwest, farmers-herders clashes in at least 20 states, and militancy and cult clashes in the south-south. (<https://www.csis.org/>).

Insecurity has been a primary concern of pundits, ordinary citizens and many officials alike in this election period, forcing the current president as well as the chairman of the Independent National Election Commission (INEC) to directly address fears that the polls will be canceled because of it. While a cancellation seems unlikely, there is

a risk that violence will lead the polls to be delayed and/or fundamentally undermine the conduct and credibility of the elections in a manner that could have significant ramifications for Nigeria’s stability, cohesion and development moving forward. (<https://newlinesmag.com/>).

Afolabi (2018) argued that election security involves the protection afforded all those engaged in the electoral process, including EMB staff, facilities and events. In other words, it provides safety to men and resources involved in the electoral process while preventing attacks on them. Thus, election security denotes protection for every individual involved in the electoral process and includes Electoral Management Body (EMB) and its officials, EMB ad-hoc staff, party representatives, the electorate (voters), election monitors and observers, media agents, security officials and other individuals/groups incidental to the smooth running of the elections.

Figure 1. Different dimensions of electoral motivated violence



Source: Okorie A, Bitrus M & Ukata E.S. (2020), *Election & National Security in 1999 -2020, International Journal of Business Management & Economic Review, Vol. 3, No. 6. ISSN 2581 4664*

Some of the associated causes of electoral violence include amongst others, ethnic particularism and religious affiliations; the lack a body to efficiently prosecute electoral offenders, thereby encouraging the culture of impunity; the adoption of First-Past-The-Post (FPTP) electoral system, where winners win all and losers lose everything as opposed to Proportional Representation (PR), which is more suitable for a pluralistic society like Nigeria; the hyper-attractiveness of political offices in the country; high level of permissible corruption in the polity in which corruption has more or less become an official policy of the state and political gladiators see political offices as avenues for primitive accumulation of scare financial resources of the state; incapacitation of the police force as a result of paucity of manpower and inadequate weaponry; lack of political will to deal decisively with criminal elements and their sponsors; the refusal of government to unbundle INEC and free it from some of its burdensome responsibilities amongst others.

Types of Electoral Violence

Physical Violence:

- Assassination of political opponents
- Burning down of public or opponent’s properties
- Shooting, killing of individuals
- Partisan harassment by securing agents, arrest, forceful dispersal of rallies
- Killing and hostage-taking, bombing of infrastructures
- Forceful disruption by thugs at political and campaign rallies
- Destruction of ballot boxes and papers from polling agents.
- Free for all fights.

Psychological Violence:

- Shoot on sight orders that breed fear in voters
- Terror inflicted by political assassinations which makes people scared to participate in politics or elections.
- Publications or broadcast of abusive, insulting or intimidating materials or advertorials or Threat against and harassment by security agents of opponents of the ruling regime or party which create political apathy
- Threat to life through phone calls, text messages etc.

Structural Violence:

- Coercion of citizens by government to register or vote or be denied certain national facilities.
 - Exclusionary acts and policies
 - Unequal opportunities for political parties and candidates
 - Deliberates changes in dates, venue or time of events to the advantage of others.
 - Partisan delimitation of electoral constituencies and location of polling stations/booths.
 - Excessive fees for the collection of party nomination forms.
 - Absence of free campaign
 - Restraints imposed on voters
 - Reliance on money and brute force instead of moral integrity and competence.
 - Use of the incumbency factor to give undue advantage to some candidates
 - Announcement of false or fraudulent results
 - Lengthy delays in announcing election results
 - Absence of adequate voting
 - Discriminatory acts and policies
 - Partisan behavior of police and other security agents
 - Absence of electoral officers from polling booth at an appropriate time
- Nlemchukwu & Onyige (2019).

To exemplify why the intensity and level of insecurity increases when threatened by such factors, the Justice Uwais Election Reform Committee found that the challenges which undermine elections in Nigeria include; the effort by politicians to perpetuate their hold on power through the use and abuse of state institutions, otherwise framed as "incumbency power", indicating that, "the politicians have become more desperate and daring in taking and retaining political power; more reckless and greedy in their use and abuse of power; and more intolerant of opposition, criticism and efforts at replacing them. Other undermining factors as stated by the Committee include; dashed expectations of the public, the tendency of incumbents to win at all cost, and the absence of trial, conviction and enforcement of the consequences of electoral offences in Nigeria's electoral history. The abuse of power of incumbency is particularly frustrating since these big men are hardly brought to book apparently, they are above the law (Olurode, 2011).

INEC's manual for elections requires that during elections the following provisions must be made for the security of elections; that the provision of security agents in every polling station will be part of required personnel and such security agent's functions are clearly indicated in the manual as follows -Responsibilities of Security Agents: To ensure that the conduct of the poll, collation and declaration of results are carried out without any disturbance or threat to peace:

Security Agents shall:

- Provide security at the Polling Stations and collation centres to ensure that polling, counting of ballots, collation and declaration of results are conducted without breach of peace.
- Take necessary measures to prevent violence or any activity that can threaten or disrupt elections.
- Comply with any lawful directive issued by or under the authority of INEC.
- Ensure the safety and security of all election materials by escorting and guarding the materials as appropriate.
- Protect election officials at the polling stations and collation centres.
- Arrest, on the instruction of the Presiding Officer or other INEC officials, any person(s) causing any disturbance or preventing the smooth conduct of proceedings at the polling stations and collation centres.
- At the polling station, inform the Presiding Officer if they believe that any voter is under the age of 18 years or has committed an offence of impersonation.

- On the instruction of the Presiding Officer, stand at the end of the queue of voters at the polling station, if any, at the official close of accreditation so that any person entering the polling station after this time is not allowed to vote.
- Accompany the Presiding Officer to deliver the election results, ballot boxes and other election materials safely to the RA/Ward Collation Centre.
- Accompany Collation Officers to deliver collated election results to Returning Officers.
law (Igini, 2011).

To implement these security arrangements nationwide during elections, state offices of INEC are directed to make specific directional security arrangements. Hence, the Independent National Electoral Commission, conscious of the security challenges of past elections and the need not to have a repeat of same experience, established in the 36 states and FCT what is called Inter Agency Consultative Committee on Election Security (ICCES). Joint State Election Security Committee made of the state Resident Electoral Commissioner (including Administrative Secretary, Head of Operations Department and Public Affairs Officer) various security agencies, namely, the Police, Department of State Security (DSS), the Navy, the Air Force and officers of para-military organizations such as Customs, Correctional Services, National Drug Law Enforcement Agency (NDLEA), the Civil Defence Corp etc, to plan and coordinate security of elections. The State Commissioners of Police chair the committee and at the Local Government level, this structure is also replicated with the Divisional Police Officers (DPO) as heads of the committee. The State Joint Security Committee conducts the following activities;

- Ensuring that all security personnel are in the right places and, therefore, avoid role conflicts at all registration centers or polling stations.
- Mapping of areas where elections would be conducted in order to determine flashpoints, violent prone youth's places, polarized political group communities.
- Review confidence building measures for the public, and where necessary show the availability of potential force and in appropriate cases ensure low visibility of force and diminished threat.
- Tracking of persons granted arms licenses for possible illegal arms acquisition and distribution to individuals.
- Intelligence gathering of activities of key political actors and supporters and guiding rules of disclosure to actionable agencies.
- Suitability of the voting booth and the approach route for delivery of materials and equipment.
- Risk sensitive analysis / vulnerability analysis.
- Mobility of security personnel and accessibility of relevant stakeholders.
(Igini 2013).

Some of the security challenges amongst several others are

- ✓ Prevalence of logistics, infrastructure and communication challenges;
- ✓ Poor welfare provision for election security personnel (no housing or toilet facilities), their remuneration and welfare issues have persisted for too long. Consequently, their motivation and enthusiasm are dampened and temptations for compromises become attractive;
- ✓ Late planning for security personnel involvement and poor coordination among security agencies;
- ✓ False alarms by politicians merely to gain unfair political advantage and sometimes to distract;
- ✓ Un-coordinated and late deployment of security personnel which rarely reflect situations on ground;
- ✓ Need for INEC's involvement in the training of security personnel for election security;
- ✓ Inadequate briefings of security personnel on election duties.
- ✓ Unclear and conflict in the command chain during elections.
- ✓ Ambiguous and conflicting rules of engagement;
- ✓ Weak information gathering and flow system;
- ✓ Near absence of prosecution of electoral offenders to serve as deterrent to others
- ✓ Absence of reward for exceptional performance by security and electoral personnel, and for those posted to flashpoints and difficult terrains.
- ✓ Poor compensation for those who fall gallantly or get maimed in the service of their fatherland. (Olorode 2013).

Security is an expensive affair; it is costly to engage and deploy security forces in guarding election materials, at the polling and tallying stations to ensure that voting and tallying operations are conducted peacefully, in the transportation of election materials between and across polling stations, and other logistic supports. (Hassan 2013).

Among the most serious and blatant cases of electoral fraud are;

- i. Rigging, overstuffing of ballot boxes, over bloating ballot register, special treatment of voters and election officials, disappearance or destruction of ballot box etc.
- ii. Distortion or doctoring of results.
- iii. Annulment and falsification of election result.

Other factors that are consistently cited as undermining competitive electoral politics in Nigeria include;

1. Lack of discipline in the forms, spirit and implementation of the election process.
2. Excessive monetization of politics in general.
3. A “winner takes all” philosophy pervasive among the political elites;
4. The general level of poverty and illiteracy.
5. The absence of clear ideological underpinning of the parties.
6. Religious bigotry and to a limited extent ethnic chauvinism
7. Political corruption. (Isma’ila & Othman 2015).

One of the most significant challenges facing Nigeria in the 2023 election is the threat of political violence and intimidation. This can take many forms, including the use of armed groups to intimidate voters, the use of state security forces to suppress opposition parties, and the use of propaganda and disinformation to manipulate public opinion. All of these tactics can undermine the integrity of the electoral process and the confidence of voters in the fairness and legitimacy of the election. Another major challenge facing Nigeria in the 2023 election is the threat of cyber-attacks and interference. With the increasing reliance on electronic voting systems and the growing use of social media platforms to spread information and propaganda, the risk of cyber-attacks and manipulation of the electoral process has increased significantly. This can include the use of social media bots and trolls to spread false information and propaganda, as well as the targeting of critical infrastructure, such as election servers, to disrupt the electoral process. (Ugwu & Omotola 2022).

Electoral violence epitomizes any planned action that encompasses physical, psychological, and structural threats directed at either to intimidate, harm, blackmail or pressure a candidate for political office. This action could be before the election, during the election or after. This action is directed at influencing and subverting the otherwise fairness of the electoral process. In terms of motivation, violence is usually intended to influence the outcome of an election. The specific type of violence employed can take a variety of forms, but it is temporally close to Election Day. The perpetrators of violence are generally actors who have a vested interest in the election outcome, such as members of the state security apparatus (police, military, etc.), militias that are loyal to particular parties, and rank-and-file party supporters. Electoral violence can be “understood as a coercive force, directed towards electoral actors or objects that occur in the context of electoral competition... [It] can occur before, during or after elections and it can target a variety of actors, including candidates, activists, poll workers, election observers, journalists and voters. (Igiebor 2020).

As evinced by Adele Jinadu, election security transcends voting and other activities taking place on the voting day alone. Literally, electoral security has been ably expressed ‘as the deliberate prevention of electoral governance from distortions, violations and manipulations; in such a way that legitimacy of democratic elections and democratic political succession would be guaranteed’ (Olutola 2019).

In the same vein, Ali & Ali (2022), described electoral violence as any act of violence perpetrated in the course of political activities that may include any of the following act; thuggery, use of force to disrupt political meetings or voting at polling stations, or the use of dangerous weapons to intimidate voters and other electoral process, or to cause bodily harm. He therefore considers violence as part of political culture of Nigeria so much that all elections are almost violence ridden.

Electoral violence is an anathema that should be exorcised from the history of elections in the polity, we should have strong and formidable institutions that tough enough to deal with incidences of violence during elections and bring to book perpetrators of electoral violence and their sponsors. There is an exigent need for a constant and effective political education to enlighten the general public of the importance of free, fair and credible elections as well as the need to have peaceful, violent free. This is the hallmark of genuine democratic ethos and culture which can truly bring about rapid socio-economic growth and widespread prosperity as well as development in different other sectors of the national economy.

It has been pointed out that documented records indicate no less than 200 deaths in the aftermath of the 1964/65 federal and regional elections compared to between 13 and 21 deaths in sporadic incidents across the country in the 2023 presidential and governorship elections. The estimated number of deaths during various elections includes 100 in the 1993 elections, 80 in 1999, 180 in 2003, 300 in 2007, 800 in 2011, 100 in 2015, and 150 in

2019. Despite the exaggerated reports of violence in a minuscule number of the over 176,000 polling units throughout the country, the scale of violence in the 2023 elections was the least in the country's history. (The Nation Newspaper, 15th April, 2023).

Electoral Violence in Lagos State during the 2023 Presidential and National Assembly Elections

Many observers have condemned the February 25th Presidential/National Assembly Elections and the March 18th Governorship and State House of Assembly Elections following the widespread violence and electoral irregularities that accompanied the elections. It is important to emphasise that the violence is not confined or limited to Lagos State alone but it was noticeable throughout the length and breadth of the country. In Lagos State for instance, in Aguda, Surulere, Lagos, a woman, Mrs Jennifer Efedu was stabbed on her face by thugs who disrupted the voting process. The political thugs who were armed with dangerous weapons went about snatching ballot boxes, attacking voters and preventing those suspected to be opponents from voting. Sporadic gunshots also erupted in front of the palace of Alamuwo of Kuje Amuwo, Mazamaza, old Ojo Road leaving voters running for dear lives. The thugs ordered the people should leave the polling booths for their safety, warning that they would come back. Many voters could not return to the scene despite assurances from security men who rushed to the scene to restore normalcy.

Armed thugs also invaded the Governorship and State House of Assembly elections, polling unit 003 in Bestford/Ganiyu Yusuff Street, Oke-Afa, Ejigbo in Lagos State. The thugs, who brandished the identity tags of a major party, stormed the polling unit and attempted to cart away election materials and ballot boxes and in the process damaged several thumb-printed papers. The rampaging thugs also destroyed chairs and tables used by officials of the Independent National Electoral Commission and attempted to seize the BVAS machine. (Vanguard Newspaper 25th March, 2023).

Moreover, with the 2023 general elections over, victims of electoral violence wait for justice. At least 39 persons were reported to have lost their lives in different parts of the country during the polls. DAILY POST reports that violence was witnessed in states like Lagos, Abia, Nasarawa, Benue, Akwa Ibom, Osun, and Taraba during the 2023 general elections. Those who lost their lives during the elections include policemen, politicians, hired thugs, and a yet-to-be-identified ad hoc staff of the Independent National Electoral Commission, INEC.

The Chairman of CDD Election Analysis Centre, EAC, Prof Adele Jinadu, at a news briefing in Abuja, said their data showed that violence occurred in 10.8 per cent of all polling units, which led to low voter turnout in the state elections. "10.8% of observed polling units recorded violence and this was most pronounced in the northwest (19.9%) and south-south (11.6%) geopolitical zones with Bayelsa and Zamfara respectively," Jinadu said. The Director CDD, Idayat Hassan also noted that the motive of perpetrators of violence was to disrupt election processes. According to Idayat: "Victims of this violence were voters, some of whom were disenfranchised as a result of having their ballot boxes snatched".

In Lagos State, some electorates were attacked and threats issued during the just-concluded elections. The former Lagos State National Union of Road Transport Workers, NURTW, Chairman Musiliu Akinsanya, also known as MC Oluomo, had threatened Igbos against voting against the All Progressives Congress, APC, in the state. Following backlash that greeted this comment, MC Oluomo recanted his threat. (Daily Post 30th March, 2023). The International Federation of Women Lawyers (FIDA) Nigeria has lamented the spate of attacks unleashed on women during the 25 February general elections. FIDA's national president, Amina Agbaje, said its observers in collaboration with their partners witnessed cases of violence against women during the elections. Nigeria had its presidential and National Assembly elections on 25 February. FIDA Nigeria said its observers witnessed some incidents of patriarchal, physical and other forms of violence perpetrated against women at some of the polling units "in focal states and across the country." Ms Agbaje highlighted cases of violence perpetrated against women in Borno, Kaduna, Edo and Lagos States.

Violence is one of the frequent features of Nigeria's electoral process before during and after elections. The reasons for the violence vary. It can be an attempt to neutralise opponents or used to undermine opponents' ability to mobilise supporters and perform at the poll. Sometimes the motive is to manipulate or delegitimise the electoral process. The tactics include assaults, assassinations, kidnappings and bombing.

Daily Trust highlights some of the casualties of the just concluded elections. In Aguda, Surulere, Lagos, a woman, Mrs Jennifer Efedu was stabbed on her face by thugs who disrupted the voting process. The political thugs who were armed went about snatching ballot boxes, attacking voters and preventing those suspected to be opponents from voting. (Daily Trust 29th March, 2023).

Despite the assurances from the Nigeria Police Force and the military, pockets of violence rocked some parts of Lagos, Imo, Bayelsa, Edo, Kogi, and other states in yesterday's elections. This is coming as former President Goodluck Jonathan has warned politicians against using violent methods to win elections, saying it would portray them as armed robbers and con artists. In Lagos, areas such as Mafoluku, Amuwo Odofin, Oshodi, Surulere, Ijaiye, Ijaniki, LASU Iba, Iyana Shashi, Ikorodu, Fadeyi, Ojota, Ogombo, Badagry, Sangotedo, and Lekki witnessed violence. At Ijaiye, four polling units were affected Branco (two), Agboola (one), and Obisanya (one). The polling units affected in Surulere include Adedeji, Owoseni, Dipo Olubi, Itire, and Aguda. THISDAY gathered that voting was disrupted in polling units around Surulere, Ikate, and Ajah after thugs attacked the area and warned the voters who were not willing to vote for a particular presidential candidate to vacate the polling units while policemen looked away. In Ikate, a popular Nigerian Rapper, Falz, had his phone snatched from him by thugs in the presence of police officers, while the thugs also scattered the ballot boxes and dumped them in the gutter. (Thisday Newspaper 26th February, 2023).

The Inspector-General of Police, Usman Baba, has revealed that police recorded and responded to 185 major incidents after it arrested 203 electoral offenders during the presidential and National Assembly elections held on Saturday, February 25, 2023. He also noted that the cases are currently at various stages of investigation at the Nigeria Police Electoral Offences Desks, adding that they will be concluded and processed to the Legal Department of the Independent National Electoral Commission for prosecution in due course. (The Punch Newspapers 6th March, 2023).

European Union Election Observation Mission (EU EOM) to Nigeria's 2023 general election has decried the obstruction and use of organised violence by thugs serving varied political interests to stop voters from expressing their free will. European Union chief observer, Barry Andrews said that public confidence and trust in INEC were severely damaged on February 25 due to lack of transparency and operational failures in the conduct of the presidential and National Assembly elections even as he stressed that the polls revealed systemic weaknesses in the country. The Mission also tasked the country to work hard to address the challenges confronting the electoral system in the country in the future. (Leadership Newspaper 3rd April, 2023).

Following bloody clashes among supporters of the different political parties in Lagos, many residents are worried that next weekend's election may be marred by violence. Despite assurances from security agencies, particularly the state police command, many residents are apprehensive that the violence already witnessed during the campaigns of the leading political parties will escalate as the presidential and National Assembly elections draw near. (Nigerian Tribune Newspaper 18th February, 2023). In other words, the violence in Lagos State was anticipated; and several steps and measures were put in place to forestall the violence, but in spite of all efforts to nip the projected violence in the bud, it still occurred. *However, recalled that according to the Lagos State Deputy Governor twitter handle @drobafemihamzat "Lagos has 13,325 polling units, Alimosho for example has 1,545, only 3 violence were recorded, the whole of Lagos, 349 polling units recorded issues of violence and disruption".* In furtherance of the above, it has been put forward that

1. A lot of the challenges confronting electoral democracy in Nigeria are the direct results of illegal and often criminal actions taken by key members of the political class and their surrogates, who violate the Electoral Act and other laws and regulations; and engage in violence, murder, fraud, disruption of elections, hate speech and so on. Accountability for such actions is important and the long-standing proposal by the Uwais Electoral Reform Committee to establish the Electoral Offences Commission should be implemented as soon as possible;
2. There is need to establish a Political Parties Regulatory Commission, which will focus on building the strengths and capacities of parties, so that INEC can focus exclusively on the organisation of elections.
3. Democracy-promoting institutions should be strengthened, including the Independent National Electoral Commission, which requires more autonomy, especially in relation to the appointment of its members and related support institutions, such as the Independent Corrupt Practices Commission, Economic and Financial Crimes Commission and the National Human Rights Commission, which serve as guardrails of competitive party and electoral politics;
4. A National Cohesion and Integration Commission needs to create to promote inter-ethnic and inter-religious understanding with functions and powers modelled on the Kenyan commission with the same name;
5. An independent committee has to be established, which will be like the Uwais Electoral Reform Committee, to look into improvement of election management in the country. (Premium Times 24th March, 2023).

Conclusion

Electoral violence has become a disturbing recurring that must be uproot from our elections at all cost. Election is not a do or die affair, election is about rendering self-services for the better of the society. It is not about primitive accumulations or self-aggrandisement of any sort. If it is about service, then violence has no place in elections and those that are involved for any reason must be duly prosecuted so that the culture of impunity and wanton disregard for law and order will not be promoted in the polity. Recalled that according to the Lagos State Deputy Governor twitter handle @drobafemihamzat “Lagos has 13,325 polling units, Alimosho for example has 1,545, only 3 violence were recorded, the whole of Lagos, 349 polling units recorded issues of violence and disruption” but the most important issue should be that there should not be any incident of violence at all, not even in one polling unit/booth; there should always be a non-violent peaceful elections that is when the dividends of democracy can actually get to the grassroots. But the electoral violence in Lagos state during the period in question has not substantially affected the outcome of the election results, as the violence occurred in less than 2 per cent of all the polling booth/unit in the state, looking at the voting pattern and electoral behaviour of voters across the state.

Modalities for Violence-free Elections

One of the recommendations of this paper is the creation of creation of Electoral Offenders Commission to deal with electoral offenders and not overburden INEC with too numerous activities. Secondly. There is need to establish a Political Parties Regulatory Commission, which will focus on building the strengths and capacities of parties, so that INEC can focus exclusively on the organisation of elections. Thirdly, there is the increasing need for political education and enlightenment on the need for peaceful election and that election should not be a do or die affair. Fourthly, political offices must be made less attractive to minimise unhealthy rivalry for public posts. Also, our electoral system should be looked into as pointed out in this paper and a strategic move from First-Past-The-Post (FPTP) to Proportional Representation (PR) is best in this regard. There should be the political will to deal decisively with electoral offenders and criminal elements.

Other recommendations include,

1. The various political parties and candidates should focus on issue-based campaigns
2. The Independent National Electoral Commission (INEC), should ensure that the electoral process is transparent, credible, and free from manipulations.
3. Security agencies should be non-partisan and impartial in the discharge of their duties.
4. Civil society organizations and election observers should monitor all aspects the electoral process and report any incidents of violence to relevant authorities.
5. The government should invest in social and economic development programs that reduce poverty and inequality
6. The media should promote responsible journalism

In final analysis, violence in elections is as a result of elite conspiracy orchestrated by primitive accumulation tendencies, and since the desperate acquisition of the collective commonwealth of the people through illegal means is the primary purpose for seeking political power, violence becomes inevitable in the electoral process. Electoral violence is a significant challenge in Lagos State before, during and after the presidential and National Assembly elections in the 2023 General Election in Nigeria. The study recommends that relevant stakeholders take proactive measures to prevent and mitigate electoral violence, which can undermine democratic institutions, perpetuate a cycle of violence, and destabilize the country's political and social fabric.

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Nigeria's Participation in Peace Support Operations and The National Interest, 1960 – 2023

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Abstract

National interests are a public declaration of a country's needs and intentions based on an assessment of the current situation. Such a declaration performs several key functions. Firstly, it establishes a hierarchy of foreign policy priorities to avoid the ineffective use of resources and over-extension. Nigeria has actively been involved in Peace Support Operations (PSOs) around the world, which raises the question of national interest. It is against this background that the study set out to investigate the national interest element in Nigeria's participation in PSOs. Data for the study were collected from both primary and, secondary sources. Interviews and discussions were held with very knowledgeable sources on the subject of national interest and peace support operations. The concept of Peace Support Operations was expanded alongside the tool of Liberal/Neo-Liberal Theory as a framework. Available and presented qualitative data not only affirm Nigeria's active participation and involvement in PSOs but strongly buttress the dire need for her to continue, since, her national interest though variegated appears to be on the gainful mode. However, since she has consistently shown increasing support and participation in global peace efforts, though most importantly lacking in clear-cut policy formulation and direction in both domestic and external security projection, the need to interject and interrogate these anomalies remains apparent. While conceding and supporting Nigeria's participation in global issues, this study advocates that the Nigerian government should make and implement a distinct or deliberate policy on PSOs that provides direction to Nigeria's future participation. Nigeria should take full advantage of the country's participation by ensuring that commensurate economic, military, and diplomatic advantages are secured for the country. Finally, Nigeria should strive to achieve political, economic, technological, and military advancement in order to achieve all her aspirational interests using PSOs as a medium.

Keywords: Peacekeeping, Peace Support Operations, National Interest, Government, Diplomacy.

Introduction

Like every other sovereign state of the world, Nigeria's national interest has been largely determined and defined by the nation's leadership. It is the elites who constitute the leadership of the nation that determine what should constitute the national interest of the nation. Nigeria adopts several strategies to achieve these national interests. These strategies range from diplomacy to military actions and from cultural exchange to economic cooperation. This study will discuss these strategies under internal and external strategies.

Violent conflicts between states or between groups within a state have far-reaching consequences in terms of both human and material losses. Such conflicts are politically disruptive and also destructive to the society and the economy. They hinder the process of human development by undermining the prospects for social and economic growth. In view of the colossal costs of conflict on human societies and the imperative of peace for sustainable development, efforts have been made over the years by the international community to achieve better management and faster resolution of conflicts in the world.

The formation of the League of Nations after World War I was a response by the international community to prevent war and maintain international peace and security. The inability of the League of Nations to carry out this important function paved the way for World War II and the eventual collapse of the League. After World War II, the allies came up with the idea of establishing another organization, the United Nations (UN) established on 24 October 1945. Article 1 of the UN Charter outlines its purpose to include among others; to maintain international Peace and Security.¹

Peacekeeping, a third-party approach to the management of conflict was first introduced as a measure of conflict resolution by the UN in 1948 in the Arab-Israeli crisis in the Middle East.² Since then; the UN has mounted over 50 Peacekeeping missions across the globe. A cease-fire with the consent of the warring parties was the immediate pre-condition for the UN to deploy peacekeepers.

Each mission faced a variety of challenges. As a result of the emergent enormous complexities, the traditional Peacekeeping Operations (PKO) is giving way to a new concept called Peace Support Operations (PSO) that is more encompassing. PSOs describe the operations and activities of all civil and military organizations deployed to restore peace and/or relieve human suffering. Over time, regional and sub-regional organizations like the African Union (AU) and the Economic Community of West African States (ECOWAS) have put in place their PSO for the maintenance of peace and security within and beyond their environment.

Countries participate in PSOs in keeping with the UN, Regional, or Sub-regional commitment to maintaining peace, for humanitarian reasons, and for national interest among others. Indeed, it is accepted that the foreign policy of nations is dictated by their national interest. It is equally recognized that, in international relations, there is no permanent friend or enemy, but permanent interest.³ Ultimately, all nations, big or small, have their national interest which could be tangible or intangible.

Nigeria has participated in many PSOs around the world from the Congo in 1960 to Sudan (Darfur) in 2004. Her success in PSOs especially in the sub-region and recent efforts at spearheading PSOs in the continent of Africa have projected Nigeria's image in global peace efforts. Consequently, this study looks into how national interest has influenced Nigeria's participation in PSOs. In doing so, the researcher has evaluated how other participants in PSOs take care of their national interest in the process.

Theoretical Base

Although many theories have been adduced by different scholars to explain Peace Support Operations and Peacebuilding, the Liberal/Neo-Liberal Theory is deemed more appropriate for this study. Liberalism and Neo-liberal institutionalism is one of the theories of international relations. According to Mingst, the liberals hold that human nature is basically good and that innate goodness makes societal progress possible. Unacceptable human behavior such as war is the product of inadequate social institutions and misunderstanding among leaders.⁴ Thus, liberals believe that through collective action, states can cooperate to eliminate the possibility of war. The earliest recorded ideas on liberalism originated from classical Greek philosophers like Socrates, Aristotle, etc. Then, scholars like Montesquieu and Kant further projected the liberal idea. In the twentieth century, President Woodrow Wilson of the United States of America became its greatest adherent. Its most contemporary advocates are political scientists Robert Axelrod and Robert Keohane.

The origin of liberal theory is found in Enlightenment optimism which rests on the Greek idea that individuals are rational human beings, able to understand the universally applicable laws governing both nature and human society. Then, comes the nineteenth-century liberalism reformulation of the eighteenth-century Enlightenment rationalism when they added a preference for democracy over aristocracy and for free trade over national economic self-sufficiency. The twentieth-century liberals came up with the proposition that war is preventable. This is demonstrated in the League of Nations covenant which basically was focused on preventing war. The covenant accommodated a provision legitimizing the notion of collective security, wherein aggression, by one state would be countered by collective action, embodied in a "league of nations". Since the 1970s, liberalism has been revived under the rubric of neoliberal institutionalism. Neoliberals have asked time and time over why states choose to cooperate most of the time in the anarchic condition of the international system and have also attempted to provide an answer.⁵

Some of the basic trusts of liberalism include that: (i) Individuals are rational human beings, able to understand the universally applicable laws governing both nature and human society. (ii) Understanding such laws means that people have the capacity to improve their condition by creating a just society. (iii) If a just society is not attained, then the fault rests with inadequate institutions – the result of a corrupt environment. (iv) Human nature is not defective and that problems are created as man enters civil society and forms several nations. (v) War is a product of society, not an attribute inherent in individuals. (vi) International anarchy can be overcome through some kind of collective action. (vii) Individual freedom and autonomy can best be realized in a democratic state that is based on the economic system of free trade. (viii) War is preventable and that aggression by one state would be countered by collective action, embodied in a "league of nations".

Application of Liberal Theory to the Study: States emerged basically for the maintenance of security and peace. When ascribed to the state, the unique feature of sovereignty, what is implied, is that both internal and external security, stability, and peace are the concern of the state. Nigerian foreign policymakers realized the imperative of peace at all levels when they factored global peace support within the middle-range objectives of their foreign policy. Purely from the liberal and neoliberal assumption that human nature is good and that this innate goodness

makes societal progress possible, the Nigerian state has pursued its foreign policy in intra and interstate peace from the liberal prescriptions.

Nigeria's policy on global peace support, therefore, revolves around the basic assumptions of the liberal/neoliberal scholars, particularly, the notion that international anarchy can be overcome through some kind of collective action, that war is preventable and that aggression by one state would be countered by collective action embodied in a "league of nations". Nigeria's faith and absolute involvement in global peace support operations on the platform of international organizations such as the United Nations Organization, the African Union, and the Economic Community of West African States (ECOWAS/ECOMOG) attests to how committed she is to the global peace project.

Clarification of concepts

Peacekeeping:

The term peace has its origin from the Latin word "Pax" and French "Pars" both mean peace, armistice, truce, harmony, amity, calm, and quiet.⁶ Peace could simply mean freedom from war, hostilities, strife, dissension, and civil commotion. It connotes a state of tranquility and quietness. In this study, peace is conceptualized as "the condition that exists when nations or other groups are not fighting; a period free from war, hostilities, strife, dissension, and civil commotion".⁷ The term peacekeeping has undergone some modifications in its conceptualization since the UN introduced it. Peacekeeping is an adaptation of the provisions of Chapter 1, Article 2 of the UN Charter, which empowers organizations with the jurisdiction to work towards a conflict-free world. The UN defines peacekeeping operation as: "An operation involving military-personnel but without the enforcement of powers, established by the UN to help maintain or restore peace in areas of conflict."⁸

The concept of peacekeeping was developed by the United Nations at the start of the Cold War in the late 1940s because of the unworkability of the original collective security system envisaged by the organization and the increasing disagreement among the major powers. It is, therefore, safe to say that Peace-Keeping Operations are essentially practical mechanisms developed by the United Nations to contain and control armed conflicts and to facilitate their resolution by peaceful means. As a mechanism for controlling inter-state conflict, peacekeeping has thus become an important instrument that the United Nations utilizes to exercise its vital role of maintaining international peace and security. Peace-keeping can, therefore, be rightly called "The Invention of the United Nations".⁹

Agwu observed that peacekeeping consists essentially of observer missions and lightly armed forces monitoring the cease-fire, operating in an essentially static mode with the consent of the parties involved.¹⁰ Dokubo further observed that peacekeeping in its traditional sense, meant conflict containment and it adopted the form of neutral outside assistance to mediate and encourage belligerent parties to disengage.¹¹

National Interest:

The term national interest is perhaps one of the most controversial concepts in international relations. This is because of the diverse interpretations and misinterpretations of the concept by analysts and practitioners as well as decision-makers all over the world. Morgenthau observed that "as long as the world is politically organized into nations, the national interest is indeed the last word in politics".¹² However, Ojo and Sesay have argued that there is nothing like the national interest of a state, that the national interest is nothing more and nothing less than what policy elites, at the time say it is. Shafritz defines national interest as "those policy aims identified as the special concerns of a given nation".¹³ To Sarkesian, "national interests are those conditions or circumstances that contribute to the well-being of a nation, as measured against the irreducible also for which the nation is formed".¹⁴ Such disagreement is evident in some definitions offered by other scholars on the concept of national interest. The most common objectives are maintaining good relations with other countries, protecting of ideology, and welfare of people, and enhancement of national prestige and power. Each state defines its objectives to suit its national interests.

Seabury explained that the idea of national interest may refer to some ideal set of purposes that a nation should seek to realize in the conduct of its foreign relations. He further stated that a descriptive meaning of national interest presupposes it to be those purposes that the nation, through its leadership, appears to pursue persistently through time. Seabury argued that national interest is what foreign policymakers say it is.¹⁵ From this definition, it could be inferred that every state has in its foreign policy, a set of goals which it aspires to promote with other states in the international system. It can be adduced that the foreign policy of any state should be seen to reflect such identifiable goals.

For Morgenthau, "the national interest of a peace-loving nation can only be defined in terms of national security, and national security must be defined as the integrity of the national territory and of its institutions".¹⁶

Mohammed shares this opinion when he avers that "the concept of national interest bears relevance to our evaluation of national security because national security measures are primarily intended to safeguard national interest".¹⁷ These two definitions emphasize the linkage between national interest and national security.

Frankel offers a definition of the concept from 3 analytical dimensions. He called them the aspirational, the operational, and the polemic. According to him, at the aspirational level, the concept refers to the vision of the good life, to some ideal set of goals, which the state would like to realize if these were possible". At the operational level, Frankel argues that national interest means the total of interests and policies pursued. Lastly, at the polemic level, the concept refers to the use of the term political argument in real life, to explain, evaluate, rationalize, or criticize international behavior.¹⁸

Suffice it to say therefore that every country, no matter how powerful or weak, has a variety of *interests* and objectives which it seeks to promote or achieve at any time in relation to those of other members of the international system. These interests are divided into core, secondary, and general. Kwankwaso sums it up by saying that national interest could basically be categorized into three: vital, strategic, and peripheral.¹⁹

Vital Interest: Vital interest concerns the preservation of core values and the nation's survival. Vital interest is unique to the sphere of international politics and is usually defined by two characteristics. The first characteristic is that vital interest is one for which the country is unwilling to compromise. The second characteristic is that it is one over which the nation would go to war. Vital interest is survival (survival of a state), with an acceptable degree of independence, territorial integrity, traditional lifestyles, fundamental institutions, values, and honors intact.²⁰ Concerning vital interest, Nigeria went to war in 1967 with the seceding Biafra, to preserve the territory and integrity of the Federal Republic of Nigeria.

Strategic Interests: These refer to those interests in the nation's strategic environment that are considered important enough but are less than vital. Regional security, combating terrorism, and other transnational crimes all fall into this category. The defense of these interests will enhance the protection of Nigeria's vital interests.

Peripheral Interest: Interests that are considered peripheral relate to a country's obligation to the international community as a member of the comity of nations. It is in keeping with the demands of this category of interests that Nigeria has continued to act in support of international peace and security duties under the auspices of the UN, and regional and sub-regional bodies such as the AU and ECOWAS respectively.²¹ The definitions provided by various authors justify the claim that "there is as yet no universally acceptable single definition of what constitutes the national interest of a state".²²

Peace Operations:

The term peace-support operations encompasses a very wide range of both civilian and military measures to strengthen peace, halt armed conflicts, and prevent armed conflicts from reigniting.²³ Gow and Dandeecker used the term PSOs to emphasize the main characteristic that distinguishes traditional peacekeeping from the types of operations undertaken in the 1990s. They further explained that PSOs fit the concept of operations of ECOMOG in Liberia and Sierra Leone in which ECOMOG strived to reconcile the operational need for a broadly consensual environment, with the need in certain circumstances to ensure compliance through the use of enforcement measures, especially in situations where they are lower level of consent than would be expected in a traditional UN PKOs.²⁴

Adeshina describes PSOs as a "category of operations that utilizes military and civilian agencies to address various functions such as economic, political and social which traditional peacekeeping would not."²⁵ Mackinlay explains that PSO may include diplomatic actions, traditional peacekeeping, and the more forceful military actions required to establish peaceful conditions. In this context, a multinational response comprises several elements including humanitarian, military, civil administration, infrastructure development agencies and teams, and political negotiations.²⁶

From the definitions above, PSOs capture the interdisciplinary aspect between military and civilian actors in efforts to strengthen peace and prevent or halt an ongoing conflict. For this study, the definition of PSOs adopted describes PSOs as the activities of all military and civilian organizations assigned to restore peace, prevent conflict

from reoccurring, and relieve human suffering. The concept of PSOs often includes peacekeeping, peacemaking, peace enforcement, and peacebuilding. This definition of PSO is adopted for Peace Forces.

Nigeria's National Interest

The foreign policy of any given country is primarily concerned with promoting and protecting that country's national interest within the community of nations. It appears difficult to identify Nigeria's conception of national interest since its independence.

According to Eze, "While it is difficult to define the national interest of Nigeria, it is even more difficult to redefine it because of the variegated diplomatic permutations and ideologies Nigeria adopted over the years. Some foreign policy experts believe that Nigeria has no clear-cut political ideology and national interest. Part of the policy facilitations is attributable to the fact that foreign policy is inextricably linked to its domestic policy"²⁷ The seeming reason for the foregoing observation is that since independence, Nigeria's national interest has more often than not, been defined by the executive arm of government dominated by petty bourgeoisie in alliance with comprador elite.

Generally, one may not be wrong to say that the process of the formulation and/or conduct of Nigeria's foreign policy post-independence is dominated by the Prime Minister/President or the Head of State relying on the advice of the foreign affairs ministry and other relevant arms of the Federal bureaucracy. Essentially, the trends in Nigeria's foreign policy indicating its national interest have not been very stable over time; nevertheless, it has always assumed the minimal core elements of national interest viz: protection of sovereignty and territorial integrity including the security of the country.

Since Nigeria's independence, one may rightly assert that it was only on three occasions that members of NGOs, International Relations experts, and representatives of the organized private sector were formally involved in the process of defining Nigeria's national interest. They were so involved in 1961, 1986, and 1988.

Relationship between National Interests and Peace Support Operations

The pursuit of national interests and the realization of foreign policy objectives are among many reasons that have been advanced for the increasing participation by nation-states in Peace Support Operations. Okoosi-Simbine describes the basis of Peace Support Operations and concludes that apart from nations participating in peacekeeping as inputs to conflict prevention, management, and resolution, in the search for international peace and security, they also use peacekeeping opportunities to pursue self-centered or sustaining goals.²⁸ She further explains that nations see and apply peacekeeping as an instrument of foreign policy execution and pursuit.

Hence, while participating in peacekeeping, some states also use the opportunities offered by such participation to promote their national interest. This may be in the form of gaining international recognition, respect, or legitimacy all of which are crucial in diplomacy, influencing the domestic policies and politics of other nations; and promoting an ideology as the USA did in the UN-sponsored peacekeeping in the Congo between 1960 and 1964 in her effort to stall the spread of communism in Africa.²⁹ In essence, national interests dictate largely a nation's participation in Peace Support Operations. The interview with Professor Eneke offers expert insights into the complexities and challenges of Nigeria's peacekeeping efforts and national interest. He further pointed out in his books where valuable recommendations were made which highlighted some driving factors behind Nigeria's involvement and national interest considerations that shape its contributions³⁰.

Nigeria's Participation in Peace Support Operations

Nigeria, on 1st October 1960, became independent and an actor within the international system, which was divided into two hostile blocs namely; the East and West. Thus, at independence, Nigeria was faced not only with the challenges of nation-building and development but also the dilemma of how to help bring order to a chaotic world. However, as a non-aligned country during the Cold War years, Nigeria maintained a neutral position which made her a dependable mediator and counted participant in forces raised to maintain peace in conflict zones.³¹

The UN Charter made adequate provisions in Chapter VII, Articles 39-50 for the maintenance of international peace and security. In addition, Chapter VIII, Articles 52-54 also provided for Regional Arrangements whereby regional organizations such as the AU (formerly OAU) as well as sub-regional bodies like ECOWAS, can mobilize resources to mount peace support missions. Nations are also free to engage in bilateral arrangements for the same purpose, and these three arrangements have served as the key strategies for maintaining international peace and security since the end of the Second World War and the formation of the United Nations in 1945.

Since Nigeria became independent, its troops and diplomats have been involved in peacekeeping or peace support operations in many countries. Most of these have been at the initiative of the UN, but in furtherance of the Nation's African policy and indeed a foreign policy that has Africa as its centerpiece, several operations have been under the auspices of the OAU now AU, ECOWAS, and some bilateral arrangements.

Nigeria's Participation in Global Peace Support Operations

Out of a total of 51 UN peace missions around the world, Nigeria has participated in over 25 from 1960 - 2023. In addition to these, Nigeria has also participated in 3 OAU/AU, 3 ECOWAS, and 2 bilateral peace missions.³² Till date, Nigeria has contributed over 130,000 troops and produced 18 Force Commanders (FC)/Chief Military Observers (CMO).³³ For ease of reference, this study groups Nigeria's participation in PSOs into 4 categories namely; UN, OAU/AU, ECOWAS, and bilateral. These will be discussed in succeeding paragraphs with a view to identifying the national interest element in Nigeria's participation.

UN Peace Support Operations: Nigeria's first participation in PKOs was in Congo from 1960 to 1964. Maj Gen J.T.U. Aguiyi-Ironsi in January 1964 was appointed Force Commander of UNUC and he became the first African Commander of a UN Peacekeeping Force. Thereafter, Nigeria has participated in 24 UN PSOs. Nigeria's participation in these PSOs is predicated on her membership of the UN for the maintenance of global peace and security as enunciated by the Constitution of the Federal Republic of Nigeria as well as Nigeria's Foreign Policy. However, Nigeria's participation in these operations has brought her to the limelight and also made her relevant in the international arena, especially in global peace efforts.

OAU/AU Peace Support Operations: The Chad operation in 1981-1982 was the first Peacekeeping mission to be sponsored by the OAU. Nigeria's Maj Gen Geoffrey Ejigba was the Force Commander. Nigeria had the largest contingent and burden in terms of the cost of the operation. Despite the sad way the Chadian peace mission ended, it showed that the OAU/AU can mount a peace force in Africa. Nigeria's participation in these operations is informed by her membership of OAU now AU for the maintenance of regional peace and security under the Constitution. Furthermore, the nation's foreign policy that has Africa as its centerpiece is another reason among others.

ECOWAS Peace Support Operations: Nigeria's initiative at the formation of ECOWAS and ECOWAS Monitoring Group (ECOMOG) as a peace support apparatus was the first of its kind organized by a sub-regional body in the African continent. The success story of the Nigerian-led ECOMOG force at Peace Enforcement, Peacekeeping, and Peace Building in Liberia and Sierra Leone was acclaimed and applauded worldwide. This ECOMOG type of operation has come to be accepted by the UN and has set the pace for what is today referred to as Peace Support Operations. The Peace Enforcement aspect of this type of operation was amply demonstrated by the American-led NATO Forces in Bosnia, Yugoslavia. Initially, some analysts believed that Nigeria's involvement in these operations was predicated on the leaders/regime interest of Gen I Babangida and Gen S Abacha in Liberia and Sierra Leone respectively. Others felt Nigeria's "Big Brother" syndrome was once more at play in the sub-region. Following the crisis generated by the decision of President Abdullahi Wade to contest for a Third Term in the 2012 presidential election in Senegal, former president Obasanjo mediated between Wade and the different opposition. This was crucial in helping dissipate the tension that was piling up as the country moved towards presidential elections. In due course, Nigeria realized that, apart from the maintenance of sub-regional peace and security and the attendant spillover effects, the nation was beginning to realize her aspirational interest of being a dominant power in the sub-region, a power in the African continent and her quest for a permanent seat at the UN Security Council in retrospect. Nigeria is currently using this medium to appeal to the World Bank through the UN for debt cancellation as a stabilization force in the region.

Bilateral Peace Support Operations: Nigeria has participated in 2 PSOs at a bilateral level. These are the operations in Tanzania in 1964 and the Chad operation in 1978. While the Tanzanian PSOs were at the invitation of that government, the Chadian PSOs were in the nation's interest due to the likely spillover effects of a contiguous country.

Impact of Peace Support Operations on Nigeria and Her Armed Forces

The performance of Nigeria and her Armed Forces in PSOs varied widely. Despite the acclaimed successes it recorded in ECOMOG and some of the UN-sponsored operations, there are remarkably diverse impacts these operations have had on the Armed Forces in general and the nation in particular. These are categorized into positive and negative impacts.

Positive Impact

Hegemonic Status: From 1960 to date, Nigeria's contribution to international peace and security has placed her on a higher plane in world affairs. Nigeria's active participation in PSOs has enhanced her global rating in African affairs. Participation in PSOs in both Liberia and Sierra Leone tended to have conferred the status of a de facto regional hegemon on the country. As a result of these peace operations and the attendant successes recorded, the possibility of Nigeria being a regional power is becoming more realistic.³⁴ It is on this premise that, some analysts believe that Nigeria has an edge over other interested African nations in the bid for a permanent seat in the UN Security Council, to represent Africa. It is now fashionable for many countries in crisis within the continent to turn to Nigeria for help than go elsewhere. The case of Guinea Bissau, Cote d'Ivoire, Sao Tome and Principe and Sudan are recent instructive examples.

Enhanced Nationalism and Patriotism: A remarkable impact of the Nigerian Armed Forces participation in PSOs is in the area of nationalism. The soldiers after fighting side by side with troops from other participating countries were able to compare their own weaknesses and strengths with that of the contingents from other countries. The opportunities provided by these operations made Nigerian soldiers more aware of the need for self-realization to be both nationalistic and patriotic.

Enhanced Institutional Respect: Nigeria's participation in PSOs has enhanced the rating of her Armed Forces. This is exemplified in the number of Nigerian Army Officers that have been appointed UN Force Commanders from Maj Gen J. T. U. Aguiyi-Ironsi to Lt. Gen JO Owonibi. The Nigerian Military has creditably discharged its duties abroad. For now, Nigeria is always expected to offer leadership anywhere in Africa that requires PSOs.

Exposure: Participation in PSOs spanning many years has exposed the Nigerian Military personnel considerably. Participating troops had the opportunity to leave the Nigerian environment and see the world, an experience only a few privileged officers had hitherto enjoyed. Some were able to acquire the languages and cultures of those countries where they served thus raising their level of social mobilization.

Training: One very important impact of Nigerian Armed Force participation in PSOs is its higher level of training. In the absence of war, participation in PSOs especially peace-enforcement has provided great opportunities for the Armed Forces to train its personnel on how to fight in real combat. The challenges in the mission area provide opportunities for more practical experiences of soldiering. In an era in which military hardware is being improved through testing daily, PSO deployments also serve to test the familiarity of Nigerian troops with modern weapons.³⁵ The Liberian and Sierra Leonean operations are equal to or are comparable with low-intensity to medium-intensity operations in all ramifications. As it is the proud desire of every officer and soldier to be battle-tested, these rare opportunities were made readily available sometimes through participation in PSOs. The ECOMOG operations, which transformed from peacekeeping to peace enforcement, were clear examples.

Performance: The impact of Nigeria's participation in PSOs over the years has been diverse ranging from positive to negative. However, her leadership role in the ECOMOG operations and the success recorded in the sub-region is unarguably a remarkable achievement that was recognized and applauded worldwide.

Negative Impact

Impact on the Economy: Nigeria's participation in PSOs especially in the sub-region and region had serious impact on her economy. By March 1998, Nigeria had spent over \$ 9 Billion US Dollars to ensure the maintenance of peace and security in Liberia and Sierra Leone. This is evident in the speech of President Obasanjo at the United Nations General Assembly in 1999. There he expressed that for too long the burden of preserving international peace and security in West Africa has been left almost entirely to a few states in the sub-region. Nigeria's continued burden in Sierra Leone is unacceptably draining Nigeria financially. Some analysts have estimated the cost to run into eight hundred billion naira while others believe it was by far more. Many analysts believe that the amount often quoted is grossly underestimated. It is difficult to estimate the actual amount of money Nigeria has spent on PSOs because of a lack of concrete government data. Enuka corroborated this by arguing that among other pains, substantial commitments of human and material resources in conflict resolution and peacekeeping have not yielded any significant dividends in terms of investment opportunities for Nigeria in the countries that it helped.³⁶

Impact on Personnel and Equipment: Apart from the financial commitment particularly during regional and sub-regional operations, Nigeria's loss -in terms of personnel and equipment in these PSOs is very high. Due to poor documentation and operational planning problems, it is difficult to give an accurate account of these two important issues. However, the 2012 Tuareg insurrection in Mali, which has already led to a military coup against the elected government of President Ali Toure, and the carving out of Mali, the so-called Azawad Republic by

pro-AQIM. Tuareg Islamists have further complicated the security situation in the Sahel, creating still more complicated security problems for ECOWAS and putting Nigeria's personnel under a new kind of pressure.

Impact on Health: One of the very serious impacts resulting from Nigeria's involvement in PSOs is the exposure of her troops to dangerous diseases such as Gonorrhoea, syphilis, and HIV/AIDS. The soldiers infected with HIV/AIDS virus and sexually transmitted Diseases (STD) are many. As Adeshina noted, it is believed that the increase in HIV/AIDS cases in the Armed Forces is linked to the participation of her troops in PSOs.

Strategies for Enhancing Peace Support Operations

As Adeshina noted, PSOs are assuming a more prominent role in the Armed Forces especially in developing nations³⁷. This situation applies to Nigeria. For enhanced PSOs, the following strategies would need to be applied:

- A deliberate government policy on PSOs needs to be put in place like the USA, Ghana, Bangladesh, Pakistan and India with existing policies. There should also be the political will to equip and train the Armed Forces for PSOs as well as provide adequate logistics to enable all the possible gains in her participation to be derived.
- Formulation of a PSO doctrine as a strategy to enhance our participation. Nigeria has been participating in PSOs for years without doctrine.
- In furtherance of the current global emphasis on collective regional security mechanisms, ECOWAS has named 3 Centres of Excellence for PSOs in the sub-region. These are; Bamako-Mali at tactical level, Kofi Anan Centre for PSOs, Accra-Ghana at operational level and the National War College (NWC), Abuja-Nigeria at strategic level. Standardised Training Modules (STM) 1, 2 and 3 respectively have also been introduced to these centres. Although, Nigeria has gone ahead to establish STM 1 and 2 packages at Infantry Corps Centre and School (ICCS) and Command and Staff College (CSC) respectively to complement the training in Mali and Ghana, which is a positive development, there is need to provide adequate facilities to enhance PSO training at ICCS, CSC and NWC.
- There is a need to include National Interest in STMs 1 and 2 to enhance the knowledge and performance of officers of this category.
- There is a need to organize regular lectures and seminars like the UN-sponsored seminar on PSOs held in NWC in April 2005 as this will broaden the professional knowledge of participants in PSOs.
- There is the need for Nigeria to provide all that is necessary for wet-lease contracts with the UN during PSOs in order to maximize her gains during reimbursements like Ghana.
- Cost reimbursements from the UN on Contingent Owned Equipment (COE) need to be ploughed into the professional development of the armed forces like Ghana, Bangladesh, Pakistan, and India.

Nigeria's Commitment to Peace Support Operations

Nigeria's commitment to PSOs has been done through various means and ways such as:

- Payment of her dues to all international organizations of which she is a member; part of which is used for PSOs.
- Contribution of contingents to UN, AU and ECOWAS PSOs.
- Demonstration of strong will and support for the principles of Peaceful settlement of disputes and good neighbourliness.
- Cooperation with other nations when called upon for bilateral PSOs arrangements.
- Training of military officers and men of other nations such as Sierra Leone, Liberia and Tanzania where Nigeria operated.
- Providing seasoned Force Commanders for UN, AU and ECOWAS PSOs.
- Financing large percentages of PSOs carried out by ECOWAS and AU and,
- Contributing eminent persons for crucial negotiations, contacts and consultations organised by international bodies for resolving conflicts.

Conclusion

The broad objective of this study was to assess national interest and Nigeria's participation in PSOs. It set out with the following specific objectives: to examine how actively Nigeria has been involved in PSOs and why she was so involved, identify the advantages derivable from participation in PSOs, evaluate to what extent Nigeria has taken advantage of the possible gains in her participation and advance strategies for enhanced national interest and Nigeria's continued participation.

Nigeria's participation in many PSOs in different parts of the world has projected Nigeria's image in global peace efforts as a leading nation in Africa. This study inferred that the pursuit of national interests and the realization of foreign policy objectives are among the many reasons advanced by countries for their involvement in PSOs. It

also noted that, apart from nations participating in PSOs as inputs to conflict prevention, management, and resolution, they also use PSO opportunities to pursue self-centered or sustaining goals.

The study inferred that Nigeria's active participation in PSOs across the globe is a product of certain values such as aspirational, philosophical, moral, and altruistic convictions and beliefs not for the sake of stupendous wealth or the quest to engage the military away from home.

Nigeria's participation in PSOs has impacted the country, the armed forces, and the individual participants in diverse ways. The impact has been both positive and negative. Nigeria has expended huge human and material resources in support of international peace and security. These participations have made Nigeria relevant in the international arena and brought enhanced institutional respect for the armed forces. It has also taken its toll in terms of finance as well as introduced diseases such as HIV/AIDs, and STDs.

There are several advantages derivable by a country in participating in PSOs, such as international recognition, economic gains, and diplomatic and military advantages. Nigeria would do well to maximize these advantages as a leading peacekeeping nation in Africa in her national interest. The current partial or incidental advantages accruing are rather fall-outs not as a result of well-programmed and articulated interventions.

This study therefore submits that, to a large extent, national interest has been the overwhelming reason for Nigeria's participation in PSOs, followed by the leader's interest which is usually married with the national or regime interest. Nigeria has only partially taken advantage of its participation in PSOs and this demands that, a deliberate government policy with comprehensive Long-Term Strategic Objectives be advanced to maximize her advantage in consonance with her huge investments and loss of troops and equipment. There is also the need for officers at both tactical and operational levels and to some extent soldiers be well informed of the national interest except on issues classified as "Top Secret" as this will enhance knowledge and performance in operations.

Recommendations

It is recommended that:

- Nigeria should continue to participate actively- in PSOs as the advantages and gains outweigh the negative impacts.
- Government should make and implement a deliberate government policy with focused Long-Term Strategic Objectives outside the UN, AU, and ECOWAS mandates that provide direction to Nigeria's participation in PSOs.
- Government should take full advantage of Nigeria's participation by ensuring that commensurate economic, military, and diplomatic advantage accrues to Nigeria from her participation in PSOs. Effective coordination by both government and the armed forces would maximize such benefits.
- Government should ensure that national interest as opposed to regime or leader's interest dictates the country's participation in PSOs.
- Government should be proactive in its policy towards those involved in PSOs and ensure that they are properly taken care of when the return especially those affected negatively to boost the morale of others.

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The Tomfoolery of the Trickster Figure in Akachi Adimora-Ezeigbo's *The Adventure of Anum the Tortoise*

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Abstract

In narratives, the trickster figure usually engages in various adventures thereby exposing his misdemeanor. This act gives humans (children) a sense of mythic origin which emerges, and re-emerges, in the present each time trickster appears in a narrative such as Akachi's *the Adventures of Anum the Tortoise*. This article therefore brings to fore the antics of the trickster figure inherent in Children's literature with particular reference to Akachi Adimora-Ezeigbo's *The Adventures of Anum the Tortoise*. Carl Jung's Trickster Archetype is the theory upon which this study is anchored. The main aim of the study is to designate the nature of and to what effect are the antics of the trickster figure to the child reader. The Trickster figure as propounded by Jung is the figure represented as a malicious prankster fond of sly jokes, an embodiment of all that is repressed and disowned, the greedy needy rascal that lives somewhere inside every human being. A more glaring attribute of the trickster figure that permeates the text under study is that of deceit, greediness and trickery. Archetypes which are believed to be stored in the collective unconscious mind, and are considered a part of the human individuation process, triggers the psychological change in the individual. Thereupon, children who engage with children's books, stand a great chance of unconsciously interacting with certain archetypes which consequently becomes conscious to the children. Thus, children's behaviors are also formed from an encounter with the Trickster archetype.

Introduction

Everyone has his own definition of literature based on his understanding of literature. But it is a universally accepted fact that literature is the mirror of our societies in which we see the reflections of our lives. Literature, in its most comprehensive meaning, includes all the activities of human soul in general, or within particular sphere, period, country, or a language (Tanvir, 2009:20). Akachi's *The Adventure of Anum the Tortoise* (the selected text for the study) is a Children's text. Children's Literature is that form of writing that is appealing to the children and that arouses their feelings of the beautiful by the perfection of form or excellence of ideas or by both.

In a post on the Daily Independent titled *in Search of Viable Content for Children Literature*, Adebisi (2010: 5) counsels that authors of Children's Literature, as a matter of priority, need to consider how the contents of their literature would "develop their children's capacities intellectually, emotionally, morally, socially, spiritually, aesthetically and creatively". This is in concordance with Ratt (1996:3) extrapolations. He avouches that the audience of trickster narratives comes to know their world physically, emotionally, psychically, and spiritually through trickster's antics. Hence, the child's entire environment constitutes literary expression since what he (the child) reads, sees, hears and experiences from adults and peers alike, all build up experiences for him that even contribute information for the development of his person.

It is in view of the forgoing discourse that this paper seeks to ascertain the antics of the trickster figure inherent in the selected text and to what effect is it to the child reader.

Definition of Children's Literature

The origins of Children's Literature are hard to underpin. Agreeably, Children's Literature is said to have emerged in the first half of the 20th century and it has nowadays been accepted as an important tool that could be used in shaping children's personalities. Children's Literature is often defined as collection of books written for children, read by children, and/or written about children. However, scholars have opinionated differently on the subject. For many writers, Children's Literature is simply a body of texts that is intended for a particular readership, that is, "children". Simsek and Yakar (2014), in Bayraktar (2021: 342) define the genre as "good-quality trade books varying from prose and poetry to fiction and nonfiction, which are written for children from the ages of birth to adolescence as well as prepared according to the developmental characteristics of children within each age group".

For Bayraktar (ibid), Children's Literature has both personal and academic values to the child reader. The creation of children's literature led to changes in how children read, how children learn in school, and how children understand the world. Schneider (2016:18), in her own words, speculates an all-encompassing definition of the genre thus "Children's Literature is an assortment of books (and not books) written for children (and adults), read by children (and adults), and written about children (but not necessarily)".

The purpose of Children's Literature therefore, is important at different levels. Many scholars seem to agree that literature written for children has two clear (and in many cases opposed) purposes in mind: to teach and to entertain. Texts for children are not only read for entertainment, recreation and literary experience but are also used as effective tools for education and socialization. In Children's Literature and folk narratives of most cultures, the trickster figure, which is the thrust of this paper, is usually represented through the use of human beings and animals alike. This will be explored within subsequent pages of the paper.

The Trickster

The first time that the word 'trickster' was ever used was in the eighteenth century, 'not as an anthropological category, but to designate morally, one who deceives or cheats' (Hynes, 1993: 14). Putting into proper perspective, Gill and Sullivan (308) agree with Hynes. They suggest that the term "trickster" was first used in 1885 by Daniel Brinton as a general category widely applicable to the principle protagonist in Native American mythology. According to Brinton, Trickster is "a complex character type known (not only) for his trickery, buffoonery, and crude behavior, but also as a creator, culture hero, and teacher".

The trickster is known by many names in many different societies. This is due to its multiplicity of literatures and cultures all across the globe and throughout history. Nearly every culture has its own unique trickster figure. Scholars such as William Doty (1993:19) have suggested that the trickster phenomena contain similar features in several societies. To buttress further, Jung reveals that the trickster phenomenon is so similar between and among the various societies of the world that it can be considered an archetype. Jung advances to state that however similar they may seem to physically appear, they are distinguishable with respect to their unique cultures, traditions, history, and discourse. Hence, Doty (ibid) enunciates that a study of each trickster's culture of origin is paramount when trying to decipher the themes and motives of the individual tales. The uniqueness of each culture and society once again makes it difficult to create a specific characteristic or generic definition of the trickster. This disagreement exists even among many experts.

Trickster tales usually include animal characters that have been anthropomorphized in their habits, attitudes, and speech. Popular trickster figures are the spider, the mouse, the hare and the tortoise. One can quickly recognize that these trickster figures are typically smaller animals who would immediately be at a distinct disadvantage were they to find themselves threatened by another animal character. As a result, these tricksters must often times rely on their sharp wit and quick tongue to keep them out of trouble and safe from harm. This particular feature of the trickster is exemplified in Akachi Adimora-Ezeigbo's *The Adventure of Anum the Tortoise* at the instance where Anum wittingly tricked the leopard into falling into his own trap and consequently freed his friend Jaga from harm.

Carroll (1987) in Salinas (2013:7) posits that Trickster is commonly ascribed two interrelated roles: culture hero and selfish buffoon. Salinas further explains the roles as he aver that the "Trickster is culture hero because it provides necessary tools for social and physical survival. It is selfish buffoon because it usually reveals those tools through its own comic folly, misadventures, and hedonistic appetites". It is therefore not enough to act like a trickster by relying on deception or quick wit. Rather, trickster figures perform a much deeper and necessary role in literature. Trickster figures represent 'the mythic hero who stands at the nexus of mortality and immortality, structure and anti-structure, the individual and society' (2013: 24). In this way, the trickster serves as the glue that holds these societies together. Its multifaceted nature helps shape our understanding of humanity in different but equally complex ways as the heroic monomyth.

Continuing with same thought, Salinas (2013:8) observes that one of the more commonly used depictions of the trickster role in contemporary scholarship comes from William Hynes. Without categorically defining the roles, Hynes (1993:34) summarizes the six commonalities of the trickster as:

1. Ambiguous and Anomalous (fundamental personality)
2. Deceiver and Trick- Player,
3. Shape-Shifter,
4. Situation-Invertor,
5. Messenger and Imitator of the Gods,

6. Sacred and Lewd Bricoleur.

Hynes does not however, suggest that these characteristics of the trickster are present in all trickster performances. Rather, they are generalizations that are often but not necessarily found in trickster tales.

As an educational agent, trickster has served to question the validity of cultural and societal codes in a world always in flux. If the codes were pertinent to the survival and progress of a people, then they were reaffirmed through trickster. However, if they were harmful, or shown as too restrictive, then trickster revealed the danger of their continuance and prompted the people to change and adapt to current times. The trickster tales were therefore repeatedly reorganized and reinterpreted to accommodate a changing world (Ratt, 1996:8). Additionally, Kroeber (1979:82) says that the educative function of trickster stories pivots on “a lesson of balancing and controlling oneself amidst life’s exigencies”. Stories “permit fantasy indulgence in taboo behavior...and therein exists both cautionary message and psychic release”. Kroeber explains that through trickster and his acts “the subtle dynamics of a culture are realized, affirmed, and taught” (83).

Trickster Archetype as Theoretical Framework

This paper analyzes Akachi Adimora-Ezeigbo’s *The Adventure of Anum the Tortoise* through the trickster archetypal lens as propounded by Carl Jung. The model is used as analytical tool because it has a considerable preference for content relating to the human psyche. This is corroborative to Hull’s (2014:3) reasoning on the subject when he avers that archetype “designates only those psychic contents which have not yet been submitted to conscious elaboration and are therefore an immediate datum of psychic experience”. Archetypes, according to Jung, are “primordial images”; the “psychic residue” of repeated types of experience in the lives of very ancient ancestors which are inherited in the “collective unconscious” of the human race and are expressed in myths, religion, dreams, and private fantasies, as well as in the works of literature (Abrams, 10, 112). Hence, archetypes are one of the important assets of every psyche because it forms the “treasure in the realm of shadowy thoughts” (17).

The archetypal trickster of the Jungian model of psychoanalysis is the figure represented as a malicious prankster fond of sly jokes. Carl Jung views Trickster as an “expression of the shadow side of a culture, the embodiment of all that is repressed and disowned- the greedy, needy rascal that lives somewhere inside every one of us...the Trickster is the mythic embodiment of ambiguity, ambivalence, contradiction and paradox”. The submission above enunciate that trickster narratives helps in revealing the human truest identity and what they must need do in order to survive in a world enmeshed in chaos. Agreeably, Lincoln (1986 p. 143) writes that trickster helps explain the world and people’s place in the world. The following proposition intuitively that the trickster gives people a sense of mythic origin which emerges, and re-emerges, in the present each time trickster appears in a narrative such as Akachi’s *The Adventures of Anum the Tortoise*.

The trickster figure in narratives usually engages in various adventures thereby displaying his dual nature of one half an animal and the other a divine figure. The trickster is therefore not a hero nor a villain, but a master of tricks to save himself or others from danger or harm through malicious tricks. Thus, Tapio (2018:15) asserts that “deception is their trade and they are often characterized by their dissatisfaction with the established social order, which they seek to disturb”. Jungian archetypes propound the ideology of the human psyche which considers human desires as a general source for psychic energy that influence a wide range of human behaviors. To Jung, the human future aspirations have significant effect on their behaviors and that these behaviors are formed from an encounter with certain archetypes which are stored in the collective unconscious mind. Since archetypes are considered as part of the human individuation process, which triggers the psychological change in the individual (Basil-Morozow, 2017:10), children who engage with children’s books, stand a great chance of unconsciously interacting with certain archetypes which consequently becomes conscious to the child.

Thus, the Trickster remains as influential a force over the daily life of modern humankind (children, my emphasis) as it ever, even if most people fail to recognize the impact of the archetype on their daily conscious experiences. This form of archetypal representation will be explored using Akachi Adimora-Ezeigbo’s *The Adventure of Anum the Tortoise*

The Trickster Antics in Akachi Adimora-Ezeigbo’s *The Adventures of Anum the Tortoise* **Malicious Tricks**

Akachi’s representation of Anum the tortoise is anthropomorphically designed. The archetypal trickster imbued in the character of Anum is not only evident in his gender, that is, the male factor. But is also in the recurrent malicious trickery that permeates Akachi Adimora-Ezeigbo’s *The Adventures of Anum the Tortoise*. These tricks

constantly refer us to the definitive characteristics of the trickster archetype. Tricks are the indicative essential features of Anum the Tortoise. For Anum, trickery is a means to an end which is why he seldom allows reasoning to guide his decisions and actions. Anum, his wife Alia and their daughter Little Tortoise live like a typical human nuclear family. Anum and his family live in a cottage. He loves them dearly and he usually plays and teaches his daughter many things about life. They talk and have conversations like human beings do and have properties and items just like human beings. This posits to the child reader, the summation of life and as such, whatsoever Anum does can be attributed to that of any human; same is the case with any character or figure in the narrative.

The predication of Anum and his family's existence in the narratives, and precisely in the first adventure is geared on a search of herbal medicine that can heal his dying little daughter. As a caring figure, he subjects himself to dangers unknown in the course of the difficult journey through the forest and across a river to meet the herbalist. Within the adventurous journey of Anum, though trickily, he is heroically able to save Jaga (the human friend he meets who helps him through the course of his journey) from the devouring hands of the leopard. He usually indulges in these acts to either save himself and others from troubles or to just have his way easily through life. His acts entertain and simultaneously fool others even while they do not realize they are being fooled; Anum takes advantage of the situation for his gain. This attribute forms a major character of Anum which prevails in all the stories captured in the text.

The heroic feature of the trickster archetype is well illustrated in "Tortoise, Man and Leopard", this exhibits an outside force heralding the trickster to action. Unlike other factors (trickery), this is an outside call from someone that needs help. More like the hero, which most children usually attribute their passion for, the portrayal of Anum as a saviour of a human, Jaga, from the canines of the leopard (death) paints the trickster in a more honourable and appealing manner. On page 16 of the text, Anum, whose action is often guided by trickery, played tricks, in this case, with the leopard. Upon realizing that leopard wants to eat his friend Jaga, the human that helped him on the quest for the herbal medicine that cures his little tortoise, Anum requested cunningly by first praising leopard as very clever animal and then asked him to demonstrate how he was caught by the trap and how Jaga helped him out (16). Unknowingly of what Anum intended to get from the act, the leopard foolishly worked himself into the trap and that was how Anum and Jaga left the leopard in the trap. By this trick he played, the leopard was made incapable of devouring Jaga.

This is a common trait associated with the trickster figure as Jung describes the trickster as a master of tricks through which he safes himself and others from harm. Though Anum saves Jaga from death, his meeting with the leopard demonstrates his swift tongue and his inherent ability to deceive. Just like most trickster characters, we are constantly reminded that Anum is only happier whenever his heinous actions are successful. This is captured thus; "the trap clicked and held fast. Anum laughed. "you're caught in the trap again", he said to Leopard" (16). Even though Anum tricked Leopard, his action further reveals the heroic attributes of the trickster figure which the child reader could emulate as well as exhibit in life. This is in tandem with Conradie's (2015:39-40) view that the trickster figure is 'representative of a savior'. A child may instinctively develop an attachment to this figure throughout the adventure and likely neglect or create a defense mechanism towards the negative or flawed nature of the trickster.

The particular incident that freed Jaga, led Anum into many inescapable journeys enmeshed in trickery. These tricks are further explored in the adventure entitled "Tortoise and the Blacksmith's Daughter". The tricks Anum plays on the leopard catapults him into another trouble. Jaga with whom Anum had become good friends, praises Anum a lot to the dismay of the Chief who wonders how an ordinary and common tortoise is so praised by Jaga. Once again, a fundamental nature of the trickster archetype resurfaces. The Chief gives Anum an almost impossible task. This task reveals Hyde (1998:335) conjecture which holds that the typical trickster figure is one that is placed in a position of power almost always by own actions or intellect. This is evident in the manner in which Anum carried out Chief's 'impossible task'. In the narrative, he is to use a bag of maize to get the chief a beautiful woman to marry within three months or lose his life if he fails. Jaga, on realizing what his praises caused his friend, he begs the chief not to give such an impossible task to Anum but the king abnegate Jaga's pleas. Anum seeing his predicament, states to the Chief that: "if I succeed, you will give me half of all your land to do what I like with it" (26). Though the Chief was silent for some time, he agrees to Anum's bargain. Anum begins his adventurous and malicious tricks with the bag of maize by first, stopping at the house of a man who rears chickens. In the house, he keeps the bag of maize at the chickens' room so that they could eat all the maize. In the morning, he raises the alarm that the man's chickens ate all his maize. In compensation, the man gives Anum a chicken to go with.

Anum continues with his adventurous journey to another place where he is received by a man rearing goats. At this man's house, he claims the man's goats trampled the chicken to death (a chicken he claims to be his commercial source of income). This man compensated him with a goat. He does the same kind of trick on his quest with the goat and was given a cow. It is with the cow that Anum saw a group of mourners and he proposed an exchange deal between his cow and the corpse of the young lady.

Having gained this exchange, Anum pulled the cart with the corpse and on reaching another village he asked to be taken to the house of the man that has many daughters in the village. At the man's house, he told them he was escaping from a war region and his friend's daughter was quite tired and sleeping, and should be allowed to sleep in the daughters' room. As expected, the girl did not wake up in the morning and Anum claimed that the man's daughters crushed his friend's daughter to death. Anum, in serious pretense, broke down and wept bitterly, swearing that if he had known such would happen at the man's house, he would not have entered his house. The narrative accounts that Anum "pressed his back to the ground; his four feet kicked the air. No one watching him doubted his sincerity. In fact, most of the people there were now sorry for him, including the blacksmith." (38). In order to compensate him for the loss of his friend's daughter, Anum was asked to take one of the seven daughters and he chose the most beautiful among them. Thereafter, he took the girl back to the Chief, thereby accomplishing the task in two months. The Chief took the girl as a wife and as promised, gave Anum half of his land, which Anum gave to his friend Jaga because he has less need of it. In the preceding pages of this paper, Hyde (1998:335) avouches that the actions and intellectualism of the typical trickster figure places him in a position of power. It is therefore Anum's actions and wittiness that gave him the opportunity of trickily defrauding people of their possessions and also privileges him the impetus of taking ownership of the Chief's land.

Through Anums' antics, the young child is unconsciously informed by this behavioural attitude, and though he may consciously grow with different perceptions that his superego may behold that may make his unconscious part of his mind repressed the acknowledgement of probable portrayal of the attitudes of the trickster archetype in him, he might in future display such tendencies when faced with challenging situations. There is indeed a seeming instance of trickery displayed by one of the respondents (child) during an interview/observation session where another respondent who needed to also view the picture viewed by his co-reader but the other blatantly refute the request by saying "if you give me your indomie, I can let you see the picture in the story book". Though the curious respondent allowed him to have some of his noodles, yet he shunned him completely. This act replicates Anum's trickery on Leopard and also extensively indicates that the behaviour of the character of Anum triggers the trickster figure resident in the child's collective unconscious mind thereby affecting the child's behavior, psychological development and growth.

In yet another adventure entitled "Tortoise and Akidi", Anum in this series is seen playing his malicious tricks on his wife, Alia. He decried on the quantity of food Alia usually offers him. As She explains to him that the prices of food items have increased, Anum who felt she was only keeping the largest portion for herself and little tortoise, decides to trick her so he can get enough food for himself. Firstly, Anum feigned meeting with heads of families at his house in order to discuss the rising prices of food items. Secondly, to keep his wife and family away from home, Anum harvested some palm nuts and asked his wife and daughter to help with the harvest. Thirdly, he pretended to receive a call from the 'head of families' which gave him reason to go back home in order to attend the meeting which he 'called for'. The aforesaid are the strategies Anum adopted for days and succeeded in deceiving his wife. Just as it is typical of the trickster archetype, Anum acted the same trick the third time and Alia became suspicious of his acts as no changes occur in the prices of food items. Alia and little tortoise followed him minutes later only to find him alone eating the food.

Upon realizing that Anum had been fooling her, she vowed not to cook ever for him again unless he tells her the name of the favorite dish she has been cooking. Alia's stance and the state of Anum's stomach triggered yet another trick. So he went to the market and trickily claimed to accidentally spill one of the trader's wares. It was at that moment the woman shouted "what are you doing with my akidi" (53) that he heard the name. Having heard the name, Anum hurriedly told his wife and she forgives him with the promise to always give him enough food. In Anum's bid at playing mischievous pranks to get what he wants, the child reader understands that the trickster, though smart, can be very foolish for not realizing that he is likely to be caught and severely punished if he continues playing the same trick consecutively just as his wife finally caught him.

In yet another series, "Tortoise and the Old Woman", Anum performed another trick. Famine caught up with the land and Anum's family was quite in lack of food such that Little Tortoise cries herself to sleep every night. People and animals were dying all over the land and Anum knew he had to do something (typical of every human

being when faced with life threatening situation). One certain night, on his way back from searching for food, he perceived the smell of his favorite dish, akidi from a certain hut. Anum wonders thus:

Who was able to have such food when everyone else was starving? Where did the food come from? There was drought in the land. There was famine in the whole place. And yet here was food cooking and smelling so sweet (73-74).

Anum then devised another trick to decipher where the sweet aroma of the food is coming from. He gathers sea shells and dried pods and strung them entirely on his body. With this, Anum danced around the old woman's hut while making horrible noises and telling the old woman to run for her life or be killed. This is captured thus:

He circled the hut and stopped behind it. With a loud cry, he called the old woman and urged her to run for her dear life. He said that she was about to be trampled to death by a monster. At the same time, Anum started to jump up and dance about like a mad person; as he danced all the things he wore or tied to his body made terrible noises. The pots crashed against one another. The pods rattled and the shells knocked together and made a terrible noise. It was frightening (76-77).

Anum frightened not just the old woman away but even all other animals (including the giant elephant) she invited to come to her rescue. Whenever he frightens her away, he usually runs into the hut, eats some of the food and carried the rest home for Alia and Little Tortoise. Just as he did his tricks continuously in "Anum and the Agidi", he foolishly repeated the same acts of trickery.

Having no other place to go for help, the old woman invited Chameleon, who finally caught him by first changing its color to that of the bamboo pole where he was positioned inside the hut. To buttress this stance, Ratt (1996:9) affirms that the Trickster is typically seen as a wanderer whose crudeness, curiosity, and duplicity get him into interesting predicaments. He plays a trick on someone and he is invariably tricked in turn. This is what played out in this instance. Afraid of being punished by the old woman and the animals, Anum begged Chameleon not to reveal his identity. The chameleon made him swear not to ever play tricks on the old woman again thus: "Anum thanked Chameleon and hurried out of the hut as fast as his short legs could carry him. He never went near the old woman's hut again" (85). This incident reveals the last of his tricks as he wished he was never caught. According to Ratt (1996:9), most of the trickster adventures have a scatological element to them which serves to remind us (children as well) that we are still victims of our appetites and that we are all in some sense "uncivilized" beings.

The repetitive tricks exhibited by Anum in the text are akin to human nature. It emphasizes that for every situation in life, humans (children) have innate tendencies of sorting out themselves however possible. These speak volume of who humans are and how they struggle to survive. In this wise, it is therefore salient to apportion proper meaning towards an ardent understanding of the trickster antics. In Radin's (1956:24) view, he says that "interpreting trickster and his acts is a form of *speculum mentis* (mirror for the mind), and only when trickster and his acts are viewed as an attempt by man to solve his problems inward and outward, does the figure of trickster become intelligible and meaningful". Radin's postulation corroborate Lincoln's (1986:126-127) stance on the subject. Lincoln (*ibid*) offers an all-encompassing definition of trickster's function as a teacher who:

Teaches comically, by negative example, that this shifting world bears careful study, that masking and duplicity remain basic to nature, and that we survive despite this trickery, perhaps even learning from it. We come to count on trickster in this world of recurrent difficulties, stay clear of him, depend (sic) on him to keep us alert, laughing, and keen to the rules of survival. The unknowns in all this necessary tricking makes us conscious of the contingent variables and critical play in a deceptive natural world. The acted-out-dangers, comic or close to the bone, serve to wake us up.

The submission above enunciates that trickster narratives help in revealing the human truest identity and what they must of necessity do in order to survive in a world enmeshed in chaos. Lincoln (1986:143) writes that trickster helps explain the world and people's place in the world. He says that trickster "embodies the generative paradox of an ancient reality that won't settle down or stay put: the base curiosity and relentlessness in man, snaking him into and...out of trouble". Lincoln (1986:142) claims that narrators of trickster stories (such as Akachi) talk "backward to look sensically forward, inverting things to right them". In other words, the trickster antics give people (children) a sense of mythic origin which emerges, and re-emerges, in the present each time trickster appears in a narrative. Lincoln states that "trickster wanders around, from folly to foolery, instructing by recreant exaggeration".

Reliance on Instinctual Behaviour

The trickster archetype is a figure that most times makes decision without rational thought. Conradie (2015:39) describes the trickster figure as “an impulsive, unconscious and animalistic character. Despite his better judgments, he does not use reason to guide new decisions, but relies on instinctual behavior”. Anum has several character flaws of his own, chief among them being incredible laziness and insatiable greed, especially for food. His appetite is always insatiable and drives the majority of his dastardly deeds but greed obviously leads to failure, or humiliation as seen in “Tortoise and Snail” where he was disgracefully thrown out of the audience awaiting to hear him sing. Throughout *The Adventures of Anum the Tortoise*, the character of Anum quite displays the inferior and unconscious character of humans – the animal part that usually relies on instincts and not reason. Good reasoning would have informed Anum the trickster that if he continues with the same format of tricks he would be caught, but since he as a prankster relies mostly on instinct, he is bound to be caught on many occasion. It is his instinctual behavior that made him consider scaring an old woman away for her food instead of critically thinking of a logical means through which he can save himself and his family from their ordeals. It is the same instinctual behavior of his that eluded him into performing the same trick; he would not have been finally caught in the act.

In *Tortoise and Akidi*, it is the same behaviour that led him to lie to his wife about a meeting that is to take place at their house. He made this phony decision just so he can get to satisfy his belly. He would have, instead, dialogued rationally with his wife so as to handle the predicament, but his reliance on instinct do not only made him to play this phony trick on her once but repeatedly until he was disgracefully caught.

The trickster figure/archetype in his bid to solve problems or escape a dire trouble usually causes displeasures and pain to others. This is discernible in the character of Anum. All the characters that Anum played his malicious pranks on are usually hurt or pushed into a displeased state. The child reader registers to his or her mind from the consumption of this narrative the pertinent features of the trickster, majorly as a figure that is fond of playing malicious pranks and tricks on others and in such doing is usually exposed to torture, pain and disgrace as in the case of Anum. The child reader also realizes through the trickster’s antics that he is a figure that lives for the moment by relying mostly on his instinctual behavior rather than on logical reasoning. While he is seen as a hero by some (as in the case of Jaga his friend), he is a figure that causes displeasure and destroys the happiness of others (as could be seen in the lives of those he played his tricks on).

Thus a reading of Akachi’s *The Adventures of Anum the Tortoise* by the child reader provides a vista through which those unconscious archetypal contents are brought to fore. Haven made conscious, the child takes his understanding of these contents from the wells of experience innate in them to form an acceptable personality as they grow into adults. As it is earlier stated in this paper, Ratt (1996:3) expounds that the audience of trickster narratives comes to know their world “physically, emotionally, psychically, and spiritually through trickster’s antics”. Trickster celebrates human capabilities of overcoming any obstacle because, by depending on his human qualities to overcome problems, he teaches human beings about being human. This applies to children as well.

Conclusion

The trickster has an evident effect on individual development, which is a pivotal point that emphasizes the need for the continued re-telling of the trickster story. This effect does not solely remain an individual experience and individual awareness, but becomes apparent to the collective, considering its wide-ranging influence in literature. According to Jung, the trickster guides human development and aids the integration of material from the unconscious with the conscious. By means of doing this, the individual (child) does not remain fixed in avoidant responses to seemingly illogical and unconventional behaviour, but develops an attuned sense of awareness about actions that have negative results. One who acknowledges the human nature and flaws of life becomes conscious and is more open to transformation. Conradie (2015: 41-42) says that the desired effect of the trickster figure is to remind us (children) of an earlier stage of human development that can still find its way into the current flow of events and cause dire consequences. The trickster may be a character with negative traits and bad intent, but if interpreted correctly may cause transformation when most needed.

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Assessment of Enrolment Pattern and Academic Achievement of Students in the selected programmes in Colleges of Education in North East Nigeria

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Abstract

The sustenance of educational development requires consistent students' enrolment as an input to the educational system. However, the persistently high rate of enrolment into various programmes in tertiary institutions especially in the colleges of education in North East Nigeria without much expansion of learning facilities requires empirical searchlight. This study attempts to determine the effect of enrolment patterns on the academic achievement of pre-service teachers in colleges of education in North East Nigeria. The study adopts a survey research design, while three colleges of education were chosen based on their willingness to be part of the research. The checklist was used as an instrument to obtain the number of enrolled students in a particular programme, while the academic achievement of graduating students was recorded across five years 2016 – 2020. Data were analysed using frequency count and percentages and linear regression analysis to answer the research questions. The results reveal that enrolment into a particular program was significantly higher than others, while academic achievement was found disproportionately across the different programmes. The outcome of linear regression reveals a significant but negative contribution of high enrolment rate toward students' academic achievement. It is recommended that the enrolment rate should be checked against learning facilities to improve the academic achievement of students in the studied colleges of education.

Keywords: Enrolment Pattern, Academic Achievement, Pre-Service Teachers, Colleges of Education,

Introduction

The pattern of students in enrolment into academic programmes in the higher institution could rather be rated unique based on different factors than assuming being coincidental. In tertiary institutions such as colleges of education, factors that influence students' enrolment into a particular programme can likely be linked with individual differences, institutional factors, admissions selectivity, costs, range of academic programs, location of institutions, and societal contexts among others. It is a known fact that certain programmes consistently have high enrolment rates while others struggle, acknowledging this fact is the first step. Geoffrey (2023) noted that it is not anormal that some programmes have more students' population than others, the only issue is whether there are enough learning facilities to cater for such student population.

Ajetomobi, Sakiyo, and Okoronka (2023) stated that students' educational progression is largely dependent on enrolment and academic achievement, and these two are significant factors that closely reflect the state of pre-service teachers' education in Colleges of Education and, by extension, the quality of education provided to learners. Nevertheless, the disproportionate observation in the students' enrolment pattern among programmes within the same institution should not be used to justify the supremacy of an educational programme over others but rather other factors that could be responsible for students' choice of a particular program over others. However, the fact that overcrowding of students in schools could affect learning has been established by various studies (Ambrose, Erasmus, & Linus, 2021; Offorma, 2019; Isiaka, 2018). However, most of these studies focused on either primary or secondary education, attentions are always not concerned with tertiary institutions such as colleges of education where pre-service teachers are being trained. The possibility of having an effect of larger enrolment in a particular programme in the college of education on the performance of students.

The rate of enrolment into different programmes in colleges of education is becoming significantly higher (Ajetomobi, Sakiyo, & Okoronka, 2023) despite clear paucity in the development of learning facilities in the colleges of education in North East Nigeria. However, the extent such high enrolment commiserates the academic achievement of pre-service teachers has not been extensively studied specifically in the Colleges of Education in North Eastern Nigeria where generally there is a dearth of empirical studies regarding the effect of enrolment rate on the academic achievement of pre-service teachers. However, there are no enough empirical studies targeting the trend of enrolment and gradation in the tertiary institutions of colleges of education. Thereby, the current study intends to trace the enrolment and graduation pattern in the colleges of education in North East of Nigeria.

Research Objectives

1. To Determine The Proportion Of Students' Enrolment Into Different Programmes In Colleges Of Education In North East Nigeria from 2016 to 2020
2. To determine the rate of students' academic achievement among different programmes in colleges of education in North East Nigeria from 2016 to 2020
3. To determine the effect of enrolment trends on students' academic achievement in different programmes in colleges of education in North East Nigeria from 2016 to 2020

Research Questions

1. What is the proportion of students' enrolment into different programmes in colleges of Education in North East Nigeria from 2016 to 2020?
2. What is the rate of students' academic achievement among different programmes in colleges of education in North East Nigeria from 2016 to 2020?
3. What is the effect of enrolment trend on students' academic achievement in different programmes in Colleges of Education in North East Nigeria from 2016 to 2020?

Literature Review

Enrolment rate refers to the percentage of eligible individuals or students who are currently enrolled in an educational institution. It is a crucial indicator that reflects the accessibility and participation in education within a given population (Offorma, 2019). The trend in enrolment rates provides valuable insights into the dynamics of educational participation over time. Various factors influence enrolment trends, including demographic shifts, economic conditions, government policies, and societal attitudes toward education. Monitoring enrolment trends helps policymakers, educators, and researchers assess the effectiveness of educational initiatives, identify areas for improvement, and address potential barriers to access (Adegbite & Omonuwa, 2021).

The enrolment rates are generally indicative of a robust education system that is accessible to a significant portion of the population. Conversely, declining enrollment rates may signal challenges such as economic constraints, inadequate infrastructure, or barriers to entry (Alimi, 2021). Analyzing enrolment rates across different educational levels or programmes, allows for a comprehensive understanding of the educational landscape in that field (Al-Husaini & Ahmad, 2023). Pandey and Taruna (2019) express that examining enrolment rates based on gender, socioeconomic status, and geographical location can uncover disparities and inform targeted interventions to ensure equitable access to education. In short, the enrolment pattern and its trends serve as vital indicators for evaluating the inclusivity and effectiveness of education systems, offering valuable insights into the educational landscape and informing strategies for improvement.

Academic achievement pertains to the educational outcomes that demonstrate the degree to which students have successfully met their learning objectives. This may involve fulfilling educational milestones like obtaining a bachelor's degree. Stajković, Bandura, Locke, and Sergent (2018) emphasize that academic accomplishment extends beyond mere completion and encompasses the proportion of students successfully transitioning from one academic level to another for educational progression. The concept of academic accomplishment encompasses both short and long-term educational goals achieved by either an individual student or an institution. The evaluation of achievement in individuals can be quantified by factors such as the final grade point average, while for institutions, graduation rates serve as a measure of achievement (Bossart, Doumen, Buyse & Verschueren, 2019).

Given the broad scope of the academic achievement and accomplishment field, its definition is contingent on the indicators used for measurement (David, 2022). Indicators of academic achievement range from general criteria such as procedural and declarative knowledge acquired within an educational system to more curriculum-based criteria like grades or performance on educational achievement tests. Furthermore, cumulative indicators, such as educational degrees and certificates, also play a role in gauging academic achievement (Ayodele, 2018). The

academic achievement of pre-service teachers in colleges of education can be measured by the timely completion and graduating rate of the students (Ajetomobi, Sakiyo & Okoronka, 2023). It is important to note that academic achievement is multifaceted and can be influenced by various factors, including the quality of education, individual effort, teaching methodologies, and external support systems (Kharade & Wagh, 2018). Additionally, academic achievement goes beyond numerical assessments and may encompass critical thinking skills, problem-solving abilities, and the application of knowledge in real-world contexts.

The larger population of students in a program could define a lot of variables including learning space management, seating arrangement, the rate at which learners could get tutor attention, intra-student interaction, and management of out-of-class activities among others. Ismail (2022) expresses that lessons in larger class sizes are difficult to evaluate due to the population explosion and could take extra time for any tutor to achieve. Isiaka (2018) observes possible burnout among teaching staff due to extra efforts required to meet the demand of larger students' size for a particular program.

Methodology

Research Design: The research design adopted in this study is a survey research design

Study area: North East Nigeria, which is located between latitude 7⁰N and 13.5⁰N, and longitude 8.5⁰E and 14.25⁰E, and it covers a land mass of 402,159sq km. The North-Eastern part of Nigeria is comprised of six states which include: Adamawa, Bauchi, Gombe, Jigawa, Yobe, and Taraba States. North-East Nigeria shared international borders with Cameroon in the eastern part, Chad in the North-Eastern, and the Republic of Niger in the northern part. Each of the states in North East Nigeria has the presence of federal, state, and privately owned tertiary institutions including colleges of education with highly enrolled students from various parts of Nigeria.

Population: The population of the study comprises colleges of education in North East Nigeria. However, due to the pre-field survey, only three colleges were selected for this study, also their readiness to offer necessary data for this study. Therefore, Aminu-Saleh College of Education Azare, Bauchi; Federal College of Education Potiskum, and Federal College of Education Yola were chosen for this study.

Sample Size: All students enrolled in the selected colleges of education in North East Nigeria, as well as those supposed to graduate within the years 2016 – 2020, served as the sample size for this study.

Instrument: The instrument for this study is a checklist which was used to collect data on the proportion of enrolment and academic achievement of the respective students in the three selected colleges of education, in North East Nigeria.

Method of Data Analysis: Data collected in this study was analysed using descriptive analytical tools such as frequency count and percentage, presented using a simple bar chart for clarity, and regression analysis.

Results

Research Question 1: What is the proportion of students' enrolment into different programmes in colleges of education in North East Nigeria from 2016 to 2020

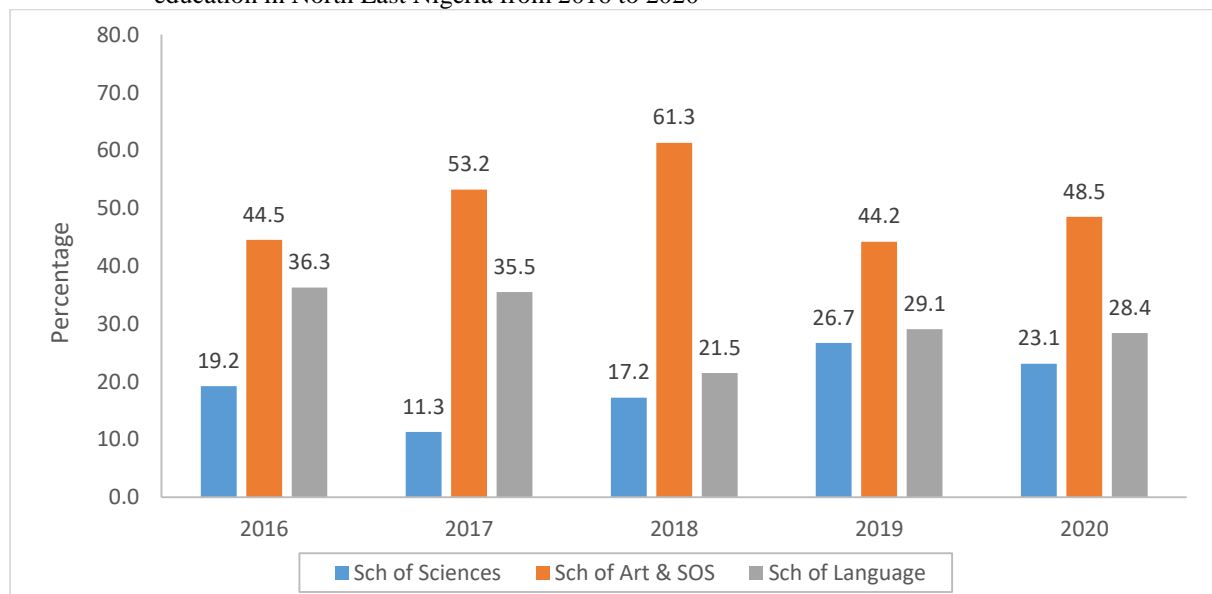


Figure 1: Proportion of Students' Enrolment into different Programmes in Colleges of Education in North East Nigeria from 2016 to 2020

The results in Figure 1 reveal the proportionate of students' enrolment into different programmes in colleges of education in North East Nigeria from 2016 to 2020. The results show that across years, the enrolment in the school of art and social science recorded the highest proportion 44.5%, 53.2%, 61.3%, 44.2%, and 48.5% for years 2016, 2017, 2018, 2019, and 2020 respectively. The enrolment pattern in the School of Languages consistently follows that of the School of Arts and Social Science across the years under the study (2016 – 2020), except in 2018 when the School of Languages reached a 21.5% enrolment proportion. However, the School of Sciences consistently recorded a lower enrolment proportion compared to other schools with 19.2%, 11.3%, 17.2%, 26.7%, and 23.1% for the years 2016, 2017, 2018, 2019, and 2020 respectively. This shows that School of Arts and Social Sciences led the enrolment rates, followed by School of Languages while the lowest enrolment rates were recorded in the School of Sciences.

Research Question 2: What is the rate of students' academic achievement among different programmes in colleges of education in North East Nigeria from 2016 to 2020?

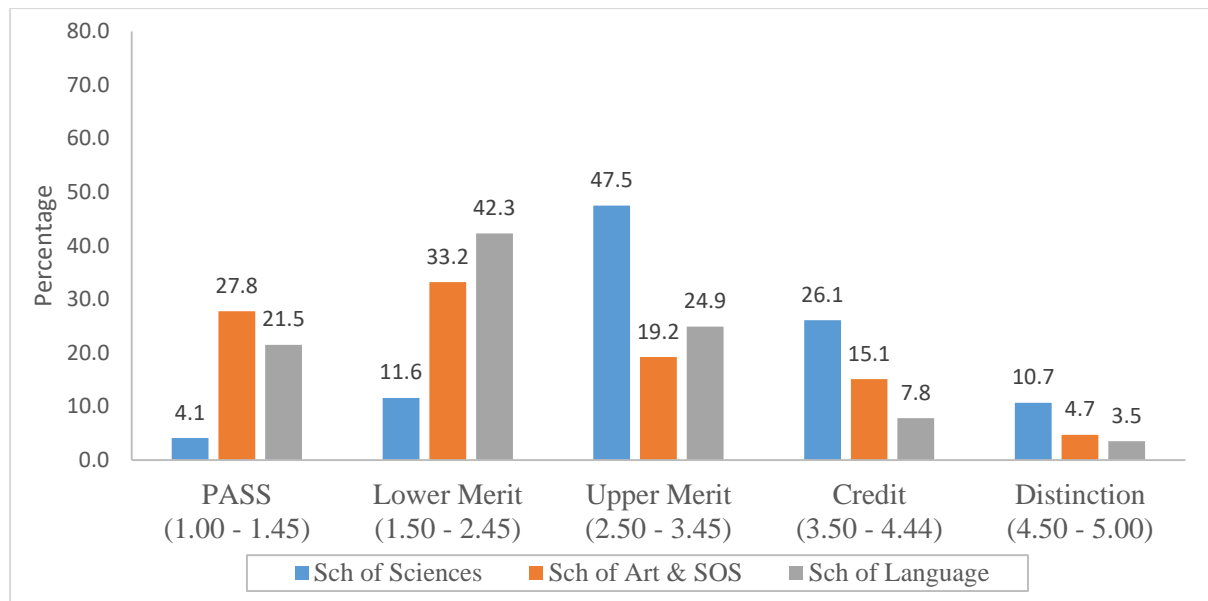


Figure 2: Proportion of Academic Achievement among Students of different Programmes in Colleges of Education in North East Nigeria from 2016 to 2020

The proportion of academic achievement of students of different programmes in Colleges of Education is presented in Figure 2. The results show fairly distribution of students' achievement across every grade. Meanwhile, those students in the science programme dominated upper merit, credit, and distinction grades, compared to those in the School of Art and Social Science and School of Languages that dominated pass and lower merit grades.

Research Question 3: What is the effect of enrolment trend on students' academic achievement in different programmes in Colleges of Education in North East Nigeria from 2016 to 2020?

Table 1: Analysis of Effect of Enrolment trend on Students' Academic Achievement in Colleges of Education in North East Nigeria

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error			
(Constant)	4.552	.591		7.702	.000
Enrolment	-.105	.022	-.564	-4.795	.000

a. Dependent Variable: Achievement

The result of regression analysis in Table 1 shows that there is a significant but negative contribution of enrolment rate on academic achievement of students in Colleges of Education, in North East, Nigeria. This implies that the enrolment rate into particular programmes is playing a significant but negative contribution towards the academic achievement of students in the colleges of education in Northeast, Nigeria. The results in Table 1 also reveal further that the coefficient value (B -.105, t=-4.795, P-value =0.000), which implies that the enrolment rate

responsible for about 10.5% reduction in academic achievement of students in Colleges of Education in North Eastern, Nigeria.

Discussion

The finding from this study shows that the enrolment pattern into programmes in the Colleges of Education in North Eastern Nigeria was disproportionate. Though earlier works by Adegbite and Omonuwa (2021), Katimus (2019), and Uwaifo (2017) have identified the disproportionateness in the patterns of enrolment, their respective studies justified the disproportionateness in enrolment based on different factors such as **interest and motivation, individual learning styles, support systems, quality of teaching, peer environment, career goals, personal circumstances, advising and guidance, and** personal challenges. The study by Adegbite and Omonuwa (2021) established that programme rigor is responsible for disparities in enrolment into various programmes in tertiary institutions. More so, Usman (2019) maintained that some programs may be more academically challenging than others. A highly rigorous program may demand more time and effort from students which accounts for a lesser enrolment rate in some programs while other programs have more enrolment rate. However, Uwaifo (2017) stated that a difference in enrolment rate or having a higher proportion of students in a particular programme than another does not justify the fact that such a program is superior to others.

The finding from the second research question shows that science students perform fairly better in academic grading compared to others. This result suggests some relativeness between the enrolment rate and students' achievement. Likewise, the results show that the students from the School of Art and Social Science and those from the School of Languages fall across achievement grades.

The finding from the third research question shows that there is a significant contribution of enrolment rate towards academic achievement. Specifically, the study shows that the enrolment rate contributes about 10.5% toward students' academic achievement. Meanwhile, the negative coefficient further indicates that the contribution of students' enrolment into a program toward academic achievement is negative. This implies that the more the enrolment the less the students' academic achievement could be. This finding shows some consistency with the earlier works by Levi-Doe (2019) and Usman (2019) which indicated a significant but negative relationship between high students' enrolment and students' academic performance. A similar finding was made by Henrik (2023) which established a significant but negative relationship between larger classroom size and students' academic performance, though the study focused on secondary education. Meanwhile, Barker, Grant, and Moriock (2018) have reiterated the fact that the rate of enrolment into a program is not the actual problem, the real issue is the learning facilities that can accommodate higher enrolment. This suggests that higher enrolment can be regarded as a serious issue when the required facilities to cater for such enrollment are not met. This is following the submission made by Adegbite and Omonuwa (2021), which established a strong relationship between enrolment rate, required facilities, and performance. Thus, the more the enrolment, the more the expected learning facilities ahead of securing better academic performance. This is not far from the submission made by Adejimi and Nzabwirwa (2021) that higher classroom sizes required more teaching time, and other learning facilities to yield the expected learning outcome. A similar view was shared by Bracey (2018) who maintained that even in small size classrooms the provision of adequate learning facilities cannot be compromised.

In tertiary institutions such as Colleges of Education where pre-service teachers are being trained, there is always a need for conscious programme planning including expected enrolment, adequate learning facilities, other school variables as well as an adequate supply of educators. The expected learning outcome could be a mirage if one or many learning facilities were grossly short. The proportionate of enrolment into any programme in a higher institution has to match the available or provided learning resources. This could ensure the overall effectiveness of teaching and learning. Indeed, higher enrolments into any programme do not reaffirm the supremacy of such programme over others, especially when considering the relevancy of each programme to human life and survival. However, Henrik (2023) and Levi-Doe (2019) expressed that there are societal hypes for and or against some programmes which force many students to either enroll or avoid being enrolled in a particular program. The societal hype and misconception could make many think that some programs are not suitable for certain genders while people of certain social classes should not be enrolled in a particular programme. All these misconceptions could only worsen the situation of tertiary institutions that seem closer to the people such as Colleges of Education.

Conclusion

The relevant contribution of enrolment pattern into a particular programme in colleges of education toward the academic achievement of students has been established in this study. This study through its findings has shown that some programmes recorded higher enrolment rates compared to others, whereas, the distribution of students'

achievement suggested that programmes with lesser students' enrolment rates recorded fairly well academic performance students than others.

Also, this study has reiterated that there is a negative but significant contribution of enrolment rate of students into a particular programme and students' academic achievement. This further shows that those programmes with higher enrolment rates have more students with low academic performance.

Recommendations

Based on the findings and conclusion from this study the following are the recommendations:

- i. The management in the colleges of education should set a benchmark for the enrolment pattern of students into programmes in their institution based on learning facilities
- ii. The policymakers should enact a policy that will enforce the management of colleges of education in North East Nigeria to enroll appropriate numbers of students according to facilities in their respective school

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Stylistics and Setting Mise en Scène in Television: Examining their Impact on Audience Aesthetic Appreciation

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Abstract

This study was anchored on the tenets of semiotics theory or semiology and author's theory. It investigated the extent to which style and setting choices within a television series affect audience engagement and aesthetic appreciation. The study became necessary to ascertain the growing impact of stylistic choices and setting on viewer's appreciation as well as television production and analysis. Literature-modelling and Survey design was employed with the aid of 11-items questionnaire. The sample cut across 400 residents of Aniocha north local government area which were selected through sample random and purposive sampling techniques to reflect and represent all the residents of Aniocha north LGA in ten wards. Data obtained were analyzed and presented with frequency table, simple percentage and mean scores. The study found that that television mise-en-scene contribute to the overall aesthetic appeal and narrative coherence, which can enhance audience engagement and appreciation. Majority of respondents in Aniocha north agreed that they are exposed to television programmes and films. And to a large extent the style and setting choice within a television series affect their audience engagement and their aesthetic appreciation greatly. Therefore, the study concluded that audience engagement and aesthetic appreciation depend largely on the director's stylistic choices and setting mise en scène. As the interplay of style and setting creates meaning and engages viewers. Revealing, that Mise en scene is the nucleous of every film and television programme. Film or television programme cannot be shot without an appropriate setting and style; It was recommended that the directors and producers should top up their games with innovative idea to survive this current age of digitalization by improving day by the day. This is essential in order to withstand the postmodernism point of view.

Introduction

Mise en scène, a French expression meaning "placing on stage", refers to the composition of visual elements in a scene, including lighting, set design, camera work, and costumes. In the world of television, mise en scène is a crucial factor in the aesthetic appeal and narrative coherence of a series. Mise en scène is the arrangement of elements within a scene, often considered a key factor in the overall aesthetic appeal and narrative coherence of a television programme. Aesthetics is becoming increasingly important in television and film production, as audiences have come to appreciate the beauty and visual appeal of television series and films. These aesthetic elements, which include the overall visual design, lighting, and the use of specific styles and settings, have become a key factor in determining audience attention and interest. In this context, the stylistic choices and setting of a television series not only affect the overall narrative coherence but also contribute to the audience's aesthetic appreciation and engagement with the program. While viewers may not be consciously aware of these stylistic and setting elements, they nevertheless play a crucial role in guiding audience attention and engagement. The planning, budgeting, and preparation of television productions involve a range of creative and technical professionals who must balance artistic vision with practical considerations. As Zettl (1976) notes, the settings and styles of television productions must serve multiple purposes, including complementing the subject matter, aligning with the overall programme purpose, and contributing to the aesthetic appeal of the production. The arrangement of actors and scenery for a theatrical production is a task that requires a high degree of creativity and artistic vision.

The evolution of television production in the last decade has resulted in a heightened emphasis on stylistic choices and setting mise en scène. From the saturated hues of *Breaking Bad* to the intricate world-building of *Game of Thrones*, modern television seeks to not only entertain but also visually captivate its audience. Moreover, in the age of streaming and online viewing, television series are increasingly becoming global phenomena, reaching diverse audiences across different cultural and geographic contexts.

In the television industry, this involves the use of visual arts, such as storyboarding and cinematography, to create visually compelling and aesthetically appealing scenes that enhance the narrative and transport the audience to the world depicted on screen. In recent years, television productions have become increasingly elaborate and visually complex, with the aim of enhancing the immersive and engaging experience for viewers. Thus, this study tend to discuss the extent to which style and setting choices within a television series affect audience engagement and aesthetic appreciation. Furthermore, this study also will ascertain the growing impact of stylistic choices and setting on viewer's appreciation as well as television production and analysis.

This raises the question of whether stylistic and setting choices in television can effectively cater to universal aesthetic sensibilities while remaining true to the specificity of each show. Thus, there is a need to investigate how the *mise en scène* and stylistic choices in television series influence the aesthetic appreciation of diverse audiences and how this, in turn, shapes our understanding of visual language in the medium.

The study will be beneficial to the Nigeria government with its numerous parastatals and relevant agencies such as Nigeria Broadcasting Corporation (NBC), The National Film and Video Censors Board (NFVCB) and viewers. Furthermore, the findings of this study would serve as reference material and add to the body of knowledge for researchers, broadcasters, film makers, Nollywood, Journalists, programme producers, directors, students and lecturers among others who wish to work on similar area. The geographical scope of the study is Oredo local government of Edo State, the content scope is on stylistic and setting *mise en scène* in television: examining their impact on audience aesthetic appreciation. The unit scope who formed the respondents were audiences who are viewers of the Television programme of the study area.

Development / Evolution of *mise-en-Scène* in Television and the Film Criticism

In the theatre, the director positions actors on a carefully designed set, organizing the on-stage space. This stage of action was dubbed in French as *mise en scène*. The *mise en scène* of a play is the entire physical object on the stage. (props, furniture walls, actors) and the arrangement of those objects to present effectively. Jeremy g. Butler (2012). In the 1950s, film critics and the French film magazine *cahiers du cinema* began using the term *mise en scène* when reviewing movies. However, because there is no singular definition of *mise en scène*, its usage varies. André bazin, a co-founder of *cahiers du cinema* and an expert in Italian neorealist, argued that as film technology became more advanced, editing became less important. He and his colleagues valued the components of *mise en scène* more than good editing, as *mise en scène* afforded directors more opportunities to be artistic. Thus, directors began using long takes to leverage the impact of *mise en scène*.

A long take is a single continuous shot that lasts longer than the average shot without editing or cutting away. With the help of moving cameras, the audience can follow characters and see more of their world from different angles, all while staying in the moment. When done well, a long take accomplishes the goal of conveying *mise en scène*. (Masterclass, 2019)

In a plays narrative and theme, the *mise en scène* was adopted by film studies in 1960s broadly used, and sometimes misused. For some film critics the term carried almost mystical connotation, while for others it's vaguely describe any component of visual style. This includes settings, costuming, lighting, and actor movement, which work together to create the overall visual aesthetic and narrative atmosphere of the production.

The *mise-en-scène* has been a huge part of film and television throughout the last century and it has vastly improved during the last fifteen years. TV series such as AMC's 'the walking dead' (2010-) and HBO's 'game of thrones' (2011-) have created a cinematic universe, that can actually compete with block buster movies such as, '28 days/weeks later' (2002/2007) and 'the lord of the rings' (2001/2002/2003). The uses of *mise-en-scène* in these two television programs have affected the production values and semiology of recent television series, compared to the five naughtiest movies. *mise-en-scène* is formed by all the elements that appear "within the shot itself, as opposed to the effects created by cutting." In other words, if it's on the screen and if it's a physical object recorded by the camera, then it's part of the *mise-en-scène*. (elementsofcinema.com, Gabe Moura, July 1, 2014)

Relevance of Settings and Style in Television

'Settings is a very broad term, it can include scenic arrangements ranging from a hung drape to full-scale replica of a village'. Gerald millerson (1972, p. 134) in other words settings is the process of arranging the necessary props of a set before shooting of scene in a movie or television programme while style is the predetermined deliberate manner of arranging a set or making a presentation. Style is any distinctive, patterned, developed, meaningful use of techniques of the film medium, including *mise-en-scène*, framing, the relevance of settings and styles in film and television production cannot be overemphasized. It is the nucleous of every film and television programme. Film or television programme cannot be shot without an appropriate setting and style; it helps actors in a film or presenters/anchors in a television to fit into character for production to be achieved.

It helps to convey other forms of non-verbal messages required in the set for production. Gerald millerson (1972, p. 134) noted that the design of television settings has developed from a rich inheritance of theatrical and motion picture practice. But Television designers or art directors has numerous problem which is peculiar to thier medium. To be successful, settings should satisfy several requirement, thus must artistically be appropriate to the subject;

and to the programme purposes and aims, taking into consideration the studio dimensions and facilities to accommodate production treatment, perfect operational freedom for camera, lighting and sound to achieve optimum pictorial effect as coordinated by the director. Setting is those elements within the frame that function to depict space, place, and time period. In the cinema, setting can take on an active role; it need not be only a container for the action.

Setting can be an already existing locale or a studio construction--either way critical decision is made as to how the setting will signify in what way. The overall design of a setting can significantly shape how we understand story action. Example: The rural and simple setting of *Waking Ned Devine* is an important factor in mediating our judgment on the fraud that Jackie and the others are committing--it helps ally our sympathy with them. Setting also includes props: those objects within the setting that function within the ongoing action.

The Production Designer is the professional responsible for building and dressing the set. She works with the Art Director, the Set Designer, and the Prop Master to create and add these physical elements to the filmic space. The Production Designer reports to the Director, and together they conceptualize the look of the film well before cameras start rolling.

The Role of Mise en Scene in Television

This is the stage that determines if the film will continue or not because, without funds, there would be no cast or crew to work in the film production. The parties involved in the financing will draft the appropriate contracts and also sign them to make a deal. After this, the preparations for the shoot are made. This is called pre-production where locations for the shoot are selected and prepared before time, the cast and the film crew is hired, and the sets are built.

Here, all the process in the production of the movie is carefully outlined to each and every involved party, and they are also carefully planned. Even with a lot of funding, if this process is not done carefully, the film production can halt or even fail. The most critical crew positions are outlined and the people to take those positions are named before anything else goes on. The most crucial crew positions that must be there to make a good film are:

- Director
- Costume designer
- Film producer
- Assistant Director
- Unit production manager
- Production designer
- Location manager
- Choreographer
- Director of photography
- Casting director
- Production and sound mixer
- Composer
- Sound designer

These are crucial positions in the film production, and their roles cannot be ignored if there is to be a successful production of the film.

The Production

The production stage is the next one after preproduction. Here, the film is created and shot. There is the recruitment of more crew in this stage due to the complexities of some roles. This is the most complicated process of the film production. Everyone involved in the film production has to take his or her roles seriously here for the production to be successful. A regular shooting day begins by the arrival of the crew at their call time. The actors usually have different call times, and the crew has to arrive early enough to prepare everything in advance before the actors come. For efficiency purposes, the electric, grip and production design crews are always a step ahead of the sound and the camera departments. When one scene is getting filmed, these crews are already preparing for the next one. This means that the filming process will face no problems, and if there are any, they will be easily solved ahead. After the crew prepares the equipment, the actors are already in their costumes, and they attend the makeup and hair departments.

The early stages of **pre-production**, the director or his AD sits down with set designers, prop masters, location managers, costume designers, and scenic artists to determine the look and feel intended. In some instances, the mise-en-scène is designed to evoke emotions that permeate the whole movie. The decor of the set, or how

it's dressed, comprising mainly of the furniture, props, and the set itself. Instead of just placing objects here and there, the director must be savvy to fathom how these elements may bear significance in a deeper level, while also emphasizing themes, creating meanings, and provoking thoughts.

- Staging and scenes from the films prospective and later televisions perspective was borrowed from theatre who call this *mise-en-scene*, being all the physical objects on the stage. It is very important in television because it forms all the basic principles and components of a show. Set Design The set is the physical place where the show takes place and the decorations or props used in the scene. The scene can either be in a studio or at an offsite location or anywhere the director and budget allow it to be Studio Set Design fall into two broad categories: narrative and non- narrative Types of studio set, the main function of narrative sets is to house actors engaged in a story.

Narrative Signify to viewer Mostly sitcoms and fictional television shows generally shaped shallow and wide usually shot with more than one camera.

- In non- narrative sets do not create the illusion of an everyday room

- NON-NARRATIVE News, Sports and game shows Desks and shots usually faced at viewer as if they are being addressed not so concerned about hiding lighting and other cameras.

Location Set Selection Sports and news shot on scene to help capture it for viewer, and make it feel as we are there Shots of a city or familiar place to viewer can be played in credits to make us feel more associated with the show

Lighting Design Early TV used lots of light and cameras were not very good at displaying it, which limited outdoor shots to daylight times and in studio to be done under powerful lights Four Basic Characteristics or Properties of Light in TV Direction Intensity Color Diffusion Three Point Lighting Key Light High-Key Lighting Low-Key Lighting Fill Light Back Light Note the use of shadows to fully or partially cover a characters face for different reasons Lights can also be colored or diffused using different lens covers or bulbs Describes the different variables of lighting and illumination that takes place in television programming.

- Cameras are more sensitive than in the past and this allows videographers the ability to manipulate lighting for a variety of effects.

Actor Movement Pattern of movement by actors Tend to be at angles and lateral. Actor movement is the way a director moves an actor around the set to incorporate them into a scene

- Costume design is in narrative and non- narrative sets. Costume Design: Costume is one of the first aspects of a character that we notice and build expectations upon.
- Portions of costume can function as prop (six-gun in Westerns)
- Make-Up: Pigments and materials applied to figures to construct their characters.
- Functions to define and articulate character
- Frequently strives for invisibility and realism.
- Example: The make-up on Jackie makes his cheeks redder which we attribute to his walking in the cold rain, not that he is wearing make-up.
- Example: Maggie's make-up in the bar is made to look like Maggie is wearing make-up for a special occasion--it's invisibly visible!

Figure movement and Expression (Acting): The physical performance of character, including gestures, expressions, and actions functions to express thoughts and feelings. Example; The expressions on Jackie's face as he transforms Ned's eulogy into his gratitude for Michael's friendship can create various kinetic patterns. Example: The patterns that are created in the closing shot of everyone raising their class on the cliff-side with the sun rising. The actors and their gestures start to function more as graphic figures.

Frequently functions along a spectrum of individualized (probabilistic) to stylized (expressive more than real for whatever contextual motivation).

Example: Though most performance in the film is individualized, the scenes of Maggie and Fin (It's the Pigs, Fin) are stylized.

Theoretical Framework

Theories are crucial to any empirical research; they provide the landscape of analysis and hypothesis testing, which is aimed at predicting phenomenal relevant to any research work. This study is anchored on the semiotics theory or semiology and authors' theory The semiotics theory began during the 19th century by a Swiss linguist named Ferdinand de Saussure. Semiotics is a Greek word, *semiotikon* meaning sign as well as the study of signs and their interpretation. It's the connection between an object (the signified) and its linguistic representation (such as words, the signifier) and how the two is connected. It's against this background that marshal McLuhan medium theory states that the medium is the message, thus Roland Barthes propounded the semiotic theory. He saw the content of the media (TV) as most significant when it comes to analysis of communication as noted by Ikpe(2012).

According to Barthes (1992) semiotics is the study of media (TV) images and the way they can be co-opted to serve alternative ends. Although semiotics or semiology as its better known in America. Barthes was interested in seemingly straight forward sign to that communicates ideology and connotative meaning. Semiology is basically concern with anything that can stand for something else. Roland Barthes semiotics theory fits this study as it has the potential of unifying conceptual frame work and a set of methods and terms for use across the full range of signifying practices. Semiotics: This theory examines the signs, symbols, and codes used in media to convey meaning. In the context of mise-en-scene, semiotics would explore how style and setting choices in television create signifiers that contribute to the overall meaning and narrative of a program. Semiology is closely related to this study as it deals with the study of signs and their meanings in communication, particularly in media such as television. Here's how semiotics is connected to the impact of stylistic and setting mise-en-scene on audience aesthetic appreciation: Semiology helps to analyse the stylistic choices and setting elements in television programs as signs that convey meaning and evoke emotional responses from audiences. Semiotics can provide a framework for understanding how these signs in television mise-en-scene contribute to the overall aesthetic appeal and narrative coherence, which can enhance audience engagement and appreciation. For example, the colour palette and lighting in a television series can be analyzed as signs that convey specific moods and atmospheres, influencing the emotional response of the viewer.

This study is also anchored on the Auteur Theory

This study is underpinned by the Auteur Theory, which emphasizes the director's role as the key creative force behind a motion picture. Originating in France in the 1940s, the Auteur Theory postulates that the director's vision and style are fundamental to the film's overall message and impact, similar to an author's role in literature, this theory was developed in the journal *Cahiers du Cinéma*, and theorists François Truffaut and Jean-Luc Godard later became prominent directors of the French New Wave. The term 'Auteur Theory' was coined by the American film critic Andrew Sarris, and it developed from the cinematic theories of André Bazin and Alexandre Astruc, a cornerstone of the French New Wave cinematic movement. Auteur Theory asserts that the director is the primary creative force behind a film, akin to an author in literature. This theory is related in the sense that the style and setting of all production is determined by the director of the film or television production.

Empirical review

Butler, J. G. (2007). *Style and setting: Mise-en-scene*. In *Television: Critical methods and applications* (3rd ed., pp. 131-158). Mahwah, NJ: Lawrence Erlbaum Associates, Publishers.

The study of Butler, J. G. investigated the Critical methods and applications of Mise-en-scene. Butler's study aimed to explore the concept of mise-en-scene in television, focusing on the interplay of style and setting in creating meaning and engaging viewers. The study found that style and setting were critical elements of mise-en-scene in television, impacting viewer engagement and experience. The use of specific camera angles, framing, lighting, and props could enhance viewer immersion and understanding of the narrative, while stylistic choices in costuming, makeup, and music could influence the overall tone and atmosphere of a scene.

Puspita (2014), has studied eleven figures of speech in "Les Miserable" movie. She has concluded that the film contains similes, metaphors, personifications, apostrophe, metonymy, synecdoche, symbols, paradox, hyperbole, irony and litotes. She has found that these figures play an important role in giving imaginative pleasure and in giving additional imagery also in adding emotional intensity. She has asserted that the first function is the most prominent one in this movie. Najar (2019), has analyzed stylistically the God Father movie. She mentions that this movie represents the most successful crime movies although it has been released over 45 years ago. She has also compared between the original novel and the movie. She has studied the themes, cinematography, language, figurative language, symbols, locations, customs, music and sound effects in the movie. Finally, she has concluded that applying this type of analysis gives the audience or even the reader of the novel a better understanding for literary works.

Research methodology

This study adopted the literature-modelling and survey design method. The literature-modelling method enabled the researcher to synthesize previous studies that have been conducted that are related to the topic. The study relied on published materials like books, news papers magazines, official and non-official records. This implies that setting and style are essential part of what constitutes mise en scene of all television production. The survey design method was also used for this study. The population of the study is drawn from residents of Aniocha north local government areas of Delta State. The researcher randomly selected Aniocha north out of other local government areas in Delta states. The selected Aniocha north local government areas (Delta north), population is **142,600**. The selected Aniocha north local government areas (Delta north), population is 142,600, (Population Density, 2022).

The sample size for this work is 400, which is drawn from residents of Aniocha north Local Government Areas. This figure was derived using Taro Yamene Formula. The sample size of 400 was also deduced from the sample size determination formula proposed by Taro Yamane.

The sampling techniques employed in the collection of data were the simple random sampling and the purposive techniques. The simple random technique was adopted to allow the researcher give all respondents in the defined population equal and independent chance of being selected for the sample.

The research instrument for collecting data for this study is the questionnaire. The instrument for this study was administered to 400 (four hundred) residence of Aniocha north local government area, with Issele-uku as the head quarter. Aniocha north local government area is made up of eighteen [18] towns. The towns in Aniocha north are: Issele-uku, Issele-azagba, Issele-mkpitime, Onicha-ugbo, Obior, Onicha-olona, Onicha-uku, Ezi, Obamkpa, Ugboodu, Ukwunzu, Ubulubu, Ogodor, Ugboba, Idumuogo, Idumuje-unor, Idumuje-ugboko and Aniofu. However, for political purposes, Aniocha North is further divided into 10 wards structure. For the purpose of this study the researcher worked with the ten ward structure. To reach the populace, the researcher distributed the 400 copies of questionnaires among the ten (10) wards in Aniocha local government area. The researcher with the aid of one research assistant gave 40 copies of the questionnaires to respondents in 10 Wards. Obior and Onicha-ukwu ward one 40 copies, Onicha-ugbo ward two 40 copies, Obomkpa ward three 40 copies, Onicha-olona ward four 40 copies, Issele-azagba ward five 40 copies, Issele-uku 1 ward six 40 copies, Issele-uku 2 ward seven 40 copies, idumuje ward eight 40 copies, Ukwunzu ward nine 40 copies, and Ezi ward ten 40 copies, with a total of 400 questionnaire. The research study covered all the wards in Aniocha north local government area. The completed copies of the questionnaires were collected on the spot upon completion. The method employed by the researcher for the collection of this study data, was the person – to – person approach with the aid of one (1) research assistant to reach out to the 400 respondents in the 10 wards of **Aniocha** north local government area, Delta state. In effect, the completed questionnaire was retrieved on the spot. This enabled the researcher to collect the entire questionnaire administered without losing any. It also afforded the researcher the opportunity to clarify issues before the respondents within the confines of research ethics. The method used by the researcher in analyzing data which were collected from respondents was the simple percentage method.

Data Presentation and Analysis

Section A: Bio Data

Table 1: Showing Gender of respondents

Gender of Respondents	Frequency of Response	Percentage of Response (%)
Female	144	36 %
Male	256	64 %
Total	400	100 %

Source: Field Survey, 2024

From the data collected, majority of the respondents are males. This is because the male are 256 representing 64% of the total respondents, the number of female are 144 representing 36% of the total number of respondents.

Table 2: Showing the Age Distribution of Respondents

Age Range	Frequency of Response	Percentage of Response (%)
18-22 years	12	3
23-29 years	24	6
30-36 years	164	41
37 years and above	200	50
Total	400	100

Source: Field survey, 2024

Data collected from the field revealed that majority of the respondents are those who fall under 37 years and above as they are 200 representing 50% of the total number of respondents. Respondents who fall under the age range of between 18 – 22 years representing 3% of the total numbers of respondents are the least as they were only 12 of them.

Table 3: Showing the Marital Distribution of Respondents

Marital Status	Frequency of Response	Percentage of Response (%)
Single	10	2.5 %
Married	360	90 %
Separated	20	5%
Divorced	10	2.5%
Total	400	100%

Source: Field Survey, 2024

Among the respondents, the married are more. They are 360 representing 90% of the total number of respondents. While the singles and divorced are ten (10) respondents each representing 2.5% each, those that are separated are twenty (20) representing 5% of the total number of respondents.

Table 4: Showing the Religion Distribution of Respondents

Religion of Respondents	Frequency of Response	Percentage of Response (%)
African Traditional religion ATR	24	6 %
Christian	360	90%
Muslim	16	4%
Total	400	100%

Source: Field Survey, 2024

Majority of the respondents surveyed are Christians as 360 of them representing 90% of the total number of respondents identify with the religion. While 24 respondents representing 6% of respondents practice African traditional religion, only 16 respondents representing 4% of the total number of respondents are Muslims.

Table 5: Showing Distribution of Respondents per wards

Wards	Frequency of Response	Percentage of Response
Obior and Onicha-ukwu ward one	40	10
Onicha-ugbo ward two	40	10
Obomkpa ward three	40	10
Onicha-olona ward four	40	10
Issele-azagba ward five	40	10
Issele-uku 1 ward six	40	10
Issele-uku 2 ward seven	40	10
idumuje ward eight	40	10
Ukunzu ward nine	40	10
Ezi ward ten	40	10
Total	400	100

Source: Field Survey, 2024.

The above table gives a breakdown of the population of Aniocha local government area of Delta State.

Table 6: Showing the Extent to Which Respondents Watch film and television

Items	Frequency	Percentage
Large Extent	384	96%
Low Extent	10	2.5%
Not Exposed	06	2.5%
Total`	400	100%

Source: Field Survey; 2024

Majority of respondents agreed that they are to a large extent exposed to television programmes and films in Aniocha north local government area of Delta State

Table 7: Showing the Extent to which style and setting choices within a television series affect audience engagement and aesthetic appreciation

Items	Frequency	Percentage
Large Extent	384	96%
Low Extent	10	2.5%
Not Exposed	06	2.5%
Total`	400	100%

Source: Field Survey; 2024

Majority of respondents in Aniocha north agreed that they are exposed to television programmes and films. And to a large extent the style and setting choice within a television series affect audience engagement and their aesthetic appreciation greatly.

Table 8: Showing the extent Television programmes and film series contribute to audience engament

Item	Extent of TV and film contribution to audience engagement	SA	A	D	SD	Total	*	Decision
	Values	4	3	2	1			

i.	stylistic and setting choices within a television series affect audience engagement	380 1520 95%	20 60 5%	0 0 0%	0 0 0%	400 1520/400 100%	3.95	Accepted
ii.	The Stylistic and setting choices within a television series does not affect aesthetic appreciation of the audience.	0 0 0	0 0 0%	40 80 10%	360 360 90%	400 440/400 100%	1.1	Rejected
iii.	The growing impact of stylistic choices and setting on viewer's appreciation helped in television production and analysis?	250 1000 62.5%	150 450 37.5%	0 0 0%	0 0 0%	400 1550/400 100%	4.6	Accepted
iv.	Aesthetic setting and styles has contributed to audience engagement of films and television production	250 1000 62.5%	98 294 24.5%	48 96 12%	4 4 1%	400 1394/400 100%	3.48	Accepted

Source: Field Survey; 2024

From the data collected as indicated above, respondents are of the view that the stylistic and setting choices within a television series has contributed significantly towards audience engagement. More so the growing impact of stylistic choices and setting on viewer's appreciation helped in television production and analysis in Nigeria. They rejected the view the Stylistic and setting choices within a television series does not affect aesthetic appreciation of the audience in Nigerians. They agreed that Aesthetic setting and styles has contributed to audience engagement of films and television production.

Table 9: Showing the Contribution of television and film series influence toward audience aesthetic appreciation

Influence of television and film series toward audience aesthetic appreciation in the following ways

Item	Contribution	SA	A	D	SD	Total	*	Decision
		Values						
i.	Information Dissemination	380 1520 95%	20 60 5%	0 0 0%	0 0 0%	400 1580/400 100%	3.95	Accepted
ii.	Education and audience Enlightenment	280 1120 70%	40 120 10%	45 90 11.25 %	35 35 8.75%	400 1365/400 100%	3.41	Accepted
iii.	the mise en scène and stylistic choices in television series influence the aesthetic appreciation	280 1120 70%	20 60 5%	50 100 12.5%	50 50 12.5%	400 1330/400 100%	3.32	Accepted
iv.	Sensitization and advocacy	270 1080 67.5%	100 300 25%	30 60 7.5%	0 0 0%	400 1440/400 100%	3.6	Accepted

Criteria mean 3.0 Source: Field Survey, 2024

The table above shows the **Contribution of** the style and setting mise en scene of television and film towards audience aesthetic appreciation.

The data collected revealed that the style and setting mise en scene of television and film has contributed to the audience aesthetic appreciation and assimilation. Through the following, dissemination of information, education of the audience, enlightenment of the audience about the beauty of the medium, moreso, by disseminating the kind of information people need (audience) and Sensitization and advocacy on national issues.

Table 10: Showing how respondents perceived mise en scene that is evident in every television or film production

Item	Perception	SA	A	D	SD	Total	X	Decision
	Values	4	3	2	1			
i.	Favourably	250 1000 62.5%	100 300 25%	30 60 7.5%	20 20 5%	400 1380/40 100%	3.45	Accepted
ii.	Non-favourably	03 12 0.75%	04 12 1%	183 366 45.75%	210 210 52.5%	400 600/400 100%	1.5	Rejected
iii.	commendable	250 1000 62.5%	100 300 25%	30 60 7.5%	20 20 5%	400 1380/40 100%	3.45	Accepted
iv.	impressive	280 1120 70%	50 100 12.5%	30 60 7.5%	40 120 10%	400 1400/40 100%	3.5	Accepted

Criterion means 3.0: Source Survey, 2024

Most of the respondents strongly agreed that the mise en scene that is evident in every television or film production favourable, commendable and impressive.

Out of the 400 respondents, the mean score of those who are in the impressive is 3.5. This signifies acceptance.

Table 11: Showing the extent at which mise en scene predict mood in TV and film

Item	Extent at which mise en scene predict mood in TV and film	SA	A	D	SD	Total	*	Decision
	Values	4	3	2	1			
i.	Mise en scene in a television series and film can be analyzed as signs that convey specific moods	380 1520 95%	20 60 5%	0 0 0%	0 0 0%	400 1520/400 100%	3.95	Accepted
ii.	Film or television programme can be shot without an appropriate setting and style	0 0 0	0 0 0%	40 80 10%	360 360 90%	400 440/400 100%	1.1	Rejected
iii.	stylistic choices and setting influencing the emotional response of the viewer	250 1000 62.5%	150 450 37.5%	0 0 0%	0 0 0%	400 1550/400 100%	4.6	Accepted

Source: Field Survey; 2024

Majority of respondents in Aniocha north agreed that mise en scene can predict mood in TV and film. In addition, to a large extent the style and setting choice within a television series influence the emotional response of the viewer.

Findings

It revealed that television mise-en-scene contribute to the overall aesthetic appeal and narrative coherence, which can enhance audience engagement and appreciation. For example, the colour palette and lighting in a television series can be analyzed as signs that convey specific moods and atmospheres, influencing the emotional response of the viewer.

The study found that style and setting were critical elements of mise-en-scene in television, impacting viewer engagement and experience. The use of specific camera angles, framing, lighting, and props could enhance viewer immersion and understanding of the narrative, while stylistic choices in costuming, makeup, and music could influence the overall tone and atmosphere of a scene.

This study found that audience engagement and aesthetic appreciation depend largely on the director's stylistic choices and setting mise en scène. As the interplay of style and setting creates meaning and engages viewers.

The study reveals that Mise en scene is the nucleus of every film and television programme. Film or television programme cannot be shot without an appropriate setting and style; it helps actors in a film or presenters/anchors in a television to fit into character for production to be achieved. It helps to convey other forms of non-verbal messages required in the set for production. mise-en-scene, being all the physical objects on the stage. It is very

important in television because it forms all the basic principles and components of a show. It is worthy to note that directors don't go about saying mise en scene but it is essential and present in every television, film cinema and theatre production world over. From literature review and empirical study it was deduce that settings and styles are part of the elements of mise en scene and present in every TV programme

It was found that the director is in charge directing, coordinating and harnesses all other personnel and machine to achieve set goals. The director owns the television production and he is held responsible for the overall outcome of the TV production and programme. Stylistic and setting choices in television effectively cater for universal aesthetic sensibilities and at the same time remains true to the specificity of each show. The arrangement of actors and scenery for a theatrical production is a task that requires a high degree of creativity and artistic vision. In the television industry, this involves the use of visual arts, such as storyboarding and cinematography, to create visually compelling and aesthetically appealing scenes that enhance the narrative and transport the audience to the world depicted on screen. In recent years, television productions have become increasingly elaborate and visually complex, with the aim of enhancing the immersive and engaging experience for viewers.

Summary

The study found mise en scene as the totality of all visual elements in the frame of the screen of a television set and noted that settings and styles are mise en scene in television.

Just as Wimmer and Dominick (2003, p143) noted that content analysis is a reality check which portray the phenomenon, trait and characteristics under study against the standards taken from real life. The congruence of television presentation and the actual situation are then discussed.

Mise en scene in television is a careful and deliberate process of selection of all relevant elements to suit the desired goal of production and the arrangement in a particular pattern or manner that help depict the true meaning of the television programme, most aspect of television productions take place in the studio. this places a duty and responsibilities on the director and producer to put together the entire elements of production by appointing the required personnel to work with him in the realization of the television programmes, from preproduction which is the ideation, planning and budgeting stage where the decision of everything to be put in is discussed and agreed upon to the production stage which is the action, the actual shooting where the actors/presenters do their presentations employing the needed style and techniques to achieve production goals using both verbal and non-verbal communication and the post production stage which involve putting together all other aspect of production such as desired effects, editing distribution, exhibition/circulation and archive.. it suffice to say that settings and styles are part of the many factors which contribute to create the visual in television better known as mise en scene.

Conclusion and Recommendations

The directors and producers should top up their games with innovative idea to survive this current age of digitalization by improving day by the day. This is essential in order to withstand the postmodernism point of view. Before now most TV productions are done in the studio and daytime but with the advent of digitalization, telecast can originate anywhere with camera, light, portable battery and recording facilities, mobile micro wave transmitter everywhere becomes a television studio with satellite transmission; it has the whole earth as it stage. TV ability to transmit from just anywhere does not render the studio obsolete, however, TV studio continue to exist because if properly designed, they can offer maximum control combined with optimal use of the TV equipments, zettl (2003; 18)

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