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Introduction - Dr. David Adewuyi, Managing Editor.

Between the publication of the last issue of The African Symposium and now, two important events took place. First, I moved from Albany State University, Georgia to Virginia Union University, Virginia in August, 2009. The significance of the movement is the possible difficulty authors might face in getting their articles received by me due to inevitable change of my email address. As fast as practically possible however, this change was posted on our website – www.africanresearch.org – and my new email address posted – daadewuyi@vuu.edu. Second, and more importantly, a mini-summit of African Educational Research Network (AERN), the publisher of The African Symposium, was successfully held at the historic grounds of Virginia Union University. The summit served as bridge between the missed Uganda African summit and the next Kenya African summit in 2010. It is to the credit of Dr. Claude G. Perkins, the President of Virginia Union, that the summit was partly financed and hosted by VUU. The significance of the summit is the opportunity afforded VUU to apply to become a functional member of AERN and keep AERN alive in spite of global economic difficulties.

From about sixty articles that were sent out for review before I left Albany State University, twenty-one of them had two or three positive reviews, the TSA standard for publication. Nine of them needed minor revisions and were sent to authors for the adjustment. At the time of preparing for this issue, fifteen articles were finally ready for publication. As usual, they are articles that deal with general educational and human development issues in and about Africa. These issues range from colonization and linguistic problems, HIV/AIDS, Internet-based crimes, colonial arts forms, the use of radio in education, among others. Articles featured in this issue came from Nigeria, Zimbabwe, Botswana, and the United States of America.

Elijah Ojedokun of Obafemi Awolowo, Nigeria, used the value-clarification strategy to teach Nigerian secondary school students develop desirable attitudes towards the learning content of HIV/AIDS. The study found that the moral dilemma model, one of the strategies of value-clarification was more efficacious in assisting improved knowledge acquisition and development of desirable attitude about HIV/AIDS than the expository method. In a related study, Yomi Akindele-Oscar of Olabisi Onabanjo University, Nigeria, used a descriptive survey to investigate condom use and multiple partnered sex among sexually active undergraduate in a Nigerian university. Results showed that there is significant difference in the attitude of male and female; married and non-married undergraduates to condom use and multiple-partnered sex. Implications of these findings for intervention in form of HIV/AIDS education as a General Studies course and broad spectrum health counseling intervention in Nigerian universities and other tertiary institutions were recommended.

The probable interference of linguistic factors to the achievement of Millennium Development Goals in Botswana was investigated by Leonard Nkosana of the University of Botswana. His argument is that as long as “foreign” languages, rather than indigenous ones, are used in African countries, very little progress can be made in the realization of economic, social, and cultural goals. Seth Ofori of University of Wisconsin-Madison, USA, discussed and recommended a strategy that has worked for him and his students to solve the problem of students’ inability to retain target language content knowledge. The role of African Literature in conflict management and resolution was the issue discussed by Ayo Kehinde of the University of Ibadan. With evidence from Tanure Ojaide’s Children of Iroko, J.P. Clark’s The Casualties, Chimamanda
Ngozi Adichie’s Purple Hibiscus and Half of a Yellow Sun and Segun Afolabi’s A Life Elsewhere, the author demonstrates the relevance of literature in conflict management and resolution by deconstructing the erroneous claim that literature is not effective in conflict management and resolution.

Health issues were the concern of two authors. Grace Otinwa of University of Lagos compared the prevalence of overweight, obesity and body fat distribution between adolescent females in Nigeria and Botswana. The author discovered that there were significant differences in age, height, body weight, among others, between Nigerian and Botswana female adolescents. She therefore recommended increased physical activity as one measure to reverse the trend. Oyesoji Aremu of University of Ibadan studied the influence of big-five personality factors (neuroticism, extraversion, openness to expression, agreeableness, and conscientiousness) and gender on academic self-efficacy of educationally distressed adolescents. Results showed that the big-five personality factors and gender were positively associated with academic self-efficacy of educationally distressed adolescents. However, the relative contribution of the predictors indicated that only neuroticism and gender could predict their academic self-efficacy.

The negative use of the Internet by school aged children was studied by Amosun, P. A. and Ige, A.O., both of University of Ibadan. Their study investigated the perceptions of in-school aged children’s involvement in Internet crimes in Nigeria. Results indicated that in-school aged children perpetrated fourteen of the fifteen cyber crimes tested in the study. Use of other people’s names and social security numbers to obtain goods and services (identity theft) is the most common Internet crime carried out by in-school aged children. The study also revealed that in-school aged children learnt Internet crimes through friends, magazines and websites. It was therefore recommended that researchers should develop a teaching program for the prevention of cyber crimes among in-school aged children in Nigeria. Sofowora and Babalola of Obafemi Awolowo University presented the strategies for utilizing interactive video package to ensure effective communication. Their package was designed locally taken into consideration, the environment, and culture of the people. 78 part V Clinical Pharmacy students participated in the study. The result showed that the package was an effective tool for communication skill development.

Babasehinde Ademuleya of Obafemi Awolowo University connected Egypt and the rest of Africa through art. The author attempted to provoke a re-examination of the history of the ancient Egyptian art with a view to questioning the exclusion of Egypt from the historical and cultural study of African art in spite of its being part of Africa geographically. The author argued that ancient Egyptian art, beyond its physical appearance and aesthetic, shared African belief systems in form and content. The author contends that the ancient art of Egypt must be included in the main stream of the study of African art. Lekan Sanni, University of Ibadan, studied the factors facilitating patronage of secondary schools in Festac town, Lagos State, Nigeria. Findings indicated that the most prominent determinants for choice of private secondary schools by household heads in the study area are: previous results of the schools; presence of older siblings; ability to pay the required fees; and, academic preparedness of academic staff.

The quest for the relevance of History as a scholastic discipline and its survival is the concern of A.O. Adesoji of Obafemi Awolowo University. His study explored the efforts at seeking relevance for historical studies and the challenges involved in the process. The author is of the opinion that while there may be the need to seek relevance for historical studies, the way and manner of doing this must be decidedly functional and proactive. Peter Ojiambo, University of Illinois at Urbana-Champaign made a critical examination of one high school in Kenya: Starehe Boys
Centre and School (SBC) and its attempts over the years to create a dialogical forum known as “Baraza” (Student Parliament) for its students to enable them participate in the administration process of the school. The author concludes that education flourishes where there is partnership in the teaching and learning process and when partnership is regarded as a practice of freedom.

The incessant and nagging problem of misuse of research terminologies in research writings necessitated Manir Kamba of Bayero University, Kano, Nigeria, to gather the terms together and attempt to clarify, classify, and make them clearer to researchers. A.S. Chikasa of Harare Institute of Technology, Zimbabwe, discussed the provision of educational radio in Zimbabwe focusing mainly on the period from 1980, the year of independence, to the turn of the century. The paper discussed some of the relevant characteristic features and didactical applications of educational radio in general as well as its relevance in Zimbabwe. The discussion alluded to possible factors that contributed to the collapse of the technology in Zimbabwe and made suggestions to chart a way forward for educational radio to return to the Zimbabwean classroom again.

As usual, our indefatigable reviewers have been sent acknowledgement and thank you notes. AERN is indebted to them all.
The Linguistic Situation in Botswana and the Achievement of Millennium Development Goals

by

Leonard B. M. Nkosana
University of Botswana

Abstract

This paper attempts to explain why the language policy of Botswana and the majority of sub-Saharan African countries have continued to use English or Portuguese or French, the language of their colonial masters, in important linguistic markets and the relegation of local languages to lesser functions even after the countries have gained political independence. A number of theories that attempt to explain this situation are discussed in order to assist the reader to understand this complex situation. This is done to explain why former colonial languages in this region, such as English, Portuguese, and French have continued to play such important roles in education, administration and government, in spite of the fact that the majority of the people in these countries are not competent in the languages. It is argued that as long as these languages play such important roles in important linguistic markets and local languages are relegated to lesser functions, the achievement of MDGs and EFA might be an unattainable dream in Botswana and the majority of sub-Saharan Africa. The paper focuses on the first two MDGs: eradication of extreme poverty and hunger; and the achievement of universal primary education.

Key words: language planning; linguistic markets; colonialism; dialects; vernaculars; patois

Introduction

In 2000, the United Nations (UN) adopted eight Millennium Development Goals (MDGs), which range from halving extreme poverty to stopping the spread of HIV/AIDS and providing universal primary education, all by the target date of 2015. This paper focuses on the first two MDGs: namely eradicating extreme poverty and hunger, and achieving universal primary education. It explores the language policies of sub-Saharan African countries and discusses how the policies make it difficult for the MDGs under consideration to be achieved. The purpose for doing this is to sensitize those charged with the responsibility of implementing the MDGs to the challenges they need to address if they are to achieve reasonable levels of success.

Some Insights into Language Planning in Some African Countries

This section explains why the language policy of the majority of sub-Saharan African countries have continued to use the languages of their former colonial masters in important linguistic markets and relegate local languages to lesser functions even after they have gained their political independence. A number of theories that attempt to explain this situation are briefly discussed in order to assist the reader to understand this complex situation. They help us understand why former colonial languages in this region, such as English or Portuguese, have continued to play such important roles in education, administration and government in spite of the fact that the majority of the people in these countries are not competent in them. The setting
of this context is necessary; especially to those who are not familiar with sub-Sahara Africa in general and Botswana in particular, to assist the reader understand the rest of the paper. Botswana is one of the African countries that, according to Heine (1990), do not pursue an active endoglossic policy. This means that although Botswana aims at developing a local language to become a lingua franca, her actual policy favours the use of an alien language in most official domains of significance, such as government, administration, higher education, and the mass media. Myers-Scotton (1990) contends that there was an instrumental reason to learn and retain English. The alien language had the power to open doors in the colonial period, a power that has not diminished even today, she argues. The local elite have taken over political power from the former colonial ruling elite and they continue to use the same tools to exclude the poor majority from the corridors of power, including language. Educational systems are the major promulgators of these languages, which are rarely learned informally (Myers-Scotton, 1990). She also argues that in much of Sub-Saharan Africa, where the official language is an international language learned mainly through formal schooling, and where adequate schooling is not widely available, strong elite closure exists. Myers-Scotton (1990) defines elite closure as a strategy by which those persons in power maintain their powers and privileges via languages choices. Through the elite’s knowledge of this language, and its allocation to the most high-status interaction, elite closure is affected.

How is the above situation related to the UN MDGs that are the focus of this paper? It is logical to argue that as long as there is elite closure, it is difficult to eradicate extreme poverty if the majority of the population is handicapped to fully participate in the political, economic and educational activities of their countries by their lack of proficiency in the alien languages.

Other scholars have also developed theories that help us understand why foreign European languages, such as English, French and Portuguese came to gain dominant and powerful roles in the former colonised, so called third world countries in Africa, Asia and South America (Bourdieu, 1977, 1991; Bourdieu & Wacquant, 1992; Chomsky, 1988; Galtung, 1980; Phillipson, 1992; Skutnabb-Kangas, 2000). For instance, Skutnabb-Kangas (2000) asserts that the marginalisation of individuals and groups can be explained by what she calls Oppositional, Hierarchical Self and Other. She argues that in most –ismic discourses (eg. Racism, Sexism, or Linguicism discourses), “a negative image of the Other (consisting of Thou and You) is created” (p.143). Simultaneously, she further asserts, the discourses also construct Self (I and We) as a positive image of Other, exhibiting the opposite traits of the negative Other. The negative Other is constructed as the deficient, as an undeveloped or underdeveloped Self, as long as Other is ‘different’. Other has to obliterate itself or accede to be completely swallowed up or subsumed by Self, i.e. becoming like Self, assimilating into Self, if Other wants to develop and get more power and material resources (Skutnabb-Kangas, 2000).

These kinds of discourses are also reflected in the language used to describe Other and Self. To demonstrate how language is used to describe self and Other, Skutnabb-Kangas (2000) gives an example of racist discourses. In racist discourses ‘whites’ are defined as Self, as the developed, positive, neutral norm, while ‘blacks’, etc., are defined as Other, as undeveloped, negative, deficient deviant from the norm. Bourdieu (1977) also contends that in a situation where there is one recognised and dominant language among others there is a hierarchized deviation from the language that is recognized as legitimate. In such a situation, he maintains, the dominant competence (language) functions as a linguistic capital securing a profit of distinction in its relationship with other competences only insofar as the group who possess it are capable of imposing it as the sole legitimate competence on the legitimate linguistic market (education, administration, high society, etc.). Certainly in the colonial situation the colonial powers were
capable and able to impose their languages as the sole legitimate competence on important linguistic markets such as education and administration.

**The A Team and the B Team**

The unequal distribution of wealth and power in the world have been analysed in terms of an ‘A team’, which has access to more power and wealth than their numbers would justify and a ‘B team’, which has access to less power and wealth than their number would justify (Oda, 2000; Skutnabb-Kangas 2000; Taylor, 2000). According to Skutnabb-Kangas (2000) and Phillipson (1992), language plays a crucial ideological role in the construction of the groups to be glorified (the A team) and stigmatised (the B team), and in justifying the relationship between them so that it appears to be more fair: based on the qualities in each; positive in the A team and negative in the B team. It is important to note that these two teams, which came into being first through colonialism, when the western colonial powers created the discourses to depict the unequal power relationship between themselves and the people in their colonies, have continued even after the former colonised people gained political independence. The A team, which constitute an elite in rich western countries, are the Centre that rule the world. They control the Periphery consisting of poor so called third world ‘developing’ or ‘underdeveloped’ countries. Within each of these poor countries in the Periphery there is a local Centre or A team consisting of a small but relatively rich middle class through which the Centre in the metropolitan west is ruling the Periphery.

Bourdieu (1991) also offers an interesting aspect to the relationship between language and power. He contends that the linguistic relation to power is not completely determined by the prevailing linguistic forces alone. He asserts that by virtue of the languages spoken, the speakers who use them and the groups defined by possession of the corresponding competence (ability to speak a language), the whole social structure is present in each interaction (and thereby in the discourse uttered). He further argues that what happens, for instance, between an employer and an employee or in a colonial situation between a French speaker and an Arabic speaker or in the post-colonial situation between two members of former colonized nation, one Arabic speaking and the other French speaking—derives its particular form from the objective relation between the corresponding languages or usages, that is, between the groups who speak those languages. Bourdieu (1977) further expands on the above point by asserting that a language is worth what those who speak it are worth. He argues that at the level of interactions between individuals, speech always owes a major part of its value to the person who utters it. Language cannot be viewed independently of the speaker's social status; the evaluation of competence takes into account the relationship between the speaker's social properties and the specifically linguistic properties of his discourse, i.e. the match or mismatch between language and speaker. According to Bourdieu sometimes the dominant class can make deliberately or accidentally lax use of language without their discourse ever being invested with the same social value as that of the dominated. What speaks, according to him is not the utterance, the language, but the whole social person. Perhaps this might explain why in Botswana most private English medium primary and secondary schools where the dominant classes or the ruling elite send their children prefer to employ first language teachers of English either from the United Kingdom or the United States to teach in their schools. English first language speakers from these countries are symbols of the power of those countries.

During colonisation of countries in Africa, Asia and South America the Other, the subjugated oppressed colonised peoples internalised racist discourses and started to see themselves in the stigmatised light their oppressors saw them. administration or government also asserts that in order for one mode of expression or language among others to impose itself as the only
legitimate one, the linguistic market has to be unified and the different class or regional languages or ‘dialects’ have to be measured practically against the legitimate language. This implies that important linguistic markets such as education, administration or government have to be unified in promoting the dominant language. This was exactly the case in colonial times where in the important linguistic markets only the colonial languages were promoted, and the languages of the colonised peoples were stigmatized as dialects, vernaculars, and patois.

The colonised peoples accepted their stigmatised position and in order to better their lot began to strive to be like the norm, i.e. the Self. In many African countries, especially in so-called French and Portuguese Africa, there were many Africans who gained the coveted status of ‘assimilado’ by learning the language and culture of their colonial oppressors. Gaining this status literally meant one had joined the oppressors/masters through gaining the citizenship of the colonial power (Adegbija, 1994). The British policy tended to be subtler than the assimilation policies of the French and Portuguese, in that even though competence in English did give Africans in the colonies power and influence among their own people they were never really trained to identify with and to behave like their British masters. Nevertheless those in the British colonies who strived hard to learn the English language and culture gained prominence in the eyes of their fellow Africans because of having learned the language of power and gaining employment in the colonial administrative system as clerks and teachers in the primary schools (Adegbija, 1994).

During the colonial era the We, Self, who spoke languages were the European colonial powers, and the They, Other, who spoke only dialects, vernaculars or patois were the colonised peoples (Bourdieu, 1991; Phillipson, 1992; Skutnabb-Kangas, 2000). Now what is interesting is that even after the countries of the colonized people have gained political independence, these imperialist discourses have continued to be used. For instance, in Africa, especially in most sub-Saharan Africa, African languages are still called dialects, vernacular and patois. Because of the continued belief by most of the new local A team in the Periphery, that African languages are not full languages like the former colonial languages, such as English or French, their use in education, except in a few isolated cases such as Tanzania and Somalia, have not been extended beyond the lower years of primary school (Bamgbose, 1991; Adegbija, 1994). Since these former colonial languages are alien languages, known only by a tiny minority mostly residing in urban centres, they are barriers to education as they are used as media of education. This situation imposes a serious challenge to the goal of achieving the goal of achieving universal primary education in most sub-Saharan African countries.

In Botswana linguicism, which is defined as ideologies, structures, and practices which are used to legitimize, effectuate, regulate, and reproduce an unequal division of power and resources (both material and immaterial) between groups which are defined on the basis of language (Phillipson 1992; Skutnabb-Kangas, 2000), operates at two different levels. First it operates at the level where English is used as the official language and language of education while local languages are seen as vernaculars, dialects or patios. While English is the language of power used by the ruling elite, the local A team and the Centre of the Periphery and those holding prestigious jobs in the Civil Service and the Private Sector, the local languages are used by the Periphery of the Periphery constituting the urban working class and rural folk who do not have much access to power and material resources.

Secondly linguicism operates with regard to the relationship between Setswana, the language of the largest ethnic group, which plays the role of national language and the other local languages that are excluded and not even recognised, until very recently, as languages by the government. The very same discourses that were used by western imperialist powers to discredit and
stigmatise African languages are used by the local A team or the local Centre in the Periphery that is in Botswana. A hierarchical opposition between Self, Us (speakers of a language, Setswana; therefore worthy of a nation-state of our own called Botswana) and Other, Them (speakers of dialects, vernaculars or patois, such as Ikalanga, Shekgalagari, Sesubiya, Sebirwa and others; therefore to be subsumed under a nation-state) has been created. All the other local languages are regarded as dialects or patois and only Setswana is regarded as a language worthy of recognition and support by the government. Therefore, Setswana speakers are regarded as a nation, and speakers of other local languages as tribes. It should be noted that there is a grading of languages in Botswana as far as their functions are concerned. English is given first priority in that it occupies important linguistic markets such as education, administration and government; Setswana is given the second priority as the national language and local lingua franca; and other local languages are given the least priority and do not occupy any important linguistic markets.

It should be noted that the support given by the A team or the local Centre to the development of the national language, Setswana, is only a token one. This is indicated by the fact that the ruling elite has firmly refused to expand the use of Setswana to more domains, such as the Public Service, Government, Judiciary and Education. This is not unique to Botswana, as Myers-Scotton (1990) has observed that in most sub-Saharan Africa a local elite (the local A team) has taken over political power from the former colonial ruling elite and they continue to use the same tools to exclude the poor majority from the corridors of power, including language. Pennycook (1994) also argues, in relation specifically to the hegemony of English in education, that in many educational systems around the world, language has become the power tool of inclusion into or exclusion from further education, employment, or social positions. In many former British colonies, he further contends, particularly in Africa, small English-speaking elites have continued the policies of the former colonial elite, using access to English language education as a crucial distributor of social power, prestige and wealth. So English is used by the ruling elite to exclude the majority of the people in Botswana, who are not competent in English, from participating fully in the economic and social affairs of the country. One of the aims of BGCSE English syllabus, which is to prepare students “for their personal, social and economic future so that they can make a full contribution to a democratic society” (Ministry of Education, 2000: ii), lends support to this view, since it implies that one needs to know English in order to make full contribution in society. One needs to take note of the fact that it is estimated that only 35% of the people are competent in English in Botswana (Bagwasi, 2003). It is therefore difficult to see how the goal of eradicating extreme poverty and hunger can be achieved if most people are handicapped in participating fully in the economic and social affairs of the country.

Batibo (2005) has identified 28 languages that are spoken in Botswana and has categorized them into four groups according to their status and prestige in the country. The first group consists of the ex-colonial language with the highest prestige and status, the second of the nationally dominant language which is second in status, the third of the areally or regionally dominant languages, and the fourth one of the minority languages. In the Botswana language situation English has the undisputed supremacy as the sole official language and would therefore give advantage to those who happen to be proficient in it when it comes to participation in the public, economic and political life of the country.

Even in South Africa, where there is a multilingual policy, giving official status to nine African languages alongside English and Afrikaans, the elites seem to have found a way around that policy and use English to exclude the overwhelming majority from participating fully in the affairs of the country. For example, Phaswana (2003) found that in spite of the multilingual policy, of the speeches given by Members of Parliament (MP), the majority of whom represent speakers of the nine African official languages, 80%-90% were delivered in English, 10% in Afrikaans and the balance in African languages. Phaswana interviewed the MPs to find out why
they were ignoring the language policy. Some MPs said that the language policy was just an ideal that does not work in practice. One of the MP is reported to have also said that a speaker of any African language is perceived as uneducated and uncivilised whereas speakers of English are perceived to be well informed and better educated. He is also reported to have said that people do not feel honoured when using their African languages. He is further reported to have said that because of colonisation Black South Africans see themselves as inferior to their white counterparts. Kamwangamalu (1997) reporting the experiences of black students and teachers in South Africa quoted one student saying:

“In my school, if you know English, you are everything. We identify education with English. Once you see a person reading Zulu, you think that person is not educated” (p. 243)

The above comment reveals the tendency by many former colonised people of equating proficiency in an ex-colonial language, such as English, with being educated. As discussed earlier on these kinds of attitudes towards African languages by the Africans themselves and also towards themselves as people were internalised through imperialist, racist and linguicist discourses. The ‘whites’ and their languages were seen as the glorified Self while the ‘blacks’ and their languages were seen as the stigmatised Other. The language of the ‘whites’ English, was the glorified Self, giving power and education (in fact in the eyes of most Africans in sub-Saharan former British colonies English is synonymous with education because it has always been the language of education since the introduction of western education) while the African languages were the stigmatised Other, regarded as deficient (vernaculars, dialects and patois only used for cultural purposes).

Other revealing comments were to the effect that if one does not know English, no amount of formal education helps because white people think education is not education unless it has taught a person English. In the Transkei, one of the former Bantustans (so called black homeland meant for the Xhosa speaking Africans in former apartheid South Africa) where mother tongue education used to be followed from year one up to year eight of school, Kamwangamalu (1997) reports that employers complained that when graduates of matric (year 12) came to them looking for employment, it seemed as if they were not telling the truth when they said they had passed matric, because they could not speak English. This shows that in South Africa education is associated with a good proficiency in English by most ordinary black and white people. These attitudes are not unique to South Africa, but are found throughout sub-Saharan Africa. They explain why after so many years of independence sub-Saharan African countries still have former colonial languages such as English or French as their official languages instead of an African language. It will only take what Ngugi (1987) calls the decolonisation of the minds of the African people for things to change.

In Botswana, the same attitude of denigrating African languages and glorifying English, the former colonial language prevails. In fact most of the ruling elite do not send their children to public schools, where they would have to be taught in Setswana, the national language, for the first four years of school. They instead send their children to private English medium schools where they are taught in English from the first year of school. The environment in private primary and secondary schools is very different from what it is in public primary and secondary schools. The medium of instruction and communication in the private schools is strictly English and the teachers in these schools are mostly first language speakers of English. On the other hand the medium of instruction in public schools from year one to four is Setswana, and from year five to the last year of secondary school is English. However for most of the times the medium of communication in all the years in primary schools is Setswana (Arthur, 1994). At secondary school, while the medium of communication between students and teachers is mostly
in English, most communication among the students themselves is mostly in Setswana. The ruling elite doesn’t seem to think that the learning environment in public schools is good enough because of its policy of mother tongue education up to standard four (grade four), hence they send their own children to private English medium schools.

**Language Policy in Botswana**

This section explores language planning and policy in Botswana and discusses how they are used as tools of political and economic control. It also discusses the fact that English has been allocated the very important role of being the language of administration and education and Setswana the role of national language while the other local languages have no official roles at all.

According to Weinstein (1990) language planning often involves the designation of a language or languages by the ruling elite, in an effort to mobilise large groups of people in support of their idea of political independence. Language planning according to him, also assists the ruling elite in their effort to consolidate diverse territories and peoples into a community; to facilitate a sense of belonging or to challenge definitions of belonging to a community; to expand or to contract frontiers; or to change qualifications for winning or influencing power, earning money, and achieving respect. Adegbija (1994) describes the emergence of a ruling elite based on proficiency in the ex-colonial language in sub-Saharan Africa (including Botswana) in the following terms:

“As a consequence, an elite class, demarcated from the non-elite class principally on the basis of competence in the ex-colonial language, has emerged” (p. 18)

He argues that this western oriented elite class controls, shapes, and virtually creates the economic and political destinies of most countries of sub-Saharan Africa, since it holds the key to power. The political power it wields, Adegbija (1994) perceptively contends, is partly acquired due to competence in the European language. The situation described by Adegbija is very typical of the one prevailing in Botswana.

In Botswana, there is the Language Council, a body that is charged with the responsibility of all language planning matters. This body, which recommends policy to the government and oversees its implementation, is dominated by the ruling elite (Nyathi-Ramahobo, 1999). If one uses Weinstein’s (1990) analysis, the ruling elite in Botswana could be said to have used language planning to expand frontiers (in Botswana this may not be literal but educational, social and economical), or to change qualification for winning or influencing power, earning money, and achieving respect. However, English and not Setswana has been allocated that role as the official language and the language of education. Proficiency in English expands one’s frontiers in Botswana. First as the official language it is the language of business in government and semi-governmental institutions and also in private companies and NGOs. Therefore proficiency in the language improves one’s prospects of getting employment in these institutions. Secondly, English, the language of education, gives students who are proficient in it an advantage over those who are not. It should be noted that although the public schools are supposed to be English medium from standard five (grade five), in practice this is not really the case. English, especially in primary schools, might be used in the delivery of lessons but all other communication would still be in Setswana (Arthur, 1994, 1997, 1998). This is to some extent the case even in secondary public schools. English for most of the students, especially in the rural
areas, is simply a classroom language and not the language of ordinary communication in the schools.

Arthur (1994) comments that the kind of discourse used for informative purposes by pupils and teachers in primary schools is modelled on the written rather than the spoken mode and characteristically consists of grammatically well-formed sentences. This is what usually happens in situations where the language is learned under formal classroom settings with no life demonstration as to how the language is used in real life communication. This is particularly true in rural areas where there are fewer chances of meeting speakers of English. The situation is completely different in private primary and secondary schools where the language that is used for any kind of communication is strictly English. Also the teachers tend to be people whose mother tongue is English or people who are not speakers of Setswana. Moreover the rich and the ruling elite, realising that a good proficiency in English gives their children an advantage in education, even go to the extent of using English as the medium of communication in their homes instead of any of the local languages. Furthermore, because English is used in so many public, private and educational domains, proficiency in it gives one brighter prospects of finding employment and earning money than those who don’t. Lastly, in Botswana, as in other former Anglophone countries such as Kenya (Bunyi, 2005), education is associated with a good competency in the English language, therefore those who are good at the language are respected as educated people and exercise a great deal of influence in the society compared to those who are not proficient in it.

Setswana, the only recognised local language, though it has been designated the national language as the language spoken by the majority of people, has been allocated limited official roles. It is not developed for use as a medium of instruction beyond lower primary and should it be declared the medium of instruction a lot of work would need to be done to make it cope. The other local languages are not even recognised by the ruling elite and so they have not been developed at all. Some, such as Shiyeyi or Tshwa, don’t even have orthographies that have been developed to facilitate their writing, let alone written grammars. The more pressing problem at this stage is for the government to recognise that Botswana is a multilingual country and to commit itself to the development and teaching of all its local languages as subjects in the schools. In other words a new language policy is needed that considers the multilingual nature of the country as a positive feature and not as a problematic situation. The policy should consider the various languages of the country as resources to be exploited for the benefit of the country as a whole and not as sources of problems, as seems to be the case now. The language policy described above has resulted in a situation in which a grading of the languages according to their status and role can be identified. English as the official language and language of education can be considered to occupy the first position. Setswana as the national language and local lingua franca occupies the second position and the other local languages spoken by the various ethnic groups but without any official function the third and lowest position.

In Botswana, language planning as is the case in many sub-Saharan Africa is influenced by the country’s colonial legacy. English, the former colonial language is given pre-eminence over the local languages. This is because as has already been mentioned, at independence the new local ruling elite continued the linguistic policies of the former colonial power such as using English as a powerful tool of inclusion into or exclusion from further education, employment, or social positions. At independence those who had been fortunate to study up to secondary school level or higher were regarded as ‘black-white man’ and wielded a lot of power by virtue of having learned the English language and culture. The first President of Botswana, Sir Seretse Khama, who spent many years in exile because he had married a British white woman, wielded a lot of
power partly because he was the son of a king and heir to the throne of one of the most powerful nationalities, (so called tribe by imperialist discourse) and partly because of his good command of English. He is the man who had a decisive role in the language policy that emerged at independence in Botswana, which gave prominence to English and only a limited albeit important role to Setswana as the national language, and no role at all to the other local languages (Nyati-Ramahobo, 1999).

Out of the 28 languages that are spoken in the country, only English, has been designated the official language and Setswana has been designated the national language. These two are the only ones that are recognised and supported by the government. Setswana is spoken by approximately 78% (Batibo, 2005) of the population and is therefore regarded as the country’s ‘lingua franca’ because the majority of the members of the other linguistic groups in the country can also speak it quite well. As has already been mentioned since independence the government has generally regarded the existence of a number of linguistic groups as a threat to the unity of the nation and has therefore deliberately set out to suppress the development of these languages (Nyati-Ramahobo, 1999). For instance, at independence in 1966, the newly elected independent government terminated the teaching of the Ikalanga language in the North Eastern part of the country where the language had been taught as a subject and medium of instruction in the lower years of primary school. Recognition and support for the other local languages is still a bone of contention, because even up to the present day (2007) people from minority ethnic groups are still campaigning for the recognition of their languages as part of the country’s linguistic resources, and for their inclusion in the school curriculum, especially in areas where such languages are the dominant languages.

Setswana occupies a privileged position as the national language. Its studying, like that of English, is compulsory for every pupil in the primary school and for every citizen student in government/public secondary schools. In the private school system it is only an optional subject but this affects only a few children of the very top echelons of society because the fees in these schools are unaffordable for the ordinary citizen. In spite of this privileged position of Setswana, as the only local language taught in the schools, its teaching is also suffering because it is not regarded as a very important subject in the sense of giving those who excel in it much instrumental advantage as is the case with English. Apart from being a local lingua franca and a few careers such as translation and Setswana teaching, it is not considered as giving as much economic advantage to those who excel in it as does English. This perceived relative limited utility of the language has made many people, both parents and pupils, regard it as not worthwhile to study.

**The Position of English Language**

This section discusses the position of English in Botswana in general and in education in particular. English occupies a very important role in Botswana. It is the official language of the country, and this status has also made it to be designated an important second language even though many Batswana do not speak it. This implies that all official businesses are largely conducted in English. Official domains where English is used include the following: Education, Government, the Judiciary, the Legislative Assembly (Parliament), Public Service, Semi-governmental Organization, Private Corporations and Companies and NGOs.

In the education sector, English is supposed to be the medium of instruction from standard two (grade 2) in the primary school right up to form five (year 12) in secondary or high school (Republic of Botswana, 1994). However as has already been indicated, the reality of the situation is that the old policy of switching to English in standard five (grade five) has continued because
it seems to be more pedagogically sound. Needless to say, the medium of instruction at tertiary level and university is English. For one to be admitted in any tertiary institution, including the university of Botswana, and most universities in South Africa and overseas, one needs to have at least obtained a pass in the Botswana General Certificate of Secondary Education (BGCSE) ESL examination. With regard to admission in overseas institutions, such as those in the United States of America and Canada, one also needs to have a good TOEFL and or GRE scores. At the University of Botswana, for one to enrol in any degree course in any social science, education or humanities program, one should have obtained at least a credit (c grade) in the BGCSE ESL examination. To be enrolled in any science and/or science-based course like the general science degree or engineering, health and agricultural courses, a pass in English will suffice. All text books on the subjects in the curriculum, (with the exception of Setswana) from standard two in primary school right up to university level are written in English. So English plays a vital role in education, not only because one needs to pass it well in order to further ones education, but more importantly because all the other subjects in the curriculum are taught in English. In government, all official documents and correspondence are written and stored in English. Official documents may also be translated into Setswana to make it more accessible to most people, but the main document or master copy will be kept in English. Government circulars and communication to civil servants are written in English. Even log books for government drivers are written and kept in English. By and large government business is conducted through the medium of the English language.

With regards to the judiciary, the laws of the country are written in English. The proceedings of the courts, with the exception of traditional courts in the villages, are conducted in English. However, if someone does not understand English during a court case, an interpreter is provided for that individual.

Since 2000, Setswana, the national language can also be used in Parliamentary debates. In practice, however, this is still difficult as all the proposed bills and laws to be debated are written in English only. The national budget is written in English, and so far (2007) no technical monetary/financial terms have been coined to facilitate debates of the budgets in Setswana. By and large members of Parliament still use English as the medium of communication albeit with generous instances of code switching where appropriate and possible.

Finally with regards to the Public Service, Semi-governmental Organizations, Private Corporations and Companies and NGOs like the United Nations and its agencies, the medium of communication is mainly English. Written official communication within these organizations is conducted through the medium of English. In the Public Service and Semi-government organizations, though official communication to the general public is written in both English and Setswana, internal communication is in English. However, job advertisements in all the above organizations are written in English. Job interviews are conducted in English. Also when one applies for any vacancy or job in any of these organizations you have to do it in English. Application forms for job vacancies in these organizations and for places in schools and training institutions have to be completed in English. It is therefore clear that knowledge of English is very important if one is to make any significant progress in Botswana.

In urban centres speaking in English is also very important even for members of the general public because of a fairly large population of foreigners from other African countries and from the rest of the world residing in these centres. However in the rural areas where the majority of the people reside, speaking in English for members of the general public is not that important. It should be noted though that even in rural areas those who can speak English are respected and considered as enlightened or educated. The position of English as the official language has given
it a prominent role in the public spheres such as the government, public service, business, and education. Its role in these spheres has even overshadowed that of Setswana, the national language and local lingua franca, and has resulted in its underdevelopment and especially that of the other local languages.

Discussion

The ectoglossic policies pursued by most sub-Saharan where alien languages are allocated the most prestigious and official linguistic markets such as government, administration, post lower primary education, and the mass media have effects that hinder progress towards achieving the UN MDGs. This situation implies that in education, this policy favours the children of the elite who have more access to the alien language, as their parents can speak it and are also in a position to help their children with homework. The ruling elite because of this advantage is able get their children educated while the children of the rest of the people are by and large kept uneducated and therefore disempowered from fully participating in the affairs of their countries. It might be thought that the solution to this problem might be to dispense with alien or English medium education and introduce education in the medium one of the local lingua franca such as Setswana in Botswana. However, the solution is not that simple as such a move might further marginalise these countries in the closely connected global village.

With regard to particularly English, Pennycook (1994) contends that because of the intricate involvement of English in former British sub-Sahara African colonies such as Botswana, in the political, educational, economical and social lives of the countries, which in turn are also connected to the global political, educational, economical and social life, it would not be easy or practical for these countries to resist its hegemony or dispense with it. In Botswana and Kenya, for example, English is tied up the capitalist systems of the countries, whose successes depend on foreign investment, which entails a dependence on the English language for its success. Botswana cannot therefore, small as it is, and depending on foreign investment for the growth of its economy as it does, hope to succeed in resisting the power of English. The best option is to spread English education to as many students as possible to stop English from continuing to be used as the power tool of inclusion into or exclusion from further education, employment, or social positions. In fact the power of English to open doors of further education or employment is unlikely to continue for very long in Botswana. This is because as the government’s policy of ten years of universal education starts to bear fruit, mere knowledge of English will no longer be enough to open one’s doors to full participation in both the economic and political life of the country.

It is important to note that education in Botswana is accessible and free to every child up to form three (year ten) and since English is taught as a subject from standard one (grade one) and becomes the medium of instruction from at the latest standard five (grade five), by form three (year ten) the majority of students are operationally or functionally proficient in the language. However, because the policy of ten years of universal education is fairly new, having been first achieved in 1994, English proficiency will continue to be a distributor of power for sometime. It is hoped that as many people become proficient in the language due to the policy of universal education English proficiency will cease to be rare and therefore the power tool of inclusion into or exclusion from further education, employment, or social positions.

Conclusion

If sub-Saharan African countries are to achieve the first and second MDGs, they have to develop and adopt language policies that are not barriers to but are supportive of them. A modified
education policy to that pursued in Botswana, where some subjects are taught in the medium of English while others are taught in that of the local lingua franca, can be adopted in sub-Saharan Africa in order to avoid the pitfalls of either a wholly alien language education or a wholly local lingua franca education. This would make it easier for the UN MDGs relating to the eradication of extreme poverty and hunger and the attainment of universal primary education to be achieved since the alien languages’ role as barriers would be lessened.

References


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Measured Influence of Big-five Factor and Gender as Correlates of Academic Self-efficacy of Educationally Distressed Adolescents in Ibadan, Nigeria

by

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Abstract

This study examined the influence of big-five personality factors (neuroticism, extraversion, openness to expression, agreeableness, and conscientiousness) and gender on academic self-efficacy of educationally distressed adolescents. Educationally distressed adolescents in the context of the study refer to students attending extra mural classes and who have spent more than two years repeatedly writing the same examinations. 450 (Males =173, Females = 277) adolescents aged between 17 and 21 attending extra mural classes in four centres in Ibadan, Nigeria were purposively sampled using a randomised cluster sampling technique. With the aid of two instruments, NEO Five-Factor Inventory (Costa & McCrae, 1991) (r=0.77) and Academic Self-Efficacy Scale (r= 0.84), data collected were analysed on two research hypotheses using hierarchical multiple regression statistics. The results obtained showed that the big-five personality factors and gender were positively associated with academic self-efficacy of educationally distressed adolescents. However, the relative contribution of the predictors indicated that only neuroticism and gender could predict academic self-efficacy of the participants. The implications of these findings are discussed with a view to helping educationally distressed adolescents attending extra mural classes.

Key Words: Adolescents, Big-Five Factor, Academic Self-efficacy.

Introduction

A good number of studies have been dedicated to understanding the psychosocial factors that can predict academic performance of learners (Aremu & Sokan, 2003; Ackerman & Heggestad, 1997; Furnham & Medhurst, 1995); but while such studies have been well documented in literature, the contemporary research thinking is now focusing on academic self-efficacy (Bouffard-Bouchard, Parent & Parivee, 1991; Hackett, 1985; Junge 7 Dretzke, 1995) not only because of the dynamism of self-efficacy model, but perhaps due to the expediency and resurgence of the construct in academics. With this increasing research in self-efficacy, psychologists and educational researchers also begin to show interest in the relationship between personality factors and academic self-efficacy. Research into personality factors and academic self-efficacy has therefore taken a centre stage; and the evidence of relationship between the two (personality and academic self-efficacy) in the literature remains inconclusive.

Several studies on academic self-efficacy have indicated that students’ academic grades can be enhanced if their self-capabilities to learn or perform related academic activities are improved upon. A wealth of research findings show that self-efficacy correlates with achievement...
outcomes (Bandura, 1997; Pajares, 1996; Schunk, 1995; Adeyemo & Ogunyemi). Specifically, self-efficacy theory (Bandura, 1997, 1986) has been used by researchers (Greene, Miller, Crowson, Duke, & Akey, 2004; Miller, Greene, Montario, Ravidran, & Nichols, 1996) to explain academic performance. According to Bandura (1986), perceived self-efficacy is defined as ‘people judgement of their capabilities to organise and execute courses of action required to attain designated types of performance’ (p.395). These capabilities, Bandura (1986, 1997) and Schunk (1991) note are determinants of academic motivation choice and performance. This invariably implies that tendency to excel in academics is a function of personal efforts put in by individual students. This is amplified by Schunk and Pajares’s (2002) submission that learners obtain information to appraise their self-efficacy from their actual performances, their vicarious experiences, the persuasions they receive from others, and their physiological reactions. The onus of this contention rests on learning capabilities of the learners. It is therefore, expected as submitted by Schunk and Pajares (2002) that compared with students who doubt their learning capabilities, those who feel efficacious for learning or performing a task participate more readily, work harder, persist longer when they encounter difficulties, and achieve at a higher level. Schunk and Pajares’ (2002) submission is rooted in self-efficacy theoretical framework of social cognitive theory in which human achievement is claimed to depend on interactions between one’s behaviours, personal factors (e.g., thoughts, beliefs), and environmental conditions (Bandura, 1986, 1997).

The utility of personality factors and academic self-efficacy is yet to be thoroughly grounded in literature. While there is sufficient literature on personality traits and academic performance (Whipple, 1922; Webb, 1915; Digman, 1990; Barret, Petrides, Eysenck & Eysenck, 1998; Eysenck, 1997; Chamorro-Premuzic & Furnham, 2003a, 2003b; Rindermann & Neubauer, 2001), the same measure of research has not been documented on personality traits and academic self-efficacy. The contention to investigate the influence of personality on academic performance was asserted more than 80 years ago by Whipple (1922, p.262) that it would be ‘foolish to suppose that native intelligence is the sole factor in academic success’. This assertion, has not only provoked research in many realms, the contemporary research thesis has also focused (although minimally) on personality traits and academic self-efficacy.

There are a few empirical studies relating personality traits to academic self-efficacy. For instance, Carver and Scheier (1998) draw a parallel between self-efficacy and dispositional optimism. According to them, highly self-efficacious individuals’ outcomes are as a result of their personal efforts. Neuroticism for example, has been reported to be a negative predictor of academic performance (Chamorro-Premuzic & Furnham, 2003a, 2003b; Rindermann & Neubauer, 2001; Sanchez-Marin, Rejano-Infante & Rodriguez-Troyano, 2001). Similarly, Ackerman and Heggestad (1997) report that neuroticism also reveals weak negative associations with performance on tests of ability. While explaining the reason for the negative correlation of neuroticism with academic performances, Petrides, Chamoro-Premuzic, Frederickson and Furnham (2005) note that the negative link is primarily in terms of anxiety. This, Hembre (1988) and Zeidner (1995) affirm that test anxiety and fear of failure, are both typical of neurotic individuals, and therefore, affect performance negatively. What this implies is that neuroticism would not only imply on performance in academics, it could also affect self-efficacy. In this sense, Muller (1992) argues that neuroticism may have long-term negative consequences for student self-perception, thereby leading to decreased academic self-efficacy and performance.

Anthony (1973) and Furnham & Medhurst (1995) note that extraversion negatively correlated with academic performance. In a similar observation, Goldberg (1992) notes that extraversion is related primarily to behavioural dominance and achievement seeking. Thus, the contention is that with extraversion domain of personality, most especially as related to performance in
academics, individuals with extraversion personality could be more positive to their academics. McCrae and Costa (1987) alludes to this assertion by stressing that extraversion being related to sociability could be in a form of cognitive/affective abilities. This means that an individual who is expected to excel in academics should display a positive feeling.

Similar to the contentions of researchers on extraversion, openness which is another personality trait in big-five factor, emphases cognitive intellect (Goldberg, 1992). According to Wiggins and Trapnell (1996) agency and the mind, whereas “openness to experience” view is associated with communal matters of the “heart” (p.144). Openness, therefore, involves being imaginative, which is related to academic tasks.

Agreableness and conscientiousness which are the last personality traits in the Big-Five Factor family are the tendency to be trusting, compliant, and achieving and dependable respectively (Barrick & Mount, 1991). Mainly, it is documented in literature that conscientiousness is a strong positive predictor of scholastic achievement across educational levels (Busato, Prins, Elshshout & Hamaker, 2000). Although this study is not aware of any study that utilised the five orthogonal factors on academic self-efficacy, the plausibility of the influence of the personality traits would not be out of place (judging from the Big-Five Factor utility in literature) in measuring academic self-efficacy most especially of educationally distressed students.

Students from time to time experience academic stress arising from challenges posed by their educational pursuits. Sensing this, Silva, Dorso, Azhar and Renk (in press) are of the opinion that students’ experience of anxiety and stress during their college years may be important to their overall functioning as well as to their academic performance. Corroborating this, Smith and Renk (2007) note that some of the factors impinging on the well-being of students may be related to the academic-related stress experience by college students. In relation to these academic induce related stress factors, Blimling and Miltenberger (1981) are of the view that students may also wonder on the effect of pressures from parents and friends. Thus, this may also pose some stress, most especially among average students. Students have shown that students worry a lot about getting poor grades and failing a test or examination (Ollendick, 1983; Aremu & Oluwale, 2001; Nuris, Meesters, Merckelbach, Sermon & Zwakhalen, 1998; Snipstad, Lie & Winje, 2005). For example, Christie and MacMullin (1998) report that among Austrian primary school children, worries about school matters, such as keeping up with the workload meeting deadlines, and doing well in tests, ranked highest out of 31 possible sources of stress in both frequency of occurrence and intensity. Similarly, Hui (2001), Kong, et al., (2006) report that in Hong Kong and among secondary school students, school examinations, workload, and homework are identified as principal causes of academic stress.

From the foregoing, it has been established that students are not psychologically insulated from academic-related stresses. As a matter of fact, these can impair their academic progress as well as cause problems in their social and emotional adjustments (McGuigan, 1999).

Arising from this evidential contention on intensity and effects of academic-related stress, and also on the relationship of personality types (as reviewed) on academic performance, and more importantly on the overwhelming influence of self-efficacy on academic performance, this study therefore aims at investigating the following research questions:

What is the combined influence of the Big-Five Factor personality types (neuroticism, extraversion, openness, agreeableness, and conscientiousness) and gender on academic self-efficacy of educationally distressed adolescents?

What is the relative contribution of the predictors (neuroticism, extraversion, openness, agreeableness, conscientiousness, and gender) on the criterion of academic self-efficacy?
Method

Participants and procedure

Participants were N=450 (173 males and 277 females) from a population of students attending post-secondary school extra mural classes at Methodist Grammar School, Emmanuel College, Ikolaba High School, and Orogun Grammar School, all in Ibadan, Oyo State, Nigeria. Age was between 17 and 21 years (M=18.93; SD=1.37). In regular extra mural sessions in each of the sampled school centres, participants were given a set of questionnaires assessing their personality traits and academic self-efficacy in randomised order with the assistance of four research assistants.

Extra mural classes are organised for candidates who must have failed one or more subjects in examinations conducted by the West African Examinations Council (WAEC) and National Examination Council (NECO). The WAEC and NECO are the only recognised statutory examination bodies in Nigeria responsible for the conduction of examinations that are prerequisites to entrance into post-secondary higher institutions; and also for a minimum constitutional requirement to stand for any elections in Nigeria. In this context, many candidates do sit for such examinations two or three times (or even more) before passing the minimum requirements. Such candidates are operationally referred to as educationally distress in this study.

Measures

Personality traits and academic self-efficacy for each of 450 participants were measured with validated instruments: NEO Five-Factor Inventory (Costa & McCrae, 1991) and Academic Self-Efficacy Scale adapted from Schwarzer and Jerusalem’s (1995) General Self-Efficacy Scale respectively.

The NEO Five-Factor Inventory measures five areas of personality domains investigated in this study (Neuroticism, Extraversion, Openness to Expression, Agreeableness, and Conscientiousness). It is a 60-item (12 item for each of the five personality factors) instrument structured on a 5-point Likert Format. The NEO Five-Factor Inventory was adequately reliable (α=.87). Examples of items in each of the personality factors were: Neuroticism – “I am not a worrier”, “I often feel inferior to others”; Extraversion – “I like to have a lot of people around me”, “I am a cheerful, high spirited person”; Openness to Expression – “I don’t like to waste my time daydreaming”; “Once I find the right way to do something, I stick to it”; Agreeableness – “I try to be courteous to everyone I meet”, “I tend to be cynical and sceptical of others’ intentions”; and Conscientiousness – “I’m pretty good about pacing myself so as to get things done on time”, and “I try to perform all the tasks assigned me conscientiously”. In the present study, using a split-half method, the NEO Five-Factor Inventory was also found to be reliable (αc =.77).

Academic Self-efficacy. The 10-item of academic self-efficacy scale were adapted from Schwarzer and Jerusalem’s (1995) General Self-efficacy scale. The original scale had a item in the current study.

To measure the independent variable, participants asked to rate their academic self-efficacy on a scale that ranged from 1= Not at all true to 4= Exactly true. Examples of the contents of ASS included “I can always manage to solve difficult problems if I try hard enough”; “I am confident that I could deal efficiently with unexpected academic events”; “I can solve most academic
analysis strategy

The analysis was carried out using hierarchical multiple regression of which means, standard deviation, and inter correlations matrix were determined.

Results

Table 1. Analysis of means, standard deviation and inter correlations among predicting variables and academic self-efficacy of educationally distressed adolescents

<table>
<thead>
<tr>
<th></th>
<th>Academic Self-efficacy</th>
<th>N</th>
<th>E</th>
<th>O</th>
<th>A</th>
<th>C</th>
<th>Gender</th>
<th>PEB</th>
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<tbody>
<tr>
<td>Academic Self-efficacy(S)</td>
<td>.135** .007</td>
<td>.089</td>
<td>.112</td>
<td>.019</td>
<td>.017</td>
<td>.130</td>
<td>.009</td>
<td>.182</td>
</tr>
<tr>
<td>Neuroticism(S)</td>
<td>.135** .007</td>
<td>1</td>
<td>.067</td>
<td>.238</td>
<td>.000</td>
<td>.062</td>
<td>.089</td>
<td>.021</td>
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<tr>
<td>Extraversion</td>
<td>.089 .074</td>
<td>.067</td>
<td>1</td>
<td>.387</td>
<td>.000</td>
<td>.277</td>
<td>.467</td>
<td>.015</td>
</tr>
<tr>
<td>Openness</td>
<td>-.112 .025</td>
<td>.238</td>
<td>.387</td>
<td>1</td>
<td>.344</td>
<td>.452</td>
<td>.129</td>
<td>.161</td>
</tr>
<tr>
<td>Agreeableness</td>
<td>-.019 .698</td>
<td>.000</td>
<td>.277</td>
<td>.344</td>
<td>1</td>
<td>.301</td>
<td>.000</td>
<td>.072</td>
</tr>
<tr>
<td>Conscientiousness</td>
<td>-.017 .738</td>
<td>.062</td>
<td>.467</td>
<td>.452</td>
<td>.301</td>
<td>1</td>
<td>.114</td>
<td>.075</td>
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<tr>
<td>Gender</td>
<td>.130** .009</td>
<td>.089</td>
<td>.121</td>
<td>.129</td>
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<tr>
<td>PEB</td>
<td>-.067 .021</td>
<td>.084</td>
<td>161</td>
<td>.072</td>
<td>.075</td>
<td>.032</td>
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<td>.529</td>
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<tr>
<td>Sig.</td>
<td>.182 .676</td>
<td>.092</td>
<td>.001</td>
<td>.149</td>
<td>.133</td>
<td>.529</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mean</td>
<td>30.24 31.31</td>
<td>32.21 30.43</td>
<td>30.56</td>
<td>32.58</td>
<td>1.51</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SD</td>
<td>5.193 3.728</td>
<td>4.135 4.158</td>
<td>3.815</td>
<td>5.273</td>
<td>.501</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

** Correlation is significant at the 0.01 level (2 tailed)
*Correlation is significant at the 0.05 level (1 tailed)

The results in table 1 indicate the inter correlations among the predicting variables (neuroticism, extraversion, openness, agreeableness, conscientiousness, and gender) and academic self-efficacy. To examine this, a multivariate analysis showed that participants’ personality types and gender were inter correlated, and also positively associated with academic self-efficacy.

Table 2. Summary of Regression Analysis of predicting variables on Academic Self-efficacy

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R square</th>
<th>Adjusted square</th>
<th>R</th>
<th>Std. Error of the estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.213</td>
<td>.045</td>
<td>.028</td>
<td>5.119</td>
<td></td>
</tr>
</tbody>
</table>
Anova

<table>
<thead>
<tr>
<th>Model (Source of Variance)</th>
<th>Sum of Squares</th>
<th>Df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regression</td>
<td>488.171</td>
<td>7</td>
<td>69.739</td>
<td>2.662</td>
<td>.011</td>
</tr>
<tr>
<td>Residual Total</td>
<td>10271</td>
<td>399</td>
<td>26.202</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>10759.477</td>
<td>399</td>
<td>399</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

To investigate the extent to which there was a joint influence of the predicting variables on academic self-efficacy of educationally distressed adolescents, results of regression analysis showed that the predicting variables could jointly influence academic self-efficacy of the participants ($F=2.662, p<0.05$). The results of the multivariate analysis also showed that the values of the predicting variables in the study accounted for 28% of the prediction of academic self-efficacy. This means that about 72% of the total variability in participants’ academic self-efficacy not accounted for by the linear combination of the six independent variables was due to other factors not addressed in the current study.

Table 3. Relative contribution of the predicting variables to academic self-efficacy

<table>
<thead>
<tr>
<th>Variable</th>
<th>Unstandardised coefficient</th>
<th>Standardised coefficient</th>
<th>T</th>
<th>Sig.</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Constant</td>
<td>27.672</td>
<td>3.811</td>
<td>7.260</td>
<td>.000</td>
<td></td>
</tr>
<tr>
<td>Neuroticism</td>
<td>.152</td>
<td>.071</td>
<td>.109</td>
<td>2.130</td>
<td>.034</td>
</tr>
<tr>
<td>Extraversion</td>
<td>-8.993E-02</td>
<td>.073</td>
<td>-.072</td>
<td>1.240</td>
<td>.216</td>
</tr>
<tr>
<td>Openness</td>
<td>-8.679E-02</td>
<td>.076</td>
<td>-.069</td>
<td>1.145</td>
<td>.253</td>
</tr>
<tr>
<td>Agreeableness</td>
<td>1.018E-02</td>
<td>.074</td>
<td>.007</td>
<td>1.39</td>
<td>.080</td>
</tr>
<tr>
<td>Conscientiousness</td>
<td>6.792E-02</td>
<td>.059</td>
<td>.069</td>
<td>1.155</td>
<td>.249</td>
</tr>
<tr>
<td>Gender</td>
<td>1.127</td>
<td>.520</td>
<td>.109</td>
<td>2.166</td>
<td>.031</td>
</tr>
<tr>
<td>PEB</td>
<td>-.566</td>
<td>.522</td>
<td>-.054</td>
<td>-1.083</td>
<td>.279</td>
</tr>
</tbody>
</table>

From the results in table 3, only neuroticism ($t=2.130, p<0.05$) and gender ($t=2.166; p<0.05$) could predict academic self-efficacy of the respondents. Other factors (extraversion, openness, agreeableness, and conscientiousness) were found not to predict the dependent factor when taken singly.

**Discussion**

The primary goal of this study was to investigate the influence of the Big Five-Factor personality types and gender on academic self-efficacy of educationally distressed adolescents. The findings reveal that the Big Five-Factor (neuroticism, openness, extraversion, agreeableness, conscientiousness) and gender are significantly associated with academic self-efficacy. While this study provides general support on some similar findings (Carver & Scheier, 1998; McCrae & Costa, 1987; Wiggins & Trapnell, 1996) most especially as related to influence of some personality factors on academic performance, the major breakthrough in the current study is the finding that gives an empirical nod on the joint influence of the Big Five-Factor and gender on academic self-efficacy of educationally distressed adolescents. In this wise, it is instructive to conclude that the Big Five-Factor could not only impact on academic self-efficacy of educationally distressed adolescents, their joint influence could also predict the degree of stress...
This finding does not strengthen earlier empirical suppositions on relevance of the Big Five-Factor to academic performance (Chamorro-Premuzic & Furnham, 2003a; Ackerman & Heggestad, 1997; Petrides, et al., 2005; Anthony, 1973). Although these findings did not report the joint influence of the Big Five-Factor on academic self-efficacy, the plausible explanation from the present study is that the joint relevance of the Big Five-Factor is germane to academic self-efficacy of educationally distressed adolescents.

Due to the inconclusiveness of the discussion on the first research question, the need to investigate the relative contribution of the predicting variables becomes very imperative. The results from the question revealed that of the six independent factors, it was only neuroticism (t=2.130, p<0.05) and gender (t=2.166, p<0.05) that had relative relationship with academic self-efficacy. Taking this finding into account, it could be interpreted in the light that neuroticism and gender could predict academic self-efficacy of educationally distressed adolescents. This relative relationship of neuroticism and gender to academic self-efficacy of the participants suggests that the two independent factors may actually moderate the impact on academic self-efficacy. This finding, talking about neuroticism in the first instance, is substantiated by the work of Chamorro-Premuzic and Furnham (2003a, 2003b), Rindermann and Neubauer (2001), Sanchez-Marin, et al (2001) who also reported a negative relationship between neuroticism and academic performance. Affirming this, Zeidner (1995) was of the view academic induced behaviours like test anxiety and fear of failure are typical of neurotic individuals and could therefore, affect academic performance. The probable explanation of this in relation to the current finding can be justified by reasoning that participants of the current study must have undergone some degree of frustrations arising from repeating examination. This, therefore, could precipitate inherent symptoms of neuroticism in them.

Exploring the relationship of gender and academic self-efficacy of educationally distressed adolescents, the result indicates some evidence of positive relationship. This suggests that academic self-efficacy of educationally distressed adolescents could also be explained along gender line. This finding is supported by the works of Hackett (1985) and Junge and Dretzke (1995).

In this study, while the results have shown clearly that neuroticism and gender are positively related to academic self-efficacy, a clearer influence of the factors needs to be further investigated, most especially on the influence of gender. This limitation notwithstanding, the implications of the current findings are on counselling and remediation of out-of-secondary school adolescents attending extra mural classes. As such, there is a need for the presence of professional school counsellors and psychologists in educational centres running extra mural classes. This becomes crucial in view of the distress such students go through. This is a policy implication for the Ministry of Education that issues licences for such educational centres.

References


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Condom Use and Multiple Partnered Sex among Sexually Active Undergraduates in a Nigerian University

by

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Abstract

The study investigated condom use and multiple partnered sex among sexually active undergraduate in a Nigerian university. The descriptive survey design was adopted for the study. The simple random sampling technique was used to select 300 participants from the university. Their age ranged between 18 and 35 years with a calculated mean age of 26.4 years and SD of 3.2. The instrument used for data collection was a 20 item valid and reliable scale developed by the researcher (UCUAMPSS). Three hypotheses were stated and tested. Results showed that there is significant difference in the attitude of male and female; married and non-married undergraduate to condom use and multiple-partnered sex. However, there is no significant difference in the attitude of stalemates and new-intakes undergraduate. Implications of these findings for intervention in form of HIV/AIDS education as a General Studies course and broad spectrum health counseling intervention in Nigerian universities and other tertiary institutions were discussed.

Keywords: Condom use, Multiple Partnered Sex, Sexually Active Undergraduates.

Introduction

Concerns over Sexually Transmitted Diseases (STD), Sexually Transmitted Infections (STI), and HIV/AIDS are universal because they cause a significant burden to individuals, families, societies and the nation (Thior, et al, 1997; Silver, 2006). Around the world, about 33 million new cases of STIs occur each year. Each year over 230,000 people die from STIs other than AIDS (Murray and Lopez, 1998). Equally alarming is the fact that (about) half the HIV infection and STIs worldwide now occur among sexually active young people between 16 and 25 years (Obioha, 2008; Fortenberry, Tu, Harezlak, et al. 2002; National Institute of Health, 2001 and National Institute of Allergy and Infections Diseases, 2001).

In the United States of America, HIV infection is increasing most rapidly among young people. One in four new infections in the US occurs in people younger than 22 (Rosenberg, Buggar & Gaedert, 1994). In Britain, there is prevalence of sexual risk behaviours among young people between 2005-2007 which might have contributed to 34% increase in HIV/AIDS cases, 6% increase in gonorrhea among unmarried young girls (CDC’s morbidity and mortality weekly report, 2008). Surveys in Nigeria (Makinwa – Adebusoye, 1993; Amazigbo, Silva, Kaufman & Obikeze, 1997; Odetola, 2007; Uwakwe 1999) show that a high proportion of young urban Nigerians are currently sexually active – as many as 78% of males and 86% of females aged 20-24.
Undergraduate population in Nigeria, though heterogeneous, is dominated by young people who are between 17-25 years and they are quite mobile. This high level of mobility tends to expose them to health compromising behaviors. They engage in sporadic and unstable sexual intercourse. Many of these undergraduates had more than one sexual partner (Uwakwe, Onwu & Mansaray, 1993; Uwakwe, 1999). Indeed many of the sexual risk behaviors of these undergraduates become more pronounced within the formal university setting, away from direct parental control and fewer effective societal structures of traditional values. Unfortunately, the university administrators who were expected to act as “in loco parentis” – as substitute parents, making lifestyle decision for students and ensuring they conform to university rules about dress, sexual activity and recreation appeared overwhelmed by the situation or in some cases they just turned a ‘blind eye’.

Uwakwe (1999) identified a number of environmental factors reinforcing undergraduate sexual-risk behaviors. These include the prevailing economic depression in Nigeria, breakdown in familial values, peer group pressure resulting in conflicting norms and values and the need to ‘be like other big boys and girls on campus’.

Given the magnitude of the problem globally, and since research findings do not support the position that the abstinence – only approach to sexuality education is effective in delaying the onset of intercourse (Council of Scientific Affairs, 1999), the use of condom to prevent STD such as HIV, and pregnancy among sexually active young people (at times with multiple partners) is explored.

In Britain, condom use among sexually active 16-24 years old men increased from 61% in 1990 to 82.1% in 2000, and from 42% to 63.2% among women of the same age (Natsal, 2000). Evidence from the United States suggest that condom use may be a marker of a ‘high risk’ partnership with the paradoxical consequence that those who use condoms may have a high risk of STI acquisition at least as high as those who do not (Peterman, et al., 2000). There are high rates of inconsistent condom use among 16-24 year olds with multiple partners. This group experiences the highest rates of STIs despite having the highest rate of condom use in the past year, and for last sex, in both genders, because of higher rates of new partner acquisition and concurrency than older age groups (Fortenbery, et al, 2002; Stoner, et al., 2003). It has been proposed that longer duration of condom use in adolescent relationship could make a significant important contribution to STI control and this is an approach which could also have wider applicability among other individuals (such as undergraduate) who have high rates of partner change or concurrency (Fortenbery, et al., 2002).

Condom availability program do not increase sexual activity and can be effective in reducing high-risk sexual behaviors (Institute of Medicine, 2000). The National Institute of Health (2001) report confirms that condoms are an effective public health tool in the fight against HIV infection and cervical cancer. Another study of HIV – serodiscordant couples in Europe (one of the couple is HIV – infected and one is not) has shown no transmission to the uninfected partner among any of the 124 couples who used a condom at every act of sexual intercourse. Among those couples that were inconsistent users of condoms, 12 percent of the uninfected partners became infected with HIV. Unfortunately, in Nigeria, the total number of condoms provided by international donor has been relatively low. One report showed that between 2000 and 2005, the average number of condoms distributed in Nigeria by donors was 5.9 per man per year (Joseph, 2005). A study in 2001 found that 75% of health service that had been visited did not have any condom supplies (Van Rossen, Meekers, & Akinyemi, 2001).
There is high rate of inconsistent and non-use by individuals with high rate of partner acquisition. Consistency of condom use was poor among individuals who reported high rates of partner change, with less than half of those reporting multiple partners in the past four (4) weeks reporting consistent condom use (Cassel, Mercer, Inrie, Copas and Johnson, 2006). There is limited literature on undergraduate condom use and multiple partnered sex in Nigeria. Accordingly, this study focuses on the examination of undergraduate condom use and multiple partnered sex and consider the implications of these attitudes on their sexual behavior; social and economic development of Nigeria.

Hypotheses

1. There is no significant difference in the attitude of male and female under graduates to condom use and multiple partnered sex.
2. There is no significant difference in the attitude of stalites and new intakes undergraduates to condom use and multiple partnered sex.
3. There is no significant difference in the attitude of married and non-married undergraduate to condom use and multiple partnered sex.

Methods

Design and Participants

The descriptive research design was adopted in the present study. This approach involves interpretation of facts without manipulating any variable. The target population from which the participants were drawn was the undergraduates of Olabisi Onabanjo University, Ago-Iwoye. The participants were randomly selected from the universities with due cognizance of gender, educational, level and marital status. Their age ranged between 18 and 35 years with a calculated mean age of 26.4 years and SD of 3.2. An initial sample of 300 respondents were contacted for the survey. Of the 300 questionnaire returns made, 297 were deemed to have been properly completed for analysis.

Instrumentation

The Undergraduate Condom Use and Multiple Partnered Sex Scale (UCUAMPSS) – a 20-item questionnaire was developed by the researcher and it has 2 sections. Section A measures socio demographic variables while section B consist of items measuring undergraduate attitude to condom use and multiple partnered sex. The construct validity of the instrument was ascertained by implementing an item-by-item analysis to ensure that each item measured the critical variables associated with condom use and multiple partnered sex. Inter-item analysis was calculated using the Man U Whitney to be 0.60. The test-retest method was used to determine the reliability of the instrument. Using the correlation co-efficient computation method the instrument yielded an index of 0.82. Typical items in the instrument are: (i) “I do use a condom each and every time I have sex”; (ii) “I have more than a sex partner concurrently”. 
Procedure

Data for the study were obtained using the UCUAMPSS earlier mentioned. The instrument was administered on the participants during the first semester. The administration was done by the researcher with the assistance of 3 of my postgraduate students and this facilitated easier administration and retrieval of the instrument. Participants were informed of the purpose of the study. After the researcher and proctors had explained the instruction, participants completed the research instrument and returned it immediately. The administration lasted for 4 weeks because of the multi-campus nature of the university.

Data Analysis and Results

The percentage and t-test statistics were used to analyze the data generated by the questionnaire and test the hypotheses postulated for the study. The majority of participants (89.3%) endorse the view that non-condom use or inappropriate condom use will increase STDs and STIs. However questions bothering on multiple-partnered sex were viewed as invasion of privacy by 87.2% of participants.

Hypothesis 1:
There is no significant difference in the attitude of male and female respondents to condom use and multiple partnered sex.

Table 1: Male and Female Undergraduate Attitude to Condom Use and Multiple Partnered Sex

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>X</th>
<th>S.D</th>
<th>df</th>
<th>t-cal</th>
<th>t-tab</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male Undergraduate</td>
<td>157</td>
<td>31.09</td>
<td>2.53</td>
<td>295</td>
<td>4.43</td>
<td>1.96</td>
<td>*S</td>
</tr>
<tr>
<td>Female Undergraduate</td>
<td>140</td>
<td>29.01</td>
<td>3.21</td>
<td>295</td>
<td>4.43</td>
<td>1.96</td>
<td></td>
</tr>
</tbody>
</table>

α 0.05 level of significance

The result presented in table 1 show that significant difference existed in male and female undergraduate attitude to condom use and multiple partnered sex since the t-calculated is more than the t-tabulated.

Hypothesis 2:
There is no significant difference in the attitude of stalite and new-intakes undergraduate to condom use and multiple partnered sex.

Table 2: Stalites and New-Intakes Undergraduate Attitude to Condom Use and Multiple Partnered Sex

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>X</th>
<th>S.D</th>
<th>df</th>
<th>t-cal</th>
<th>t-tab</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stalites</td>
<td>147</td>
<td>29.41</td>
<td>3.40</td>
<td></td>
<td>1.65</td>
<td>1.96</td>
<td>NS</td>
</tr>
<tr>
<td>New-Intake Undergraduate</td>
<td>150</td>
<td>30.02</td>
<td>3.00</td>
<td>295</td>
<td>1.65</td>
<td>1.96</td>
<td></td>
</tr>
</tbody>
</table>

α 0.05 level of significance

The result presented in table 2 show that there is no significant difference between the attitude of new-intakes and stalites undergraduate to condom use and multiple partnered sex since the t-cal of 1.65 is lower than the t-table.

Hypothesis 3:
There is no significant difference in the attitude of married and non-married undergraduate to condom use and multiple partnered sex.
Table 3: Married and Non-Married Undergraduate Attitude to Condom Use and Multiple Partnered Sex

<table>
<thead>
<tr>
<th>Group</th>
<th>N</th>
<th>X</th>
<th>S.D</th>
<th>df</th>
<th>t-cal</th>
<th>t-tab</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Married Undergraduate</td>
<td>113</td>
<td>29.29</td>
<td>3.65</td>
<td>295</td>
<td>2.53</td>
<td>1.96</td>
<td>*S</td>
</tr>
<tr>
<td>Non-Married Undergraduate</td>
<td>184</td>
<td>18.02</td>
<td>4.29</td>
<td>295</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

α 0.05 level of significance

The result in table 3 shows that there is significant difference between the attitude of married and non-married undergraduate to condom use and multiple partnered sex since the t-cal is more than the t-tab.

**Discussion**

Hypothesis one was rejected. The findings show that there is significant difference in male and female undergraduate attitude to condom use and multiple partnered sex. This agrees with findings from Makinwa–Adebusoye’s survey (1993) that sexual intercourse appears sporadic among young people particularly males who had more than one sexual partner and are likely to protect themselves from STI and STD. It however disagrees with Uwakwe, Onwu and Mansaray, (1993) who find similar sporadic sexual attitude in females undergraduate.

Hypothesis two was accepted. In other words, there is no significant difference between new-intakes and stalites undergraduate attitude to condom use and multiple partnered sex. This finding is not surprising because both of these groups are product of the Nigerian society recently characterized by breakdown in familial values. It also agrees with Uwakwe (1999) finding that undergraduate generally are susceptible to peer group pressure because they are all away from direct parental control. The third hypothesis was rejected, that is, there is a significant difference between married and non-married undergraduate attitude to condom use and multiple partnered sex. This finding agrees with Peterman (2000) who provided evidence that women who are married are three (3) times likely to use condom when they have sex within or outside their marriage for fear of pregnancy and STI than those who are unmarried.

**Implication of the Study**

More than half of the undergraduates in this study were sexually active and of these, a considerable number reported multiple partners within the past one year. These results indicate that young adults (undergraduates) in our universities should be a target of HIV/AIDS education. May be a General Studies course could be designed encompassing condom use, family planning, sex and sexuality education, and such be made compulsory for all undergraduates irrespective of course of study. Communication designed by government and non-governmental organizations to motivate undergraduate and young people to engage in safer sexual behavior should employ appropriate anxiety-arousing content as well as clearly delineating action strategies (Uwakwe, 1999). Furthermore, counseling and peer helping support programs are an important adjunct to AIDS education in universities and other tertiary institutions (Uwakwe, Onwu & Mansaray 1993), and they should be so strengthened by university administrators (public and private) and government.

Another implication of this study is that non-use or poor usage of condoms by undergraduates could deplete critical sections of the labor force, undermine the public sector capacity to govern, and stunt the Nigerian nation’s march to science and technological breakthrough. Therefore, the Nigeria Government (national, state and local levels) must act speedily and effectively to
encourage condom use among undergraduate to limit the further spread of the HIV/AIDS epidemic and to mitigate its impact.

References


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Determinants of Secondary Schools Patronage in Festac Town, Lagos, Nigeria

by

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Abstract

The study examines the determinants of patronage of secondary schools in Festac town, Lagos State, Nigeria. Variables considered as determinants and adopted for this study were based on review of the literature and investigations in the study area. Analysis of data was based on statistical estimation and conclusions are reached from results obtained from these estimations. Our findings indicate that the most prominent determinants for choice of private secondary schools by household heads in the study area are: previous results of the schools; presence of older siblings; ability to pay the required fees; and, calibre of the academic staff. Recommendations centred on the need for proprietors of private secondary schools in the study area to focus on ensuring that the quality of teaching in their schools continue to improve; improving their relationship with the Parents- Teachers Association; and ensuring that the calibre of the academic staff is not compromised. Significance of the paper hinges on bringing to light the importance of ensuring that selection of private secondary schools is preceded by thorough investigations of the factors that influence their patronage in the area. Such studies will help ensure that the schools adequately satisfy the aspirations of both the proprietors and the communities they serve.

Keywords: Public Facilities; Secondary Education; Accessibility; Patronage; Determinants of patronage

Introduction

A cursory observation reveals that most of the existing literature on secondary educational facilities, and other central facilities and services, focus on their locational patterns, and the patronage of these facilities are often taken for granted. Locational attributes of the sites, especially, their accessibility in relation to distance traveled to, and from these facilities, is emphasized. Good examples of works in this category, especially on determinants of choice and patronage of secondary schools in Nigeria, are provided by Adejuyigbe (1980) and Ayeni (1971). More current studies have unraveled other determinants of choice of secondary schools. Prominent among these are: the family’s background in terms of the parents’ level of education, income, occupation, preferences, confidence, tastes and the like (Arabsheibani 1988 ; Dustmann 2003; Le and Miller 2003; Knot and Munich 2006; 2006a, 2006b; and Drnáková 2007); the child’s gender (Arbsheibani 1988; Worpole 2000); presence of siblings in the school (West and Hind 2003); race of the child (OECD 1994; Bagley 1995; Lee, Croninger and Smith 1996; Barrow 1999; Kleitz, Weiher, Tedin and Matland 2000; Holme 2002); the child’s academic capability (Munich 2004); quality of education (West 1992; Ball, Bowe and Getwirtz 1995; MORI 2001); better or more committed teachers (MORI 2001); and parental choice and the primary teacher’s recommendation (Drnáková 2007).
In Nigeria, during the oil-boom era of the early 1970s, all private secondary schools were taken over by the government. In 1979, 'Free Education At All Level' was declared in all the states in Southwestern Nigeria. The declaration envisaged a hundred percent transition of students in primary to secondary schools. A major strategy adopted for executing the declaration, especially at the secondary school level, was ensuring that each student is posted to a secondary school closest to his or her place of residence. Determinants of patronage of these secondary school facilities in Southwestern Nigeria were therefore not given much attention in the literature. With the introduction of the World Bank-induced Structural Adjustment Program (SAP) in the country in early 1980s, private involvement in the provision of educational facilities has been encouraged. Another major factor necessitating private involvement in the provision of secondary schools in Nigeria is the realization that the government does not have the wherewithal to provide quality education at this level, coupled with the generally perceived falling standard of education provided in the public schools. Thus, we have two types of secondary schools in Nigeria: private fee-paying and public tuition-free. Of the two, private fee-paying schools are booming and proliferating very rapidly, and many are comfortably rivaling, even overshadowing, government's schools in patronage preferences. Unlike public secondary schools which are provided as public goods with the emphasis on locating close to the expected catchment areas, private secondary schools are, in most cases, founded as economic ventures with the aim of maximizing economic returns to the proprietors. The old practice of perceiving ‘proximity to home’ as the major determinant of patronage of these schools might no longer be true. There is thus a dire need for empirical studies to unravel the determinants of choice of patronage of secondary schools in Nigeria. The present study is, therefore, aimed at contributing to the existing literature on geographical studies on secondary educational facilities by investigating the determinants of secondary school patronage in Festac Town, Lagos State, Nigeria. Though the research is focused on Festac Town in Lagos, Nigeria, it is believed that the findings of the study will be of immense value to all the stakeholders in secondary education’s management in the country and other regions of the world.

Earliest empirical works on secondary educational facilities focused mainly on locational patterns and the distance traveled to and from school. For instance, Ayeni (1971) in his study of journey to school in Jos (Nigeria), discovered that the secondary school location did not reflect population concentration but rather there is high centrality index in location of the institutions. He found the mean student trip length to school which ranges from 0.5 km in Jenta extension to 4.46 km in Anglo Jos. He therefore put forward suggestions that more schools be established in Gargare, Anglo Jos and Hill station, which have more than 45% of all their trips to school longer than 3 km. Adejuyigbe (1980) emphasized the importance of distance in the patronage pattern of schools. From studies carried out in Ilesa and three smaller towns of Ijebu-Jesha, Esa-Oke and Esa-Odo, it was found out that most of the pupils in each school came from the wards around it. This indicates that distance is the most important factor influencing the patronage pattern of the secondary schools.

Arabsheibani (1988), in his study of choice of secondary schools in Egypt, focused on investigating the factors that determine the decision to enroll in (a) general or technical/Koranic school, and (b) private or public schools. The study found that gender and socio-economic background play significant roles in choosing between the two pairs being investigated. For instance, general secondary schools are more patronized by females, and students coming from ‘better family background’, while the opposite is true for technical/Koranic secondary schools. In the case of private or public schools, it was found that females had higher probability of choosing sectarian schools, and high-ranking occupations are found to have a negative and significant effect on the probability of choice of public schools and a positive and significant
effect on the probability of choice of private schools. The effect of low-ranking occupation is the opposite.

From their investigations on criteria for admissions into [public] secondary schools in England, West and Hind (2003) discovered seven most frequently used, with the following percentage frequencies: ‘Siblings at the same school’ (96%), ‘Distance between home and school’ (86%), ‘Medical / social need for this school’ (73%), ‘Geographical catchment area’ (61%), ‘This school expressed as the ‘first preference’” (41%), ‘Pupils with special educational needs’ (39%), and, ‘Attendance of child at local ‘feeder’ school’ (28%) (p.8), thus, identifying [presence of] ‘siblings at the same school’ as the most prominent criterion (96%).

Le and Miller (2003) examined the determinants of school choice (government, Catholic or other independent schools) as well as the success in completing year 12 for cohorts of students born in 1961 and 1970 in Australia. Their results show that those attending Catholic and other independent schools have favourable socio-economic backgrounds. Dustmann (2003) and Drnáková (2007) identified parental characteristics- education, preferences, confidence and tastes- as key factors determining choice of schools and the ultimate educational achievement. Munich (2004) finds that in addition to skills, measured by grades in Czech language and mathematics, and education of parents, local schooling supply conditions are also important determinants of academic high school enrollment in the Czech Republic. Knot and Munich (2006a, 2006b) elaborate on the secondary school application choice in a matching framework and suggest that education of the parents and family income are significant predictors of education choices of a child. Cunha, Heckman, Lochner, and Masterov (2005), Knot and Munich (2006) emphasize the effect of the family background on choice of secondary school. Drnáková’s (2007) study in the Czech Republic provided empirical evidence suggesting that the education of parents and cognitive abilities [of the pupil] matter to a large extent for a pupil’s choice of type of secondary education. Worpole (2000) identified the child’s gender as a major determinant of education choice of a child. Studies by Ball, Bowe and Getwirtz (1995) identified ‘distance’, ‘transport cost’, ‘school’s hierarchy’, ‘school’s specialisms’, ‘existing selection criteria’ and ‘the school’s reputation’ as key determinants of choice of secondary schools in England. On the other hand, MORI (2001) identified six determinants of choice of secondary schools in England, with the following percentage scores: ‘smaller classroom’ (36%), ‘higher standards’ (21%), ‘better facilities’ (15%), ‘good sports facilities’ (12%), ‘a wider curriculum’ (11%), and, ‘better or more committed teachers’ (11%). Earlier investigations by West (1992) on secondary schools in England, identified eight main determinants of choice. These, according to him, are: ‘quality of education’, ‘family tradition’, ‘academic ability of the child’, ‘school expectations’, ‘better facilities’, ‘resources’, ‘discipline’, and ‘good examination results’. One major characteristic of all the reviewed works on secondary schools in England is that they are all focused on public and not private secondary schools.

As stated earlier, the perceived falling standard of education in public secondary schools in Nigeria have encouraged proliferation of private secondary schools that are, in most cases, provided as economic ventures, not as ‘public good’ in the strictest sense. The idea of categorizing secondary schools as ‘public good’ can, therefore, not apply fully to these schools, as other factors other than ‘proximity to home’ might become more significant in their patronage. Paucity of relevant literature on the truth or otherwise of the above observation necessitates the present study.

Festac Town is a residential estate in Lagos State, Nigeria, developed to provide accommodation for participants in the Second World Black Festival of Arts and Culture (FESTAC) in 1977. The estate, initially planned for between 10,000 to 20,000 people, has now out-grown the initial
population it was planned for. Festac town is located as a satellite town to the city of Lagos (See Figures 1 and 2)

The site, covering approximately an area of 1,770 Ha (4,425 acres) is situated at a distance of about 10 km west of Lagos along the new Badagry expressway, which forms the site’s southern boundary. The man-made canal that received the Festac town storm water and now part of Lagos lagoon forms the boundary between the town and the Amuwo-Odofin housing scheme, with two bridges linking the two sides on the eastern and western sides. Festac town shares a common boundary with the Lagos international trade fair complex with a village, Ado Soba, on the western edge of the boundary (Obayelu 2004).

Festac town serves as the headquarters of Amuwo-Odofin Local Government area. The northern boundary of the estate is put at a line parallel to Badagry express road, at a distance approximately 4,700 metres from the road. The major topographical feature of the Festac Town is a physical ground ridge that spans the whole town in an east-west direction along the strip between 500 and 700 meters from Badagry express road. The town is approximately 9 meters above the sea level. A buffer zone of between 1.0 metre and 2.5 metres wide separates the town from Badagry express road. The terrain is generally flat and marshy.

At present, there are sixteen secondary schools in the town. Of these, three are government owned while private entrepreneurs own thirteen. Generally, the locational pattern of facilities is a reflection of the goals / policies of the owners or owner-agencies. Public facilities, to which secondary schools traditionally belong, were owned and managed by government’s agencies. Since 1979 when the State government took over the running of secondary schools in Lagos State, the over-riding policy on distribution of pupils into public schools was nearness to pupils’ residences. Pupils were therefore posted to schools nearest to their homes. This policy still holds for public secondary schools in Lagos State of which the study area is an integral part. For instance, each of the three public secondary schools in Festac Town was strategically located to serve segments of the town, such that no part is neglected.

As stated earlier, private secondary schools far out-number public ones in the ratio of 13:3 in the study area. Investigations reveal that unlike public schools that were evenly distributed throughout the town, private schools were located mainly along fast lanes / roads and occupy less acreage of space. Location decisions here appear to be more tilted by economic forces and desire to maximize profits by the proprietors and proprietresses. Hence, the patronage patterns, especially, the determinants of choice of these schools, are expected to deviate from the public’s mandatory mere ‘proximity to home’. Investigating the validity or otherwise of this conception forms the major focus of this study.

Methodology

Primary and secondary sources of data were obtained for this research. Primary data were obtained via the use of pre-tested questionnaires that were administered on stratified sample of the residents. The questionnaires were administered on household’s heads in the study area, to determine which of the listed determinants influenced their choice of secondary school for their children/wards in the study area, with the freedom to choose as many determinants as are applicable. A total of 180 questionnaires were administered to the heads of households in the study area, out of which 132 were returned to the researchers. Direct observation method was also used. This involved going to the study area to physically count and locate the existing secondary schools on the base map of the study area. Secondary data were also obtained from printed materials like government documents and previous research works on the study.
The data collected were analyzed using simple percentages. Chi-square ($\chi^2$) test was also employed to investigate the degree of importance attached to various determinants of choice of secondary schools in the study area.

**Results and Discussion**

From the attendance registers of the various secondary schools under study, it is observed that public secondary schools account for more than 65% of secondary school patronage in the study area, while the remaining (less than 35%) is shared by the thirteen private secondary schools. Investigations also revealed that the major reasons given for the high patronage enjoyed by public secondary schools in the study area are the fact that they are tuition-free and that the teachers are better experienced than those of the private secondary schools.

The existing Lagos State Government’s policy on admission to public secondary schools within the State is that proximity of home to secondary educational facility is the most important determinant of patronage of such facility. In pursuing this policy in the study area, efforts are made by the government to post pupils to government secondary schools nearest to their homes. On this, the parents, theoretically, have no way of effectively expressing their choice of preference. Thus, the focus of the present research has to shift to private secondary schools in the study area. Since private secondary schools in the study area appear not to be evenly spread out in the town, but are concentrated along the major roads and streets, explaining the determinants of their choice will have to look beyond ‘nearness to home’. From existing literature and investigations in the study area, factors identified as determining choice of secondary school facilities include ‘Nearness to home’, ‘Nearness to bus terminus’, ‘Nearness to parents’ place of work’, ‘Nearness to primary school attended’, ‘Ability to pay required fees’, ‘Environmental quality of the school’, ‘Facilities available in the school’, ‘Calibre of academic staff’, ‘Previous results of the school’, ‘Presence of older brothers/sisters/relations’, ‘Personal relationship with the proprietor / proprietress’, and, ‘Mere chance’. Efforts were made in this study to investigate the degree of importance of each of these factors as they contribute to choice of secondary schools in the study area. Each respondent with a child or children/ward(s) in private secondary schools was asked to specify which factors influenced his/her choice of secondary schools for his or her child/ward, with the freedom to choose as many of them as are applicable. The results of this investigation are presented in Table 1.

From the table, it is observed that the most prominent determinant identified by as high as 65.15 percent of the respondents, as influencing their choice of private secondary schools in the study area, is ‘nearness to home’. Previous empirical studies, including most of those already cited in this paper, have found this factor to be the most important determinant influencing the patronage of public secondary schools. Since all private secondary schools in the study area are located mainly along fast lanes / roads, and are thus all easily accessible by good motorable roads, we have to look beyond ‘nearness to home’ to decipher the real reasons for the different levels of patronage enjoyed by these schools. This is done by having a closer look at the scores attached to each of the remaining determinants by the respondents in the study area. For easier comprehension, the determinants are arranged, based on their percentage scores, from the highest to the lowest, and presented in Table 2.

From Table 2, it is observed that majority of the household heads do not leave the choice of their children’s/wards’ private secondary schools to ‘mere chance’ as only 0.75 percent of the respondents do this. Neither do majority of them allow sentiments of being friendly with the proprietor / proprietress to influence their choice of secondary schools – only 1.51 percent do this. These observations suggest that majority of the parents / guardians in the study area do give adequate thought to choosing which of these private secondary schools their children /
wards will attend. Hence their rating of the various determinants of secondary school patronage could be a very good measure of the real determinants of the patronage of these private secondary schools in the study area.

Table 2 reveals that the most important determinant of patronage of private secondary schools in Festac Town, Lagos, is ‘the previous results of the school’. As high as 63.64 of the household heads identified this factor as a major determinant influencing their choice of private secondary schools for their children /wards. Considering the fact that tuition-free public secondary schools are readily available, this factor might be a major determinant of patronage of secondary schools in the study area, as quest for better results might encourage parents to spurn tuition-free education when previous results of the private school convinces them of the 'better' quality of education available in the school. Findings from investigations here are found to be in tandem with earlier observations by West (1992), Ball, Bowe and Getwitz (1995), and MORI (2001) earlier reviewed in this paper.

The second factor highly rated by the household heads, and selected by 45.45 percent of the respondents, is the ‘presence of older siblings’ in the school. One major observation that needs to be made in this regard is that the factor may be more suitable for parents and/or guardians with more than one child/ward in secondary school. That this factor is thus highly rated might be an indication that many parents/guardians fall into this category, and might prefer the possibility of older siblings taking care of their younger ones, both in the school, and especially after school hours. Though, unlike in the earlier studies by West and Hind (2003) where this factor was the most highly rated among the determinants of patronage of secondary schools in England, its being a close second might be a subtle affirmation of the observations of the earlier research on the importance of this factor in the choice and patronage of secondary schools.

More than a quarter (25.76 percent) of the respondents rated ‘ability to pay required fees’ as a major determinant of their choice of private secondary schools for their children / wards. As stated earlier, tuition-free public secondary schools are readily available in Festac Town. Since these private schools charge different fees, and the resources of the parents are relatively limited, decision to patronize private secondary schools, in the study area, could be much influenced by considerations of the amount and ability to pay the required fees. Findings here might be a subtle confirmation of previous studies’ affirming the influence of parents’ income on the choice of secondary school.

‘Caliber of academic staff’ is chosen as a major determinant of choice of patronage by 15.15 percent of the respondents. Here, specific mentions of excellent results recorded by students of specified members of academic staff in external terminal examinations are cited. This is found to be in tandem with earlier studies by MORI (2001). Less than a tenth (9.09 percent) of the respondents identified ‘nearness to bus terminus’ as a major determinant of their choice of private secondary schools. A little above one out of twenty (5.30 percent) of the respondents identified ‘Nearness to primary school attended’ as a major determinant, 4.55 percent identified ‘Nearness to place of work’, while as low as 1.51 percent of respondents identified ‘Environmental quality of the school’ as a major determinant influencing their choice of private secondary schools in the study area. Variations observed in the ratings of these factors from most of the earlier works already reviewed in this paper might not be unconnected with the fact that the present research, unlike those earlier ones, is based on private and not public secondary schools.

The study has thus revealed that private secondary schools exhibit determinants of patronage that do not totally tally with those of public secondary schools, and that when ‘nearness to home’
is assumed constant, four major determinants of patronage of private secondary schools are identified in the study area. These are: ‘previous results of the school’; ‘presence of older siblings’; ‘ability to pay the required fees’; and ‘calibre of academic staff’.

A Chi-Square ($\chi^2$) test was carried out to investigate further the degree of importance of each of the determinants identified above (for details, see Appendix 1). Investigations revealed that each determinant for choice of secondary school in the study area has different degree of importance.

Summary

The study has revealed that private secondary schools exhibit determinants of patronage that do not totally tally with those of public secondary schools, and that when ‘nearness to home’ is assumed constant, four major determinants of patronage of private secondary schools are identified in the study area. These are: ‘previous results of the school’; ‘presence of older siblings’; ‘ability to pay the required fees’; and ‘calibre of academic staff’.

Conclusion

From the study, it is observed that although, in the study area, public secondary schools enjoy more patronage than private ones, ‘nearness to home’ is still the most prominent factor in determining secondary school patronage in the town. Since all the private schools investigated are easily accessible to good motorable roads, further investigations into factors influencing patronage of these schools revealed four major factors: previous results of the school; presence of older siblings; ability to pay the required fees; and caliber of academic staff.

Though the research is focused on Festac Town in Lagos, Nigeria, it is believed that the findings of the study will be of immense value to all the stakeholders in secondary education’s management in the country and other regions of the world. The paper is significant to studies in patronage of educational facilities since it brings to light the importance of ensuring that siting of private secondary schools are preceded by thorough investigations of the factors that influence their patronage in the area. Such studies will help ensure that the schools adequately satisfy the aspirations of both the proprietors and the communities they serve.

Recommendations

To boost the level of patronage of private secondary schools in the study area, the following specific recommendations are provided.

In view of the importance attached to ‘previous result of the school’ and ‘caliber of the academic staff’, concerted efforts should be made to ensure that the quality of teaching and the teaching staff are never sacrificed for profit. Efforts should also be made to retain and reward outstanding teachers to enhance their contributions to the rating of the school.

Since ‘presence of older sibling’ happens to be highly rated as a determinant for patronage of private secondary schools in the study area, each proprietor should endeavour to encourage families with children or wards in his/her school to continue patronizing the school. This could be done by improving on human relations and confidence building, especially through the Parents’-Teachers’ Association.

Since parents and guardians in the study area appear to be sensitive to ‘ability to pay the required fees’, school proprietors should endeavor to ensure that the opinions of the parents are sought and taken into consideration whenever there is need to increase the fees payable. One major avenue of accomplishing this goal is by setting up effective Parents’-Teachers’ Associations.
References


### TABLES

#### Table 1: Determinant of choice of secondary school

<table>
<thead>
<tr>
<th>Determinants</th>
<th>Population* (N = 132)</th>
<th>%*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nearness to home</td>
<td>86</td>
<td>65.15</td>
</tr>
<tr>
<td>Nearness to bus terminus</td>
<td>12</td>
<td>9.09</td>
</tr>
<tr>
<td>Nearness to place of work</td>
<td>6</td>
<td>4.55</td>
</tr>
<tr>
<td>Nearness to primary school attended</td>
<td>7</td>
<td>5.30</td>
</tr>
<tr>
<td>Ability to pay required fees</td>
<td>34</td>
<td>25.76</td>
</tr>
<tr>
<td>Environmental quality of the school</td>
<td>2</td>
<td>1.51</td>
</tr>
<tr>
<td>Facilities available in the school</td>
<td>8</td>
<td>6.06</td>
</tr>
<tr>
<td>Calibre of academic staff</td>
<td>20</td>
<td>15.15</td>
</tr>
<tr>
<td>Previous results of the school</td>
<td>84</td>
<td>63.64</td>
</tr>
<tr>
<td>Presence of older brothers/sisters/relationship</td>
<td>60</td>
<td>45.45</td>
</tr>
<tr>
<td>Personal relationship with the proprietor and proprietress</td>
<td>2</td>
<td>1.51</td>
</tr>
<tr>
<td>Mere chance</td>
<td>1</td>
<td>0.75</td>
</tr>
</tbody>
</table>

Source: Author’s Field Survey, 2006.
Key: * Scored more than one determinant

#### Table 2: Rating of the remaining determinant of choice of secondary school

<table>
<thead>
<tr>
<th>Determinants</th>
<th>Population* (N = 132)</th>
<th>%*</th>
</tr>
</thead>
<tbody>
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<td>Previous results of the school</td>
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</tr>
<tr>
<td>Personal relationship with the proprietor and proprietress</td>
<td>2</td>
<td>1.51</td>
</tr>
<tr>
<td>Mere chance</td>
<td>1</td>
<td>0.75</td>
</tr>
</tbody>
</table>

Key: * Scored more than one determinant
FIGURES
Source: Author's Field Survey, 2006.

Fig. 1: MAP OF NIGERIA SHOWING LAGOS STATES

APPENDIX

In carrying out the chi-square ($X^2$) test, the following hypotheses were proposed:

$H_0$: Determinants for choice of secondary school in the study area have the same degree of importance.

$H_1$: Each determinant for choice of secondary school in the study area has different degree of importance.

Decision Rule:
Accept $H_0$ if computed $X^2$ is less than the table value or reject $H_0$ if computed $X^2$ is greater than the table value. The calculated value of $X^2 = 1550.78$

At 0.05 level of significance and degree of freedom of 12, table value of $X^2 = 19.6751$

Since computed $X^2$ (1550.78) is greater than the table value (19.6751),
We reject $H_0$ and accept $H_1$ that each determinant for choice of secondary school in the study area has different degree of importance.
Prevalence of Obesity and Predisposition to Metabolic Syndrome among School-Based Adolescents in Botswana and Nigeria

by

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University of Lagos

Abstract

The increasing prevalence of overweight and obesity across the globe has been described as epidemic. This study compared the prevalence of overweight, obesity and body fat distribution between adolescent females in Nigeria and Botswana. Participants were drawn from secondary schools in both countries. The variables measured were weight, height, body mass index (BMI), waist/hip circumference (W/HC) ratio. WC was used as a measure of abdominal adiposity, BMI for general adiposity and HC for subcutaneous adiposity. Data were analysed using descriptive statistics and ‘t’ test to compare the two groups. There were significant differences in age, height, body weight, BMI, HC and W/HC ratio except WC. Increased physical activity was recommended.

Introduction

In the developed world, obesity is now the most common disease of childhood and adolescence (Reilly, 2006). Hill (2006) submitted that since 1980, the entire population, both in the United States of America and throughout the world have been increasing in weight. The prevalence and increasing incidence also seem to cut across socio-economic status, level of education, age and the level of development of the population (Caterson and Gill, 2002; Fontana, et al. 2007; Fouad, Rastam, Ward and Maziak, 2006; Hippel, Powel, Downey and Rowland, 2007; Senf, Shisslak and Crago, 2006). In Africa and other developing countries, there have been an acute transition from traditional to a westernized or modern-world life-style. For instance, in Nigeria, (West Africa), and in Botswana, (Southern Africa), fast food outlets have increased in the last 10 years. Working and non-working citizens of all age categories have deemed it fashionable and convenient to buy and eat at the fast food outlets rather than prepare their food and eat at home. Researchers have classified obesity into central and general (Ascaso, et al., 2003; Brunner, et al., 2007; Gutin, et al., 2007; Willis, et al., 2007; Okura, et al 2003). The most widely used measures of total or general and abdominal obesity or adiposity are the body mass index (BMI) and waist circumference respectively. While abdominal obesity is recognised as a major risk factor for coronary heart diseases (CHD), waist circumference and WHR are more strongly associated with metabolic risk factors, incident cardiovascular disease (CVD) events and deaths (Fouad, et al. 2006; Heitmann, et al. 2004).

According to Senf, et al. (2006), there is an increasing prevalence of weight-related diseases in children. Excess body adiposity is a major component of Metabolic Syndrome (MS), a consortium of diseases which have been traced to later lead to diabetes type 2, heart diseases and cerebro-vascular accident, if not properly controlled and treated (Bakker et al. 2007;
Kaslimal et al 2006). MS is a cluster of health threatening and life-style related conditions. According to Bakker, Gansevoort and de Xeeuw (2007), the criterion used to define MS are, increased waist circumference, increased triglycerides, decreased HDL-cholesterol, increased blood pressure and increased plasma glucose. Any one who has three or more of these criteria is diagnosed as having MS.

Among children, the epidemic of childhood inactivity and consequent obesity appear to be fuelled by several factors including societal, cultural, industrial, financial, environmental and family factors. Although Parsons, Power, Logan and Summerbell (1999) suggested that parental obesity, low economic status and early maturation were some of the major factors that predispose to overweight and obesity in childhood, findings and research reports indicated increasing prevalence of overweight and obesity to be independent of socio-economic status (Corvalan et al. 2007; Fouad et al. 2006; McCarthy et al. 2005). Corvalan et al. (2007) reported significant positive association between size at birth, infant, early and later childhood growth and adult body composition. They found increased BMI in infancy and later childhood to be positively associated with four adult body composition measures of Body BMI, percent body fat, abdominal circumference and fat-free mass.

Indeed overweight and obese children and adolescents have been known to shun physical activities, are socially inept, lazy and possess negative self-image. It has also been linked with breathing problems (CDC-NCHS, 2007). Ochs-Balcom, et al. (2006), reported significant inverse relationship between abdominal adiposity and pulmonary function. Obesity affects the quality of life and increases health care costs (Bowman, 2006; JAMA, 2006).

Anthropometric measures of relative fatness are inexpensive and easy to use. The indirect methods of estimating body composition include measuring Body Mass Index (BMI), waist circumference, hip circumference and waist hip ratio. According to the Council on Sports Medicine and Fitness and Council on School Health (2006), BMI tends to correlate well with more precise measures of adiposity.

This study therefore compared the prevalence of overweight, obesity and body fat distribution between females in two African countries, Nigeria and Botswana. The two countries are socio-economically, politically and ethnically comparable. Null hypothesis was set for each of the measured variables and was tested at an alpha level of p< 0.05

Method

Participants

Participants comprised secondary school female students. Letters seeking consent for the study were written to the respective school heads and only those schools, whose Heads gave permission were used in the study. The schools included both public and private ones. In Nigeria, the ages of students in secondary schools, ranged from 11 to 18 years due to a liberal secondary school entrance age policy, while in Botswana, the age range is strictly from 13 years to 20 years. Two hundred students were sampled from 10 secondary schools in Nigeria’s business capital, Lagos (200) while two hundred and twenty two were sampled from 10 schools in Botswana capital, Gaborone. Participants were selected randomly from among only those who regularly participated in the schools recreation activities after school hours. A total of 422 female adolescents were involved in the study.

Procedure for data collection

The variables measured were body weight, height, Body Mass Index (BMI), waist circumference, hip circumference and waist-hip ratio. While waist circumference was used as a measure of
central or abdominal adiposity, BMI was used as a measure of general adiposity. Hip circumference was used as a measure of subcutaneous adiposity. While subject's weight was measured with standard Avery weighing scale, calibrated from 1 to 200 Kg, subject's height was measured with a stadiometer attached to the weight scale. The stadiometer was calibrated from 1 cm to 220 centimeter. Before use, each instrument was re-calibrated with known weights and heights respectively. The waist and hip circumferences were measured according to the procedure of Norton and Olds (1996). While the waist circumference was taken at the level of the narrowest point between the lower coastal border and the iliac crest after expiration, the hip circumference was taken at the level of the greatest posterior protuberance of the buttocks. Measurements were taken in centimeters to one decimal place. The international classification of overweight and obesity according to BMI (CDC-NHANES, 2007; Tuncelli, et al., 2006; WHO, 2006) was adopted:

Normal range:  18.5 - 24.99 (Kg/m²)
Overweight:    25 - 29.99 (Kg/m²)
Obese         > 30 (Kg/m²)

Before the collection of data, the aims and demands of the measurements were explained to all participants in the presence of their sports or Physical Education teacher. All students thereafter signed the informed consent for participation form. Data were collected by the two main researchers, who were assisted by three trained testers each. The main researchers were present through out all data collection processes.

Data Analysis

Data were analyzed for means and standard deviation while the ‘t’ test for independent samples was used to compare the two groups and to test the null hypotheses.

Results

Table 1 shows the result of the measured variables and the associated ‘t’ test measuring the mean differences between Nigeria and Botswana female adolescents. There were significant differences in age, height, body weight, BMI, hip circumference and waist hip ratio. They were however not significantly different in waist circumference.

Although samples were drawn from the respective country's secondary schools, Botswana subjects were significantly older than Nigeria’s (p<0.05). This can be attributed to the different educational policies on age of entry into secondary schools, of the two countries. While Nigeria operates a liberal policy that allows children to progress into Secondary Schools at individual pace, provided they pass the entrance examination, Botswana children can only sit for entrance examination and be admitted into secondary school from the age of 13 years. Botswana children enter the primary schools at the age of 7 and must go through a mandatory 7-year primary school education programme.

However the regular age for admission into primary school in Nigeria is 6 years. Thus while the average Nigerian child enters secondary school at the age of 10-11 years, the average Botswana child enters at the age of 13 years. The age range of the Nigerian adolescents was 11-18 years while that of Botswana was 13 to 20 years. Based on this significant age difference one would expect the Botswana group to manifest poorer adiposity measures. This is because studies have reported direct relationships between age and physical inactivity and its measures (Gregory, et al., 2007; Han, et al., 1998; Hussey, et al., 2007).

Samples Mean BMI fall into the desirable category of BMI (CDC-NHANES, 2007; WHO, 2006). However, Bell et al. (2006) in a study on 6-13 year-old children found an increasing BMI z-score
to be continuously associated with complications of overweight in children. They explained further that children’s risk of most complications increase across the entire range of BMI values including those within the desirable values.

Table 1: Nigeria-Botswana Female Adolescents Physical Characteristics and ‘t’ test. (n1=200; n2=222; N=422)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Nigeria Adolescents</th>
<th>Botswana Adolescents</th>
<th>‘t’ value</th>
<th>Significance level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age (yrs)</td>
<td>Mean 14.67</td>
<td>Mean 15.32</td>
<td>5.183</td>
<td>0.001</td>
</tr>
<tr>
<td>Height (m)</td>
<td>Mean 1.61</td>
<td>Mean 1.57</td>
<td>3.352</td>
<td>0.001</td>
</tr>
<tr>
<td>B-Weight (kg)</td>
<td>Mean 48.68</td>
<td>Mean 52.22</td>
<td>4.435</td>
<td>0.001</td>
</tr>
<tr>
<td>BMI (kg/m²)</td>
<td>Mean 18.97</td>
<td>Mean 21.31</td>
<td>7.071</td>
<td>0.001</td>
</tr>
<tr>
<td>W-C. (cm)</td>
<td>Mean 63.60</td>
<td>Mean 63.69</td>
<td>0.085</td>
<td>NS</td>
</tr>
<tr>
<td>H-C (cm)</td>
<td>Mean 73.80</td>
<td>Mean 86.68</td>
<td>10.109</td>
<td>0.001</td>
</tr>
<tr>
<td>W-H ratio</td>
<td>Mean 0.867</td>
<td>Mean 0.734</td>
<td>18.222</td>
<td>0.001</td>
</tr>
</tbody>
</table>

In order to identify specific influences on the comparison, Botswana girls were found to be significantly older, shorter, heavier, had higher BMI, higher hip circumference and lower WHR than their Nigerian counterparts. Except for waist circumference where the two groups were not significantly different. Although the Botswana girls were significantly shorter, they had 7.3% more body weight than the Nigerian girls. It is worth noting the culturally unique large hip circumference of Botswana girls. While they did not differ in waist circumference, the Botswana girls had 17.5% more hip circumference. This obviously resulted in the significantly lower WHR of the Botswana girls. The WHR of 0.867 of the Nigerian girls falls into very high risk zone of the WHR norm for 20 -29 years old lady (Heyward, 2002). Considering the fact that as young girls, they are not expected to have accumulated much visceral fat, they are thus expected to have less WHR.

Discussion

The fact that the Botswana adolescents were significantly older than their Nigerian counterparts would make one to expect the Botswana group to be more predisposed to metabolic and CVD risks but the reverse appears to be the case. The Botswana group had a larger hip circumference, which according to results from several studies, should protect them against metabolic and CV diseases (Heitmann, et al., 2004; Yusuf 2006; Snijder et al., 2006: Wang and Hoy 2004). Indeed, Snijder, et al. (2004) in a study on variety of non-white ethnic groups confirmed the protective association of relatively larger hips against metabolic and CV diseases. The relatively large hips are a culturally unique feature of Botswana citizens and it is more pronounced in the females. This might be the major reason why cardiovascular diseases are not major health concerns in Botswana, at least for now. However blood pressure problems was 7.2%, of all out-patients attendance in the hospitals in 2000 (Botswana Central Statistic Office, 2003) and is the third most common health problem. Since there are other several causes of blood pressure problems, it is doubtful if obesity is the major cause among Botswana adults. The influence of fast food eateries on nutrition is a negative trend even though it is now an important part of the new and modern life in Nigeria. All these luxuries of modern life could be held responsible for the high adiposity and low physical activity levels of the adolescent Nigerians. Although the Nigerian adolescents have more access to recreation opportunities, it is
doubtful if they made adequate use of these opportunities. On the other hand, Botswana adolescents seem to be genetically protected, at least for now, against metabolic and CVD risks consequent to their large hips relative to their waist.

Conclusion

There were significant differences in age, height, body weight, BMI, hip circumference and waist/hip ratio except in waist circumference. It was observed that large hips is a culturally unique feature of Botswana citizens and reasons for low risk rating in obesity while the reverse is the case for Nigeria female adolescents. In order to check and stem the predisposition to obesity's ugly trend, a multi-disciplinary and multi-factoral approach appears inevitable. For instance, this may include the introduction and the expansion of the school Physical Education (PE) programme and making PE curriculum compulsory in schools from pre-primary and elementary to senior secondary, making recreation periods, in addition to food breaks, compulsory in all schools, encouraging children to pursue physically active life styles and making activity-promoting changes in the environment. Since parents have also been implicated as significant factors in children and youths physical activity levels and intensity, there appears the need to counsel parents on the needs to encourage their children to spend quality and active out-door life. Warburton et al. (2006), suggest counselling parents and children on the several health benefits of physical activity while Slentz, et al. (2007) presented empirical results showing that physical inactivity has profound negative effects on lipoprotein metabolism. Therefore, active lifestyle must be promoted in the prevention of metabolic syndrome.

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Egypt And The Rest Of Us: The Relatedness Of Belief System And Art Forms

by

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Abstract

This paper is an attempt at provoking a re-examination of the history of the ancient Egyptian art with a view to questioning the exclusion of Egypt from the historical and cultural study of African art in spite of its being part of Africa geographically. The paper examines the ancient Egyptian art beyond its physical appearance and aesthetic, it explored commonly shared African belief systems, a major reinforcement to traditional African art, to reveal the relatedness of the ancient art of Egypt with that of the rest of African art in form and content. The paper submits that the ancient art of Egypt should be included in the main stream of the study of African art.

Introduction

Egypt is located at the North eastern most part of Africa and being the only Africa’s over land link with the Middle East and the rest of the world, it can be referred to as the African main gate to the world. Its strategic geographical placement notwithstanding, whenever the adjective “Africa” is to be discussed in cultural studies, Egypt (along with other ‘light skinned’ peoples found in the Northern part of Africa) is usually excluded. Some scholars have argued that the Pharaonic Egypt age were not Negroes and therefore can not be seen as African neither their civilisation (Davidson, 1972:29). Some others have also argued that the present day North Africa belong to a larger Muslim and Arabic entity that stretches well beyond the African continent thus seeing Egypt as an extension of the Middle East (Philip, Feierman, Thompson, and Vansina, 1978:39). To some others, they are white Africans best described as dark-skinned Caucasians (Oyebola 1986:26). This attitude of leaving ancient Egypt out of the history of Africa perhaps explains why Egyptian culture has often been studied independently of its African origin. It is within this context, that African art is being defined as the art of the black people of Africa, constituting of “the people south of the Sahara – together with the Sudan and Ethiopia and some where west of them, all inhabited by black population (Adepegba. (2002:3).

It is a fact that Egyptian art, in form, shares affinity with the western art, considering the gigantic structures, the pyramids, massive sculptures and other innovations of the ancient Egypt and its noticeable generative influence in the later Greco-Roman civilisations. Influences of this nature are not noticeable in the rest of African art, this perhaps informs Oyebola’s (1986:28) claim that Egyptian civilization may be truly African but not of black race, which further gives justification to the study of ancient Egyptian art in the mainstream of western art.

The above stated notwithstanding, It is here contended that Egypt can not be part of Africa geographically without some kind of historical and cultural link with his neighbours, neither can
the art of ancient Egypt be studied totally out of African context. How justified is it to excise the Pharaonic art that was a hybrid of African and Asiatic art traditions from the history of African art? Is there no relatedness in the art of Egypt and that of the rest of African people, especially the so-called black race? The answer to these questions is the preoccupation of this paper. Scholars like Henry Drewal and Adepegba encouraged that Egyptian art be studied as part of African art, if not for its similarities – for its differences, basing their argument on scope (Adepegba.2002:3). Both scholars’ calls yielded a good result in Werner Gillon’s A short History of Africa (1984) and the publication of the award winning A History of African Art co-authored by Visona, Poynor, & Cole (2000) which included the study of ancient Egyptian art. While these efforts are commendable, the publications however could not prove the relatedness of the arts. Examining the Egyptian art beyond its physical appearance and aesthetic will reveal the relatedness of the art with that of the rest of African art forms. It will also remove O’Connor and some other scholars’ doubt in the existence of any serious contact between Egypt and the black Africa (O’Connor in Jefferson 1974). Apart from further creating a better understanding of the art of the rest of the continent, specifically the culturally defined Africa, this effort is capable of revealing more knowledge of Egyptians lost origin.

It is not the intention of this study to engage in the politics of theory. It must however be noted that many western scholars find it difficult to believe that Africans are capable of certain inventions or ideas they considered ‘sophisticated’ hence, such achievements or innovations are often attributed to influences from ‘a superior culture’ out side the culturally defined Africa. This application of theory of diffusion often employed in linking other Africans cultural achievements with that of Egypt (or other nations or cultures) is not only inadequate and untenable; it is capable of further blurring our understanding of their cultural relatedness.

**Egypt and its origin**

It is not very certain when people started arriving along the Nile, however by the 6000 and 5000 B.C there have been evidences of settlements along the bank of the Nile (Encyclopaedia Britannica: 1976). It has also been asserted that the original occupant of the Nile were Negroid who migrated up the Nile because of the aridity of climate and the encroachment of the desert sand (Ibid). Chambers, Grew, Herlihy, Rabb, & Woloch (1979: 9 – 21) also claim that the Negroid was succeeded by the Hamites and a later group of Semites immigrants, who fused with the Hamites, of whose background is unknown. These positions suggest the presence of two distinct groups simultaneously at the bank of the Nile. One is the Negroid who occupied the Nile valley and the other, the Hamites and Semites, possibly the descendants of migrants from the Near East, who occupied the delta area.

Before unification and the epoch of the Dynastic period, the settlers with their distinct cultures formed the foundations of what later turned out to be the Upper and the Lower Egypt. The initial arrivals were believed to have settled in typical small African farming village settings, scattered along the Nile. This period filled the gap between the northern African rock painting of between 10,000 – 6,000 B.C and the Dynastic period of about 3,000 – 31 B.C. Chambers et.al (Ibid) attribute a gap of about 5,000 years between the earliest farming villages and the first urban civilisations. It is certain that the ideas and concept of the universe, man, religion and kingship, which later form the basis for Egyptian culture and instructions were derived from the commonly shared belief system among the villagers and their numerous neighbours before the desiccation of the Sahara when the desert was habitable where desert now exist.

There was no dramatic moment in history when civilisation suddenly arose. The Egyptian civilisation, which certain scholars often describe as sudden, was attributed to the arrival of new
people and rulers from elsewhere who brought with them the foundation of what is today known as Pharaonic civilisation (Davidson, 1972: 30). This cannot be very true. There can be no question of civilisation being introduced to ‘a backward Egypt’ of which Herodotus once called ‘the gift of the Nile. In a way, nature (influence of Nile) itself propelled the formation of Egypt (as well as its civilisation), from village settlers who had to move away from a once fertile plain, where herds of cattle grazed, towards the Nile for survival, at first into two kingdoms and subsequently into a single kingdom under King Menes also known as Narmer. The event is captured in the palette of Narmer (Plate 1). What could be said to be the true Egyptian culture actually evolved towards the end of the old kingdom during which a merger of cultures could be said to have taken place.

The palette, which is a symbolic representation of the unification of Upper and Lower Egypt, also depicts the supremacy of the Upper Egypt over the Lower Egypt. This simply explains why the Upper Egyptians (of Negroid extraction) were able to project and sustain their belief system within the new formation, which later became the basis for life and social order for the Pharaonic Egypt and a great influence on arts and architecture of the Egyptians. Apart from the conquest story depicted on the palette, Egyptologists also acknowledged the early dominance of the ruling class with Negroid features between 5869 – 3500 B.C. that covers the era of settlement to the early reign of Dynastic Egyptians.

The “Africa (ness)” in the art of Egypt

An important guide to note in the study of the various arts of Africa is the fact that the objects are not just of aesthetic significance but objects whose functions are multi-dimensional (Visona et al., 2000). African art evolve round the issue of life and death closely interwoven with all phases of human existence. A proper understanding of African art requires a sound knowledge of the various factors that motivated the making of the art works. Unlocking the essence and the meaning in African art therefore requires our knowledge of the people’s belief system and worldview that reinforces the art. Without this, it will be difficult to appreciate the Africaness in Egyptian art. A careful study of content in Egyptian art will not only reveal its “Africaness” but also it’s contextual meaning and functions which form the basis for its relevance to the people who created it, and its relatedness with other arts of Africa.

Relatedness of belief system

The principal message in Egyptian art and that of the rest of African people is continuity. African religious activities and belief systems are chiefly focussed upon the relationship between the human being (living) and the departed (ancestor) and the Deity (Creator). Like their kindred in the rest of Africa, ancient Egyptians’ faith in these three was based on a collection of ancient myths, nature worship, and innumerable deities. They believe in a God (Deity or Creator) who seems far away but His presence is felt in all things, hence, Egyptians like other Africans discovered God everywhere – in the Nile, in the sea, in the sun and in the rulers Pharaoh himself (Chambers et al. 1979:22). There was in Egypt, religious diversity (as in the rest of Africa) with each of the smaller original kingdoms (long before unification) having its own gods and local priesthood.

Art generally in Africa, as noted by Elsen (1972:20), is associated with belief in God, gods and goddesses and their worship and it is intended for man’s well being in this life and afterlife. It cannot be denied that the departed occupy an important place in the African religiosity (Mbiti 1969:11). To Africans the departed form part of the family and through him, the family is able to sustain continuity and control. It is certain that the belief in many gods, the concept of afterlife,
of the universe, man and kingship that was to be later portrayed in Egyptian arts were generally accepted system of thought among Africans. They are commonly shared belief systems by the inhabitants of that area at a time before the desiccation of Sahara when the desert was habitable and the scattered villages (Kingdoms) had more numerous neighbours.

Art to Africans is an agent of control over things men could not govern by themselves i.e. rain, planting, growth (and increase) of crops and human health, childbirth, successful living and death. We have often read that the religious belief in “afterlife” being the basic concept underlying the making of ancient Egyptian art, but this is not the same with the art of Mesopotamia its contemporary or in its offspring, the Greek art2(Chambers et al. 1979:13-82). That ancient Egyptian art often dealt with mythology and the concept of “after life” is indeed not alien in Africa. The concept is commonly shared among the peoples of the Sub Sahara region generally referred to as “black Africans”. To majority of African people, the afterlife is but a continuation of life more or less, as it is in its human form. Africans believe in the abyss of transition of which Soyinka (1976) referred to as the “fourth stage”. He described the forth stage (death) which completes man’s transition cycle of the ancestral, living and the unborn, as the dark continuum of transition where occurs the inter-transmutation of essence, ideal and materiality. In his play, Death and the King’s Horseman, Olonde offered to take Elesin’s (his father) place. in a transitional process that is expected to ease the passage of the dead Alafin, of which if not allowed to be completed, would not only have brought a terrible calamity on the people, but also prevent the ‘unborn’ from coming (Soyinka 1976:218).

Death and burial, among the African people, are associated with ancestor worship or beliefs about the afterlife. Funeral rites and customs observances connected with death and burial are a distinctive human characteristic. Both are concerned with not only the preparation and disposal of the body, but also have important sociological and symbolic functions for the survivors’ well-being and with the persistence of the spirit or memory of the deceased.

African concept of afterlife and art in Egyptian burial

The Egyptians burial system is influenced by their original belief in the essence of man. To every African, the life force is composed of two elements, the physical i.e. the body and the metaphysical i.e. the spirit, known as the very essence of man. From culture to culture, this essence is interpreted in different ways and as cultures interact with other cultures, it is given a different meaning and perhaps assuming a different dimension. The concept of ka in Egypt is synonymous with the concept of ori among the Yoruba or chi (represented in Ikenga) among the Ibos. They represent the very essence of the physical man. Among the Yoruba, ori is associated with choice and supervision of destiny hence an accomplice of man from creation until afterlife (Idowu 1962:182). In addition, the ka in Egyptian belief system like ori among the Yoruba is the ‘duplicate’ of the body; it accompanied the body throughout life and, after death, departed from the body to take its place in the kingdom of the dead. The ka, however, could not exist without the body. After arriving in the kingdom of the dead, the ka was judged by Osiris, the king of the dead (Encyclopaedia Britannica 1976). This is also synonymous with the Yoruba concept of ibode where at death, the ori stands in judgement answerable to man’s deeds. The Egyptian Merkereic system issued around 2500 BC, further established this in one of the instructions which says

‘A man surviveth after death and his deeds are placed beside him like mountains. For it is eternity, abiding yonder (in the next world)... and a fool is he who disregards it’ (Danquah, 1986:39).
For this reasons therefore, graves are seen as passages of transition, and for the journey to be thorough and the dead (about to become an ancestor) to have an enjoyable ‘afterlife’ he is buried with materials and possibly aids (often slaves or subjects) befitting his status. The concept of burying the dead with ‘grave deposits’ which include art works, for use in the afterlife, is therefore not peculiar to Egypt, it is a shared burial system common to African people. Among the Ndebele, personal belongings are buried with the body to accompany the deceased so that he does not find himself poor in the afterlife (Mbiti 1969:196)

Kings in most African kingdoms are sent into eternity, fully equipped with everything they would need including slaves, to continue life in the sumptuous style they had known on earth. The place of the so-called Elesin-oba or abobaku to whom tradition has bestowed such ‘honour’ to go into the grave and the world beyond with the diseased Alaafin in Oyo as captured in Soyinka’s earlier referred play further established this. The practice was still prevalent in Oyo until the middle of 20th century. Another trace of this practice is evident in an excavated Igbo-Ukwu site, which revealed a burial chamber of an Eze-Nri buried with grave goods and slaves (Cultural and creative arts, 1990:78). The grave art accompanying the dead and other African ancestral figures as well as images representing personal spirit or gods (i.e. Ikenga or ere-ibeji), are related in function, they serve as repository of supernatural forces (be it spirit or soul). They are providers of residence for the spiritual essence of the man represented.

**Kingship systems and relatedness in art forms**

The unification and the standardization of the Pharaonic period notwithstanding, Curtin, Feierman, Thompson and Vansina (1978:39) noted that the Pharaonic Egypt was one of the many African states with classified divine kingship institution. While African people regard the Supreme Being as God, the Deity, Master and Judge, King of kings (Zulu), Ruler of the Sky (Akan), the Lord of heaven (Yoruba), One who does all (Barundi), the Sun God (Egypt), they also referred their rulers as God’s earthly viceroys and their thrones as divine. They are supreme (with small ‘s’) rulers and the highest level spiritual leader representing human kind’s link with God and the gods.

The ancient Egyptian king, therefore, was seen as the son of RE( the sun God) just like the Ooni of Ife, Oba of Benin, the Ashantihe and several other black African kings are either seen as the son of God or being next to God, what is known as the Igbakeji Orisa among the Yoruba meaning ‘God’s deputy’. This explains why the god-king in Egypt, as in most other African societies of divine kingship institution, was not merely a king but a mystical and religious head, the divine symbol of his people’s health and welfare whose personal and physical well-being were peculiarly and intimately associated with the land and the harvest (the buoyancy of the state). This may also explain why the art in this areas are mostly to glorify the king.

Furthermore, to the Egyptians, the King (Pharaoh) was the owner of all Egypt. This is equally common to all societies with centralized system as in Jukun, Akan of Ghana, Ife, Benin, and in most ancient towns of Yoruba land. These communities thus owe it a duty to keep the ruler in good health. A process of rejuvenation called ‘Hebed’ in Egypt or ‘bebe’ in Oyo is often done to celebrate peaceful long reign and keep the ruler healthy and fit (Johnson 1921:163), this may take different forms from place to place. This informs the representation of the ruler’s portraiture or memorials in his prime age and in naturalistic form in Egypt as well as in Ife and Benin further reinforces this belief (Plates 2&3). The noticeable rigidity of form and lack of facial expression in the pre-Dynastic Egyptian sculptures are characteristics of most African sculptures.
Also worthy of note and study is the relatedness in the social hierarchy in composition of figure and materials used. In the Egyptian relief sculptures, the images, being conceptual rather than realistic, present the most characteristic anatomical features and thus combine frontal and profile views of the same figure, which is an attempt at presenting the two-dimensional image in profile yet revealing the frontal view. Egyptian artists by this effort as as Getlein (2002) puts strive to show each part of the body to best advantage, so it could be ‘read’ clearly by the viewer. This is characteristic of African sculptures, which presents carved images to be viewed frontally. Presentation of images in hierarchy of importance is another noticeable relatedness of form. The scale used in painting and relief sculptures often indicates hierarchy of importance in which the Pharaoh, the main character, is shown taller than his consort, children, or courtiers. This is essentially an African characteristic noticeable in Benin plaques in which the Oba is depicted larger than the less important ones and it is equally noticeable in the sub Sahara freestanding woodcarvings where there are more than three to four figures. The social hierarchy also reflects the choice of material used in the production of such art works. While the Pharaohs are carved in stone or cast in bronze and the figure made as ideal as possible, portraying the king as a perfect being without blemish, the commoners and the peasants are carved in woods and modelled in clay respectively and the figures rendered as naturalistic as possible. Also in Benin, Ashanti and all other ancient traditions of royal court, the Oba enjoys the monopoly of the most precious material available within their reach e.g. gold, bronze and even ivory, while wood is used for the subjects. A typical example is the use of the golden stool by the Ashanti and that of the wooden stool by the heads of units in the confederacy that makes the Ashanti kingdom.

Furthermore, the invention of writing in ancient Egypt (Hieroglyphics), which was perfected during the old kingdom was said to have evolved from the Mnemonic device of writing probably used during the village era. This is also seen among the Ewe people in which proverbs are recorded in drawing. Also among the Eko, Igbo and Ibibio is a symbolic writing called Nsibidi. Means in Nwabara and Ofoegbu (1986:17) believes that the character compare favourably with Egyptian hieroglyphics (Plates 6 & 7).

The relatedness shown above all indicates the fundamental system of thoughts underlying the created forms in Egyptian arts. Thoughts that are commonly shared by Africans, the very essence of art of all Africans, ‘black’ or ‘white’ skinned. This goes beyond the theory of diffusion of which scholars like Olumide Lucas and Antar Diop and some others have employed in associating some aspect of African innovations with Egyptian civilization. If carefully studied with the rest of the art of the African peoples, Egyptians art will reveal the cultural ties binding the continent together.

Conclusion

That the civilization as well as the art of Egypt has a generative influence on western art is of no doubt. Furthermore, it is also true that there exist in no other place in Africa where gigantic structures and sculptures are found as in Egypt. It is however certain, that some basic ideas; religious belief in many gods, the concept of afterlife, the idea of kingship and the other system of thoughts were commonly shared among the people (Africa), probably before desiccation of the Sahara, when Egypt had more numerous neighbours where desert now exist. There is no doubt, that it is this body of shared worldview that fuelled the art of ancient Egypt and that of the rest of Africa people, hence the relatedness of content and function of their arts. This established the fact that the ancient Egypt was basically an African culture.
The buoyancy of the land where people are finally settled and the material available to them may have created differences in forms and sizes their art takes, yet, the philosophy and cultural elements that mirror the consciousness of the societies remains related. Hence, the ancient arts of Egypt and ancient arts of Ghana, Songhai, Mali, Dahomey (Now Republic of Benin), Yoruba, Hausa, Sudan and others, tell of some pattern of their lives which desiccation or migration, or even invasion or colonization can not take away from them. It is only when the ancient Egyptian art is carefully studied as part of the traditional “culturally defined” African arts that the relatedness of African arts in general can really be understood. Such study will not only aid our better understanding of the sub-Saharan art and culture, but also lead to our understanding of the arts of the peoples of north of Africa before the Roman occupation and the later ‘Jihadist’ conquest. It will also lead to better understanding of the Egypt before the “Pharaohnic” period and probably uncover the identity of the original occupant of Egypt before the Hermitic occupation of the land.

References

Plates

Plate 1: Palette of Narmer
Plate 2: Amenhotep III
Plate 3: Ife head of an Ooni
Plate 4: Benin Plague
Plate 5: Fragment of a wall (The Tomb of Nebanum)
Plate 6: Hieroglyphs (from the Tomb of Queen Amonherkhepshef)
Plate 7: Nsibidi (a writing of the Ejagham people of Nigeria)

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Going Back Easily, Relevantly, and Authentically Through A Student-Centered Writing Project

by

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Abstract

At the heart of this paper is a written project the writer has encouraged in his second language classroom and has been very successful at using since 2000 to address, in part, the problem of students’ inability to retain target language content knowledge. The goal of the project is to make students revisit previous target language items easily, authentically, and relevantly and with fun by putting them (or anyone related to them) at the center of a writing project, which captures much of their target language exposure in a semester employing their own socio-cultural experiences.

Introduction

Questions raised and responses offered in this paper were born out of eight years of experience in teaching two to four different levels of Akan as a second language, concurrently (i.e. in most of the eight years) in two very prestigious universities here in the US.1 The entire second language teaching encounter has been career-enriching. The only heartrending part of the experience was—after you have given students your all, to later realize that your all was not enough—a discovery of the fact that most students have forgotten materials they seemed to have mastered so well the level before. To some of these students the loss was so massive that the only target language (also TL) phrases they could recall were: Wo ho te sEn? “How are you?” Wo din de sEn? “What is your name?” and few other questions and their responses. As unmistakably articulated by Blaz (2002:2) our profession is all about the learners “acquisition of the ability to communicate in meaningful and appropriate ways” in the target language. If your students are not speaking or writing the target language the way they should for their level then you are not succeeding. After a careful observation, it became clear how spending weeks and months home could rip most students almost naked of target language materials. I therefore came to settle on the period of teacher-student disengagement (i.e. the disengagement period) as the main cause of the problem and came to define it as “the contact problem” which then led to these two questions: what long term measures can we (i.e. L2 African language instructors) put in place to prevent previously learned language materials from sinking into oblivion as the learner transitions from one level of instructional and acquisition goals, and emphasis, to the other?, and which of the second language learner’s L1 experiences and skills can we utilize in

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1 Akan has both ethnographic and linguistic usage (Obeng 1987, Ofori 2006a). It is a major language in Ghana (West Africa). Between 44% and 50% of Ghana’s population of a little over 20 million speak Akan (Twi and Fantse) as a first language and over 60% as a second language. Akan is the only indigenous language to have reached the stage of being called a lingua franca. Its main written and studied dialects are Akuapem Twi, Asante Twi and Fantse. Genetically, it is considered a New Kwa language (Williamson and Blench 2000); the New Kwa group of languages belong in the Niger-Congo phylum.
this regard? (Blaz 2002: 74). The formulation of the two questions was therefore, in a sense, my rational response to what could be described as my utter dejection semester upon semester as my students moved through the different levels of instruction and acquisition not remembering past materials the way I had wanted them to remember them. The paper therefore shows how I have attempted these questions in part through what I describe as a student-centered written project. The immediate section two provides context to the project; section three describes the content of the written project; section four is the conclusion.

The Context

Now, following is a brief description of the context of the project in description. This is a project I have been carrying out with my Elementary Akan (Twi) students since 2000 in two very prestigious universities to be kept anonymous throughout this paper. The goals of this level of instruction changed considerably within this time frame to accommodate new teaching insights for the better: insights from classroom experiences and as a result of my own growth in the profession, merged with the ongoing developments in the area. These goals can succinctly be expressed as follows – where “X” stands for the particular item that was studied:

Students will learn X in class and/or outside of class (by watching, listening to, reading about, discussing, debating, practicing etc. X from authentic, or near authentic source(s)) and understand X; and will be given as see fit ample time to practice X either by speech (i.e. in dialogues, etc.), in writing (by e-mail, letter, in a story, an essay, portfolios, “album/life project” etc.), or otherwise, in a culturally appropriate manner to the point whereby students acquire X mostly fully – in other words, to the point whereby they are able to use or engage X meaningfully and comfortably in (target language’s) real-life context(s) or simulation(s) of it/them (e.g. skits, etc.) without any learning aid.

Within this period attention was focused on items I have tagged “aspects of Akan (Twi) language and culture students will immediately need in both Akan (Twi) and even non-Akan (Twi) speaking communities while in Ghana” such as greetings, taking a taxi (i.e. transportation), buying and selling, food, making friends, how to gain entry into a house or leave a house, and how to engage in daily conversations, etc. The list had been informed by the following seasoned textbooks on the teaching of African languages as a second language here in the US, namely, Schleicher (1994), Dolphyne (1996), Kotey (2000), Omaggio (2001), Blaz (2002), Hall (2002), Senkoro (2003), Bokamba and Bokamba (2004), Ayelew (2005), Ofori (2006b) among others.

The Written Project: Description of Content

I began to address the two questions raised in the introduction (as a way of addressing the contact problem) in part by requiring from students, in addition to their final, a long-term or what I have come to call a life-long project, namely, a written project (or the Album Project or AL-P for short) – a kind of picture portfolio – but the intention was for each student to turn his/her written-project eventually into a book.

These were the requirements/principles that guided students’ creation of the written project. For students to find the final product engaging and want to review/revisit them (easily, relevantly and authentically) wherever they may be during their semester vacation (either home or abroad) and/or as they transition through the different levels of target language instruction and acquisition, these projects needed to be meaningful (i.e. relevant) to them in content, context and sight. Each student was therefore required in this project to document/capture as much as possible their target language exposure/experience in a given semester by striking a
connection between the target language items/elements learned and their life experiences, aspirations, expectations/wishes, and their personal and/or socio-cultural contexts and ideologies. The project must as well be portable, well-organized, easily accessible and fun. Below are two of the thirty written projects I was able to store between 2000 and 2008: I am mainly interested in the conceptual areas covered in these projects hence the translation of the two projects from Akan into English.

(N) AL-P (1) has nine pages.

Page one: In page one of the Album Project (i.e. AP), the writer shows a picture of himself sitting behind a desk and working on his computer. Next to him are two people: his fiancée, and one of his school friends. The story about the picture begins with the writer telling us his name. He then proceeds to tell his age, where he comes from, and about his school and when he will finish school. He then switches to talk about work – and talks about the need for him to find a job after school and to be able to marry his fiancée. He ends the story by telling us the type of person he wants to become in the future – a good person, and a good husband.

Page two: Here, he shows a picture of his fiancée with a handbag on her shoulder. He refers to her as me daakye yere literally “my future wife”; tells her age; the state and town in US she comes from; where she lives and goes to school; then he tells how beautiful she is; how he loves her and she loves him and has promised to marry him.

Page three. This page is about his quest of a fulfilling life someday: a future of them having a big house, a big dog, three children; a future of him helping people and being able to live long enough to see his grandchildren, go on several vacations with his wife, and to be able to afford a car better than the one he is using right now. He ends the sub-story with the sentence Mëçɛ mɛdɛj m’abusua “I would love to love my family”. He supports the story with a family picture: in the picture are his father, mother and two male siblings and their dog; behind them in the picture is their family house which is huge with a car in front of it.

Pages 4 and 5: These two pages focus on his extended family, responsibility and reciprocity. He talks about his extended family as it is right now – his paternal grandfather and mother, his father and mother, and his two male siblings. He talks about them loving one another, sharing money and food, telling jokes to each other; how they like to eat. He tells how they love his fiancée and his fiancée also loves them. In the picture are his grandparents, mother and father, the writer, his fiancée and two siblings dinning together. He mentions the day on which each person was born and their day-names.

Page 6: Here, he describes how they met and became lovers. She called me and asked my name. I told her my name and she told me her name. I asked about her health. She said she was good and asked about mine. I said I was also doing well. This is supported by a picture of them sitting in a loveseat. He said the picture was taken within the first month they fell in love.

Page 7 is about contact, about the exchange of information that went on when they first met: the exchange of phone numbers, e-mail and home addresses; and also about how they went out on a date one morning and how he walked her to her class afterwards; since then they have been friends. Together, they eat breakfast, eat lunch and dinner and play games; they have been together for five years now. He illustrates this with one of the pictures they took on their date; they have their arms around each other and walking towards a restaurant in the picture.

Page 8 focuses on his high school and what he liked to do – to play basketball. He described his high school experiences as good; he liked his school; he had many friends; liked his teachers and they loved him too; his grades were very good in his class, and he learned very hard. He captures such experience with a picture of himself playing basketball.
In page 9 is a description of his physical features: MeyE obibini “I am a black person”, M’aniwa yE□dodoe “I have brown eyes”. MeyE onipa tenip a “I am a tall person”, with a full picture of himself and then writes AwieE which means “The end”.

(O) AL-P (2) consists of eight pages.

Page 1: She begins by mentioning her name; where she comes from; the day on which she was born; tells us what her day-name is; tells us what she is studying in school; and when she will finish school; and the marriage that follows; and the fact that she is very excited/thrilled about their getting married soon. This is supported by a picture of herself; in this picture she says she had just come from class and was going to meet his boyfriend so that they could go and eat their lunch.

Page 2 is about her boyfriend; what his real name is; where he comes from; his day name and the day on which he was born. She describes him to be handsome. She mentions where he goes to school; what he is studying at school; when he is finishing school; and their marriage afterwards. He says he also is excited about this. Pictured in this page is her boyfriend.

Page 3 documents how they met and where they met. She says the day was very humid and then describes what her impression was about Kwame for the first time: “He was handsome to me”. She says that she went to him and spoke with him, and found him to be a nice person; they began to talk and later exchanged phone numbers.

In page 4 she says that she was 17 years and he was 18 when they met. They liked one another; they attracted one another like a magnet attracts a nail; they became very good friends; they would go out to eat; go to the movies; would rest in the room; go to parties. She supports this with a picture of herself and her boyfriend with the numbers 17 and 18 boldly written in their shirts, respectively.

In page 5, she writes about her visiting with her boyfriend’s family. She says when she entered their house his (i.e. her boyfriend’s) mother was cooking and his father was sitting on a chair relaxing; they gave her food to eat and something to drink as well; she thanked them in return; his parents were nice to her. This is supported by a picture of her eating and her boyfriend standing beside her in the picture holding a glass with a drink in it.

In page 6 is about her boyfriend meeting her parents. She starts by introducing her parents by their names – interestingly she calls them by their day names not their American names: her mother is Akua and her father in Yaw (The writer was born on a Sunday and so is called Akosua). She then documents how her boyfriend greeted her parents in the evening. Then her father asked her who he was and she introduced him to the father. Then her father gave them permission to talk; in return Akosua thanked her dad; then Kwame (her boyfriend) and Akosua (i.e. her) left the house. There is a picture of her boyfriend, her mother and father.

In page 7 she says they have been friends for 4 years and 6 months; are now graduating from school; and had a great time together at school. After school they will find good jobs and will make a lot of money. She talks about how their graduation has made their parents very proud of them and the gifts they have received from them as a result of their graduation. She recounts how difficult it was for them to push themselves through school and how with hard work they have been able to succeed. They support this with a picture of a man and a woman wearing their academic gowns with their caps on.
In page 8 she says that they are going to get married; they will get married in August/Jsana; she is excited and at the same time nervous (i.e. ho pere no) about this; her boyfriend is not nervous; they will tie the knot (i.e. hye wjn ho wjn ho b) “promise one another”); they will give birth to five children; they will live in a small house; their lives will be like a story tale; they will stay happily afterwards. She has the weeding picture of her parents to support this story. The end

These thirty student-centered written projects shared the following features, namely, (i) the use of real life pictures, and (ii) the description of their contents and contexts using the target language (i.e. Akan).

(i) Use of real-life pictures: The basic requirement then was that students write about their personal photos, photos of friends and of family (nuclear and extended), of places and events that meant so much to them; where particular photos were non-existent (i.e. lacking) students were advised to stage such sceneries and have photos taken for the project. The following real-life photos were found in these (30) projects: these were pictures of self; of (nuclear/extended) family – of siblings, parents, parents siblings, cousins, grandparents, stepfather/stepmother; pictures of friends – boyfriend/girlfriend/fiancée; of a pet; a picture of an Album author playing basketball; pictures from a trip; pictures of things/a life-style an author aspires for/to be – a house, a dog, children; pictures of students having fun – e.g. drinking alcohol; pictures that were taken at the beach with/without friends; wedding pictures – of parents, friends, etc.; pictures of children of friends, own children or authors grandchildren; pictures of types of residence (i.e. of apartments, houses, a farm house); pictures of schools (past and present) etc.

(ii) Use of target language: we can look at students’ usage of target language in two ways – structure and function. Structurally, the target language was used to talk about past (remote, recent, past continuous), present (stative, habitual, present continuous) and future events; the target language was used to express wishes; conditions (i.e. hypothetical usage of language); possession; location; etc. There were several instances of (affixal and/or periphrastic) modification of major categorial units (namely, nouns, verbs, adjectives, adverbs) for specification (e.g. time, quality, quantity, degree, location, number, duration, etc.), harmony/concord, class/meaning change, etc.

Functionally, students talked about the contents and contexts of their pictures (sometimes going beyond a picture context to the larger context within which it was taken) in the target language in the following ways. There were exchanges of greetings (evening, afternoon and morning greetings, occupational greetings and greetings based on one’s group/clan membership/affiliation or interactants social relationship). Students documented age appropriate responses to greetings and embraced the expansive references to God, Nyame, or Agya (literally: father), in responding to greetings. The TL was employed in the introduction of self and of others (e.g. Amanda nie “Here is Amanda”; YEfrE me Amanda or Me din de Amanda or Mede Amanda “I am called/My name is/I am Amanda”). The following names were in much usage: names according to the day of the week on which one was born, Afia for Friday female born, etc., family members received day names and this as well helped students to know and document the days of the week; students learned to combine day and real names, e.g. Afia Amanda; terms of endearment were used often. The TL was used to ask about health and to respond to it. There were exchanges of information (e.g. phone numbers, e-mail/home addresses and even directions to one’s residence). Students wrote about their origin and/or the origin of others – the town/village, state/region, country/continent, one comes from. Some students used the target language to specify the location of things/people: they wrote about where they live and that generated a discussion about types of residence, location of people’s houses, apartments, condos, a farm house, etc.; places within a residence, namely, basement,
kitchen, bathroom, bedroom; in locating houses they used positional words like te “live”, bEn “close/near”, ntam “in between/in the middle of”, students wrote about sleep, rest etc.; household items such as bed, blankets, utensils, couch, etc. were mentioned.

Students used the target language: to tell age of self and of others (which involved the use of numbers); to describe concrete and abstract entities; to talk about (personal/group) experiences (e.g. at school, home, in public, etc.); to talk about one’s mental state or the state of things (e.g. emotions – joy, anger, hunger, satiation, satisfaction, a difficulty, beauty, traits, taste, feeling, etc.); to talk about self and others (e.g. the nuclear family – husbands/wives, parents (stepfather/mothers, and biological parents), siblings (sister/sisters, brother/brothers); the extended family (cousins, parents’ siblings, paternal and maternal uncles and aunts, maternal/paternal grandparents, grandchildren. The number of people in one’s nuclear or extended family; the places where such family members live, come from, their occupations. Most students wrote about their boyfriends/girlfriends a lot – the phrase Me daakye yere “my future wife” was created for fiancé. Student used the TL to describe physical features (e.g. parts of the body – head, hands, feet, kidney (asaabo), hair, eyes. There were descriptions of one’s hair (black, blonde, white, brown), of the color of one’s eyes (green, blue, brown), of height and size. The following adornments were written about as a result of them being worn by people in the pictures – dresses, shirts, pants, earrings, rings (wedding rings and friendship rings), friendship bracelets, anklets, color of dresses and shoes, etc.).

Most of the projects covered different stages of life such as birth, childhood, marriage, adulthood, and death (the term Ayisia/Agyanka “orphan” was in use). Learners wrote and talked about marriage and marriage related events in their own cultures and in their own terms using the target language (e.g. there were, promises of marriage, weddings, flower girls, etc.). There also were expressions of likes and dislikes (of people and of things, for example: Mep fufuo “I like fufuo”, but MepE Amanda asEm “I like Amanda”). They wrote about food, personal and others favorite food; and the TL words for breakfast, lunch and dinner/supper were used; some of them expressed hunger and satiation, mentioned some food items and fruits (pineapple). Money was mentioned (and during presentations currencies of the source and target cultures were discussed at length in response to students’ interest. There were: transactional usage of the target language (i.e. to buy and sell, to propose to a woman, accepting and refusing things); possessive usage of target language (i.e. have a dog, house, car, siblings – a brother(s) and/or sister(s), etc.). Students wrote about their jobs/occupations or what they love or somebody loves to do (e.g. cooking, gardening, dentistry, knitting, etc.). The following time words/phrases and many more were in usage: days of the week, day on which one was born, months, year, the clock, use of the word for next (i.e. the following) week, last week, etc.; use of the TL to talk about past events – at college, high school, when they were young, and in setting goals for the future. Again, the target language (TL) was used to capture students’ expectations (to want to have a dog, wife/husband, a car, a house, children, grandchildren, etc.), to capture conditions and to be hypothetical. Students used the target language to write and talk about school a lot (e.g. where one goes to school, when one will finished or finished school, experiences in one’s high school; what one is studying at school; who one’s friend(s) are/is/was at school). Songs and language games were written in the target language (a noted example is a bathing song one Ashley said her grandfather had taught her when she was little (five years) and mentioned soap, water, sponge, the bath, among others).

Again, students wrote about their successes and failures, their life hardships/difficulties, about love; and there were expressions of appreciation (i.e. thanking and response). Recreationally, the following were written about: the Red Sox, playing of piano and other musical instruments, golfing and other sporting activities, the watching of movies, drumming and dancing, partying
and the drinking of alcohol. About half of the projects talked about some vacation experience with friends or family (i.e. at the beach, a vacation trip to Massachusetts, or a family trip to North Carolina). Students wrote about animals largely their pets – dogs and cats. Some of these projects were dialogic in structure or had traces of dialogic discourse in them and in these students captured leave-taking and how to refuse or accept something (e.g. an invitation). This is not to say that without this project there was no way students would have learned these elements. Most of these topics were covered in class but at the same time too most of them were also not covered and students documenting both what were and were not covered was a good thing. Giving students the freedom to go beyond the goal and scope of the project not only gave me a sense of where their interests lie but also brought immense variety and fun – a sense of students going beyond their call of duty in their use of the target language. Such an effort must be highly rewarded whenever one finds it. There were several things I could not have imagined nor have allowed students to write and talk about due to the classroom context and/or my own socio-cultural boundaries (in the strictest sense of the phrase) such as: the drinking of alcohol, going to the beach or on vacation (because of where most Twi speakers including me were/are raised), the audacity to write and talk about one’s “lover”, students insistence to humanize animals in the target language by using personal pronouns (i.e. this amounts to putting humans and animals on the same level in the target culture which to most native speakers is or could be preposterous.), a student writing concerning how he had proposed to her girlfriend (or how they got hooked up), and also students writing about certain activities I have little or no interest in as a result of my upbringing and socio-cultural background like golfing, partying, among others. With this project came the leeway for students to use the target language where and how it has and/or would have never been used in such an artificial (and somewhat controlled) setting. The amount of time spent on student-teacher collaboration on each written project cannot go unmentioned. The nature of the project requires that the teacher meets face-to-face with each student asking what they intended to say in a sentence or an entire scenario and suggesting the best (or the most culturally appropriate) way that something must be said in the target language. I must confess that this is time consuming and is a call beyond duty that cannot be rewarded monetarily. You simply have to love this profession to want to promote such a project in the teaching of less-documented languages where students have little or no sources (that could speak to their level(s)) and are largely dependent on you, the teacher, to get anything done. However, if your prime pursuit is success – which is the ability of students to use the target language and use it appropriately – then this will eventually pay off since each meeting session will gradually draw the learner close to the target language in some way: in other words, time spent using (i.e. creating with) or dissecting the target language – with someone who is in tune with its structure and culture, someone who is willing, ready/prepared and able (i.e. knows how) to impart it, which is what the second language teacher is supposed to represent – is an unparalleled acquisition enhancer.

The AL-P (or Album Project) was meant to create a lasting connection between the target language material and learners’ socio-cultural experiences in a way that brings value to the target language text for a language is only valuable (i.e. relevant) for what it does, did, can do, or is made to do for its user(s) in a given space and time. We must therefore create and facilitate a desire for acquisition, which from personal experience can happen when learners are made to own the target language (i.e. target language ownership) – that is, when learners are made and are confidently able to use the target language to express or document their own socio-cultural realities among others, especially to express or document matters close to their hearts such as the AL-P. Too often, we, either unconsciously or consciously, insist on adherence to the target language cultural context and events there-in to a total neglect or marginalization of the source culture thus failing to capitalize on the familiarization that the source language context presents us as one of the means through which the unfamiliar (i.e. the target language and culture) could
be presented to the remote learner. Through this project I have come to conclude that placing students or anybody related to them (both foes and loved ones) at the center of their target language experience very often – in other words, maximizing the extent to which the target language is made to convey/capture students’ socio-cultural experiences – has the tendency to boost up memory and acquisition. This (i.e. the fact that the learning experience is channeled to matters of great relevance to the learner), among other things, brings value to the target language and for that matter its learning and acquisition. These were personal pictures and the fact that the contents and contexts within which they were taken were familiar to students and also the pictures were dear to them led to this but should not be deemed the sole reason most of them could confidently speak about these pictures in the target language in class presentations and discussions, at language tables and/or at different levels of instruction using just pictures without having to refer to the written language.2 This is not meant to undermine “the writing skill” but no language learner goes to the target language community (as most of my students longed to go to Ghana) speaking from books. “You need to retain these items and you must employ every available means to you including mine [i.e. the instructor’s] to achieve this and must be prepared to use them either vocally or in writing as context demands”, these have been my dictums to my students over the years which in no way undermine the writing skill. Learning and perfecting the writing skill is important, however, a mastery of the speaking skill is paramount at least in the (West) African context for the fact that the latter is often under-utilized in one’s engagement with most native speakers. As a result, at the core of every project including this one has been this internalization/retention requirement which I believe is best achieved through the spoken medium – in other words, when the target language is spoken or read to you and also you are given the opportunity to do the same in response as often as possible hence the requirement that students present their AL-Ps at different contexts for discussion and to be granted the opportunity to do so over a period of time. That is, it is through frequent exposure and usage (either in speech or in writing) that retention is attained, and retention is attained when there is an accurate and lasting mental imaging of that (i.e. the idea) to be retained: that is, a mental representation (or a cognition) of an item (e.g. speech, grapheme, object, event, etc.) that partially or wholly defines such an idea. In short, frequent exposure and usage equal familiarization and retention. Lastly, aspects of the target language tied to the learner’s real world experiences (as are in their written projects) usually would hardly be forgotten and even if they are forgotten can be brought back easily, authentically, and relevantly because their contexts of association are real/authentic as well as dear to the learner.

To achieve fluency and accuracy, I helped each student to audio-record his/her AL-P on a CD and advised them to play it whenever they had to read their AL-Ps in a read-along fashion. From personal observation and also in consultation with some students, playing and reading their AL-Ps simultaneously contributed immensely to acquisition, fluency and accuracy. As one student stated, “you [meaning I, the teacher/instructor] were always within reach once the AL-P was recorded” the implication being that he knew what the expectations were in terms of production/pronunciation from that very moment. In the end students were made to share their AL-Ps (both written and audio) and were advised to read and listen to them as often as possible to achieve familiarization (in target language sounds, permissible sound organization, and sound-meaning association), retention, and utilization of aspects of the target language covered thus far.

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2 Read their stories to the class – send stories to the class ahead of the presentation day – this gives you ample time to research into cultural capsules in the story and come to class prepared to inform them about the target culture; this gives you the opportunity to discuss the similarities and dissimilarities of specific event in the target culture.
Conclusion

The main goal of the written project was to promote unsupervised reinforcement by capturing almost every target language experience/exposure students have had in a semester, with students (or anyone related to them) at the center of each project, in ways that are easily accessible, authentic, relevant (meaningful) and fun to them to want to go back to. It must be noted that these attributes alone do not guarantee retention; also, students’ enthusiasm and willingness to engage such products are and will always be required to achieve retention.

The focus of the project was a capturing of individual students’ and for that matter the source language’s socio-cultural realities. It is important that we develop students or give them the opportunity to be able to talk about the two (i.e. the source and target language) worlds simultaneously: such liberty on the part of students to be able to use their new language the way they want it is what I call language ownership. I have come to view bilinguals like myself which (some of) these students are in the process of becoming as “mediums of exchange” by which I mean agents through which the two worlds (i.e. the target and source language worlds) converge, interact, understand each other, share and/or exchange ideas and/or things. With this role in mind our goal and actions must be to empower students to able to use their new language the same way they would English to talk about the two worlds; there could be this tendency to emphasize the target language’s socio-cultural context especially in the teaching of African languages to the marginalization or complete neglect of the source language’s socio-cultural context we must guard against. It must also be pointed out that projects such as the written one have great benefits for language instructors like myself who grew up in Africa and have not yet come to full knowledge and understanding of the source language’s socio-cultural context. I have always regarded such projects as extensions to my understanding of the complexities of the American society and/or tours into the multiplicity of cultures (e.g. lifestyles, etc.) that converge in the American classroom. Without a doubt such knowledge and understanding of the source language’s socio-cultural context are significant in teacher-student relation and in material development and have contributed greatly in any successes I have chalked in this area since 2000.

There was a great deal of student-teacher collaboration, and the team work paid off for everyone. I needed to know how my students learned to be able to teach to their understanding and I must say that the level of partnership I have maintained with students since 2000 have been fruitful in that regard. We must recognize the fact that the only way we can truly meet the non-native language students’ interests or individual needs (which very often fall outside our teaching goals) is through partnership with them.

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African languages: An introduction.

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Historical Scholarship in 20th Century Nigeria: The Quest for Relevance

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Abstract

That history remains a relevant discipline is not the issue. Rather the travails it has suffered in the hands of policy makers and the society at large has, in recent times, become a matter of grave concern. Significantly, the quest by the practitioners to revive historical scholarship and ensure its survival is pertinent. The attempt at seeking relevance has however generated issues, many of which the practitioners have little or no understanding of or found difficult to adjust to. In some cases, efforts have been made not only to ‘soften’ the admission requirements into colleges and universities for students, but also the rigour known with the study of history. Thus, where it is not being clamoured that history should be made a compulsory subject at all levels of education, the programme nomenclature has undergone changes aimed at making it attractive to students or prospective candidates. In a similar vein, the application of theories and concepts in historical studies is becoming increasingly popular, the same way the efforts at globalizing historical scholarship through seeking publishing outlets outside Nigeria is posing enormous challenges. The study explores the efforts at seeking relevance for historical studies and the challenges involved in the process. The study contends that while there may be the need to seek relevance for historical studies, the way and manner of doing this must be decidedly functional and proactive. The study also further contends that historical studies in Nigeria cannot be localized because knowledge is a global phenomenon capable of meeting the needs of the new age and current realities.

Introduction

“The study of history is the best way and, other than by bitter experience, perhaps the only way to be inoculated against the terrible simplifiers, those people who lead nations into trouble”1. George Will.

Beginning from the ancient world, the study of history among other disciplines in the humanities has generated tremendous interest. This perhaps explains why historians were men of repute. Most astoundingly however, the focus of history was on the elite or the heroic (Breisach, 1994). In Africa, the trend followed a somewhat similar pattern with rulers in different empires appointing court historians who held offices on hereditary basis (Omosini, 1995). As it was in the ancient Greek society, the study of history has consistently undergone and still is undergoing systematic changes. This was particularly the case with the wave of reconstruction that started in Nigeria in the mid-twentieth century as seen in the emergence and activities of the Ibadan History School (Omosini, 1995). The emergence of the Ibadan History School...
School was itself preceded by the emergence of local historians who sought to document the histories of their communities based on oral tradition without necessarily subjecting them to any rigorous analysis (Akinrinade, 1985). Outside the Ibadan History School, there were other professional and academic historians who made profound contributions to the process of historical reconstruction. These included Professors Isaac Akinjogbin, Tekena Tamuno, Anthony Asiwaju, E.J.Alagoa, Adiele Afigbo, Olufemi Omosini and Toyin Falola. The value which different societies and generations attach to the study of history explains the immense importance of history in any society that is worth its salt.

Meanwhile, it has been observed that the study of history particularly at the secondary school level had suffered terrible decline in contemporary period such that for a few students who are studying History, many are studying Government. Lagos State for instance, has removed History as a subject from its school curriculum. The factors for this decline ranged from such complaints about the wideness of History syllabus, the dearth of capable, committed and genuinely interested teachers as well the perceived uselessness of History as a subject. The reverberating effect of this development is felt at the tertiary level of education in two major ways. One is that only a very few candidates are qualified to and are interested in studying history. The second is that out of the few that are studying History, many are reluctant candidates who perhaps see History as the last resort and intend to use it as a stepping stone to studying ‘better courses’ once admitted to the university.

The apathy or neglect, which the study of history suffers in contemporary period, is no doubt without its consequences. The seeming confusion in our society, the unbridled desire for power and its attendant consequences and more importantly, the inability to learn from past experiences (which has made societies prone to repeating past mistakes) are the consequences of neglect of history.

However, despite the apathy and the pretension about the ‘uselessness’ or irrelevance of history in this highly materialistic age, the society surreptitiously craves to enjoy the benefits of history. This explains why accomplished men in business, politics or even diverse professions seek to have their life and times documented mostly in a professional way and by professionals. It thus appears that while the society want to enjoy the benefits of history, its attitude, disposition and activities work towards the annihilation of history as a field of study, a clear case of being used when needed and being dumped when considered useless.

Until recently, various actions and inactions of government and people, whether at the level of policy formulation or implementation, have had the cumulative effect of discouraging the study of history in the nation’s educational institutions. Not surprisingly, the problems, which started at the primary and secondary levels, reverberated at the tertiary level. The implication of this development is that history became a strange or foreign subject to those learning it at the tertiary level. This perhaps explains the multiplicity of problems associated with the study of history in Nigerian universities. Not only has the fortune of history declined, its survival is being threatened. This decline notwithstanding, strategies and measures have been adopted and employed not only in response to the changing perspectives and growth of scholarship but also in a bid to make historical scholarship relevant to the need of modern society and much more importantly to seek its continued relevance in a milieu that is suffocating it and doubting its relevance. The ultimate end obviously is to seek its survival.
Why History?

History according to Marwick (1970) is a major industry in contemporary society. Human society according to him needs history despite the level of sophistication of our day; because not only is history being constantly called upon, historical judgments are constantly being made. He stresses further that those who felt that History has no use should be asked to try to imagine what everyday life would be like in a society in which no one knew any history, arguing that it is only through knowledge of its history that a society can have knowledge of itself. Marwick (1970) contends further that ‘as a man without memory and self knowledge is a man adrift, so a society without memory (or more correctly, without recollection) and self knowledge would be a society adrift’. Consequently, Marwick (1970) argues that ‘if there is to be any possibility of changing “the way things have always been done” there must be reasoned appraisal of how and why they came to be done in this way,” a function eminently performed by History.

For Fernandez-Armensto (2002), the study of History enhances life because it conjures in the mind a vivid context for the appreciation and understanding of encounters with people and with artifacts, with streets and texts, with landscapes and ruins. He contends that by broadening the mind and exercising the ability to understand the other, history has a moral effect on the person that studies it, stressing that the peculiar justification for history is to say that it needs no justification because it is everything and it is inescapable.

The relevance of history to all people and at all time has influenced tremendously the uses to which it has been put or could be put. Collingwood (1946) sees history as being useful for human self knowledge, through which man should know himself, his personal peculiarities, the things that distinguish him from other men and more importantly, his nature as man. He therefore contends that the value of history is that it teaches us what man has done and thus what man is. According to Shafer (1974) many statesmen have testified that the study of history prepared them for what to expect in a general way from human greed, cruelty and folly, and from nobility, courage and wisdom. Shafer (1974) contends that men who are ignorant of history are apt to make superficial judgements. Also, historical studies provide background for many other subjects and disciplines like law, social and behavioural sciences. It engenders empathy, an understanding of the motives, beliefs, frustration and hope of other peoples. In addition, it promotes the understanding of human society, serves as necessary guide to the belief and action of leaders and helps a person understand where he comes from and how, thereby giving a sense of cultural self-knowledge (Shafer, 1974).

Promoting Historical Scholarship in Nigeria: The Efforts and the Realities

Beginning with the efforts of court historians, the consciousness of different Nigerian groups about the relevance of history is not in doubt. Significantly, the preservation of dynastic stories particularly those that stressed the achievements of the dynastic groups, their military prowess and their pre-occupation with religious matters by court historians imbued them with a sense of history (Omosini, 1995).

Oftentimes, it was usually the practice for certain aspects of such stories like the conquest of groups to be either edited or rationalized. Thus, deliberate distortions, pure fabrications and mere speculations are common problems. Nonetheless the historical value of these stories cannot be denied; more so as asserted by Akinrinade (1985), all legends contain a core of history and a kernel of truth that has been suppressed.
Their shortcomings notwithstanding, the emergence of another group of historians could not be completely divorced from the awareness created as well as the interest generated by the activities of individuals and groups involved in the preservation and transmission of oral tradition. Imbued with the nationalistic instinct of preserving and documenting for posterity, the tradition and history of their respective communities, this group was aided by their literacy skill. They therefore improved on the quality and products of the earlier group. However, the excessive reliance of this group on the earlier group accounted largely for the similarity in their shortcomings. Interestingly, not only have their contributions become a reference point for subsequent works or studies, they have also provided references for groups, which they have written about. Prominent among this group were the likes of Samuel Johnson (Johnson, 1973), J.U.Egharevba (Egharevba, 1960), J.A. Ademakinwa (Ademakinwa, 1958), M.A. Fabunmi (Fabunmi, 1975), J.D.E. Abiola (Abiola, 1932) and A.K. Ajisafe (Ajisafe, 1916) among others. The establishment of the University College, Ibadan in 1948 as an affiliate of the London University and its growth into a full-fledged university in 1962 catalyzed the growth of historical scholarship in Nigeria. Of particular interest was the fact that the Department of History was one of the few conventional departments established in the University at its take-off. Much more interesting was the expectation of the founding fathers that the department would have a strong African element. Quoting Kenneth Mellamby, the first Principal of the College, Falola and Rotimi (1985) said that “The subjects in which we envisaged the greatest changes in the content and approach of the syllabus were geography, history, (underlined for emphasis) and English”. This expectation notwithstanding, the reality as asserted by Falola and Rotimi (1985) was that between 1948 and 1962, the content of history education at Ibadan was more European than African. But then, the grains of the mustard seed that was sown in 1948 grew into a mighty oak with the pioneering efforts of the Ibadan History School in breeding a group of academic historians who in addition to engaging in the process of historical reconstruction using oral tradition, succeeded in proving that Africa, Nigeria inclusive had a rich history that was worthy of authentic scholarly investigation. Beyond raising the level of historical consciousness of Nigerians, the emergence of academic or professional historians has also raised history as a discipline to a high pedestal.

The dramatization of History has also brought its knowledge and consciousness closer to the hitherto uninformed and uninterested. The documentation of the history of important historical figures as plays or drama for students and general readers apart from simplifying and popularizing history is one sure way of relating the past to the present particularly in contemporary times. Included in these plays are Ola Rotimi’s Kurunmi (1971) and Ovonramwen Nogbaisi (1974), and Adedayo Faleti’s Basorun Gaa (1972) among others. Ovonramwen Nogbaisi, Kurunmi and Gaa were personalities that attained heroism or notoriety in their respective societies. Whereas the history of the Benin massacre of 1897 would not been complete without a mention of Ovonramwen Nogbaisi (Ikime, 1985) the history of Kurunmi revolved round the collapse of the Old Oyo Empire, the emergence of Ijaye and the struggle for supremacy in the 19th century Yorubaland (Ajayi and Smith, 1971). Similarly, the abuse to which the unwritten constitutional arrangement in Old Oyo was subjected brought Basorun Gaa to a limelight (Johnson, 1973). Prior to this documentation in books, the history of important historical figures was acted on stage and in contemporary period produced as films and home videos.

Whether at the level of amateur or professional historians or even literary writers, historical scholarship has been promoted albeit directly or indirectly. Thus by simplifying or demystifying history, popularizing it, creating awareness or promoting historical consciousness, interests had been generated and historical studies encouraged. The Ibadan History School in particular has contributed immensely to the process of historical reconstruction mainly through the use of oral
tradition, and archival sources supplemented with other sources. More importantly, the publication of its research findings helps to spread both within and outside Nigeria a more reliable history of Nigeria and its people. The trail blazed by the Ibadan History School encouraged other seminal studies by other scholars. Significantly also, the process of curriculum restructuring championed by the University College, Ibadan which by 1950 did not offer any course on African or Nigerian History was influential in the deliberate emphasis on African History courses by the Ife, Nsukka, Ahmadu Bello and Benin History Schools (Omosini, 1995). Other efforts made to promote research on Nigerian History included the establishment of the Nigerian National Archives as a repository for governmental, missionary and private documents as well as the promotion of specific Research Schemes like the Yoruba History Scheme, Benin History Project, Eastern Nigerian History Project, the Northern Nigeria History Project, the Lagos History Project and the Rivers State History Project. The founding of the Historical society of Nigeria in 1955 as the first professional academic society in Nigeria and the establishment of the Journal of the Historical Society of Nigeria in 1956 and later the Tarikh magazine were meant to facilitate the publication of research findings. Similarly, the publication in 1980 of the Groundwork of Nigerian History by the Historical Society of Nigeria is pertinent (Omosini, 1995).

**Quest for Relevance: Issues and Challenges**

That the fortune of historical studies has declined considerably and progressively over the years is a common knowledge. What is worrisome is the attempt to wipe off history from school curriculum in recent years. The dearth of competent history teachers, the frustration of the available ones through unfavourable government policies as well as the promotion or popularization of alternative general purpose subjects like Civics in the past or Social Studies in the present or even a highly restrictive but supposedly simpler subject like Government are some of the ploys employed to discredit and relegate History. In the first place, governments both at the Federal and State levels sponsored or facilitated the preparation of school curriculum in which History was brazenly or systematically relegated on the ground that it was useless to economic growth and development. Besides, they monitor the implementation of the formulated curriculum to ensure compliance and also subject it to regular reviews. These processes allow for the weeding or deletion of the supposedly useless course like History or its whittling down. The mass sack of History teachers alongside other humanities subjects’ teachers in Osun State in 2002 was a direct fall out of the stifling process. The trend is still on though in more subtle dimension at the different level of government. Ironically, accomplished scholars of History shared in the blame of whittling down the importance of the subject as they were parts of the experts that either prepared or reviewed the curriculum of subjects that now threaten History or even gave valuable suggestions to its effective working.

A corollary to the above is the quest by government particularly at the Federal level to popularize and promote science and technology-based courses as the basis for the industrial and technological development. This is reflected in the ratio of admission between Science-based and Humanities-based courses into higher institution in Nigeria. For instance the ratio of admission into the science and non-science based courses in Nigerian Universities was put at 60:40 (Adesola, 1991). Although a logical and laudable idea, it is clear that a country that promotes industrial and technological development at the expense of teaching its citizens their history may not have direction and may actually be sitting on a keg of gunpowder ready to be ignited.

Although the problem is incubated mostly at the secondary level, its reverberating effects are being mostly felt at the tertiary level. Unlike in the past when history was a core humanity
subject that many students were interested in offering, what obtains now is the opposite. One major factor that could be responsible for this development could be the distortion of value prevalent in the Nigerian society presently. For one thing, history is mostly seen as a subject for the diligent and hardworking students. Not only is a student expected to read wide, he is also expected to read consistently. It is however difficult to cultivate a culture of hard work in an environment polluted by the desire to cut corners in order to be successful. For a subject considered too difficult in this age of everything made easy, patronage cannot but decline.

Even for those who studied history in secondary schools, the usual complaint was that history has a very wide syllabus. This complaint is not limited to students alone. Many history teachers who should know better have not helped matters. Consequently, not only have they not exposed students to different aspects of history syllabus, they have not made the study of the subject interesting. Thus by the time the students leave secondary schools, they are either not well grounded in the subjects or are outrightly disinterested. This problem is ultimately carried over to the tertiary level of education.

Consequently, what obtains in many Nigerian Universities is that many students are studying history as a beginner’s course. From experience and interactions with students, it has been found out that many candidates studying history do not really desire to study it. In actual fact, many of them did not choose history as any of their choice of course of study. However the desire to gain admission to the university, at least to avoid staying at home is perhaps a major consideration in their acceptance of history as a course of study.

The scenario painted above has a number of implications. The obvious lack of interest in history by the students has a way of affecting their performance. Not only do they see the subject as being difficult, they are not prepared to cope with the challenges involved. In some extreme cases, some only struggle to obtain minimum pass requirement, at least to obtain a university degree. Besides some history students are eager to change to other programmes whenever the opportunity is available. For those who are not fortunate to change programme, the reluctance with which they study history do not make the best graduate out of them. The matter is not helped by the liberal disposition held by some people including some History teachers in the universities that because many of the students are stranger to History as a discipline, their teachers should not be too ‘hard’ in their handling of History courses. Not being hard could involve giving generous marks for largely sub-standard essays either in class work or examinations so as not to discourage the students, overlooking grievous errors of fact and ideas in verbal and written presentations, willingness to extend the deadlines for submission of assignments even ad infinitum because of the supposedly non-availability or non-accessibility of relevant textbooks and journal and giving questions that will not task seriously the mental and interpretive ability of the students because of the belief that they may ‘misfire’ and thus fail. The meaning of what constitute hardness in teachers’ dealing with students could be elastic and teachers who are seen or perceived as been hard are easily labelled by both the students and his colleagues to the point that the department could be selective in allocating courses to such.

The declining fortune of history as a course of study could also be linked with the impression that has been created over a period of time that the study of history has no career prospect. Thus, despite the attempts made at different times and in different fora to promote the career prospect and everyday relevance of History, one question commonly asked by students in particular and the society in general is what can one do with a degree in history? It would seem that the role played by the society in relegating history is enormous. By denigrating history as a subject with poor career prospect, the society discourages the study of history. The poor attitude of the society to the study of history could be linked with the fact that, when compared with
other courses considered as being prestigious or lucrative, history has little or no economic value, that is, it does not quickly translate to or bring fabulous financial gains. Understandably, the attitude of the society could not have been different considering the esteem accorded love of materialism particularly in this age.

Perhaps, what individuals and the society have failed to realise is that the pursuit of a course of study and the degree obtained therefrom are means to an end rather than being ends in themselves. Indeed the resourcefulness of a person, his ingenuity, enterprise as well as determination, make a success out of a person’s chosen career or endeavour rather than the course of study. And there is not any known evidence to show that graduates of history lack any of these requirements. Ironically the society that looks down on history as a useless discipline that is not worth studying seek to enjoy the benefits of historical scholarship. It is therefore not uncommon for accomplished people in business, politics and governance to employ the services of professional historians in documenting their life and times in form of biographies for posterity. Observably this trend has grown considerably in the recent past.

Needless to say also that the perception of History by the society generally and the elite in government in particular as a radically or a revolutionary-oriented course could have contributed to the declining fortune of history. The lessons about revolutions under different dispensations and in different civilizations have the capacity or the tendency to frighten leaders who by virtue of their emergence, style of governance and excesses could feel uncomfortable with the lessons of history. Oftentimes, historians have been accused of breeding revolutionaries through the courses they teach and their approaches. This could particularly be true of those who subscribe to Marxist ideology. Although this development is not peculiar to historical scholarship as scholars in the field of Literature and Philosophy have also been similarly accused, history seemed to have borne the brunt of the accusation. The travails of the likes of Dr. Segun Osoba and Late Bala Usman lend credence to this perspective. Even when he was not as radical as the duo mentioned above, Prof. Obaro Ikime lost his job at the University of Ibadan in the early 1990s for allegedly being too outspoken against the Military government of General Ibrahim Babangida.

Adesina (2006) corroborates the position that the Nigerian government in aligning the country’s educational curriculum with her development needs have always been informed by an uneducated notion that certain courses, History inclusive are irrelevant to the country’s needs. He however identifies other factors for the contemporary weakness or decline of history as an academic discipline. These include the role played by the alliance between the intellectual class and the emergent political elite as partners in the recreation of a new African identity, the spirit of the time or the tendencies of an age situated or grounded in the context of the Structural Adjustment Programme (SAP) adopted by Nigeria in 1986 and the advent of the American Diversity Immigrant Visa Lottery Programme. In explaining these factors, Adesina (2006) argues that the nationalist interpretation of history had provided the nationalists and political leaders with a legitimizing ideology more so that the intellectual of the nationalist era was more concerned with how the past could be used as a tool for self-definition and identity. He stresses that the subsequent failure of the political class who had been legitimated by the intelligentsia to sustain enthusiasm for national growth and development resulted in the discrediting of those who had helped sustain them in power. He contends further that by robbing the discipline of its vital manpower, the academy (the Ibadan History School) began its unfortunate demise. Besides, the adoption of SAP was accompanied by widespread cynicism about the utilitarian value of history. Consequently the discipline began to suffer a crisis of relevance as it became evident that it had no immediate beneficial role to play in the macroeconomic changes that adjustment was specifically intended to promote (Adepoju, 1993). Thus the decline of history...
became one of the social costs of adjustment particularly with a conscious and deliberate shift away from the discipline to the more lucrative courses of the Social Sciences like Management, Accounting and Business Administration. Similarly the advent of the American Diversity Immigrant Visa Lottery Programme according to Adesina (2006) altered Nigerian youths' perception of patriotism, nationalism, slavery, colonial mentality, slave labour and a host of other subjects hitherto taught as different themes of African history. Thus, not only was the Africanist agenda of the earlier generation seemed to have been overtaken by events, the new ideology became that of markets and marketability. Consequently, the bid to survive resulted in seeking freedom from a sentimental attachment to the past and its worthless relics.

Noticeably, the challenge faced by historical scholarship in its bid to survive relegation and assume greater significance has generated some reactions and led to some re-appraisals with the ultimate goal of remaining relevant particularly in a competitive and global world of scholarship that obtains presently.

As a way of increasing students enrolment for history programmes in tertiary institutions generally and universities in particular, efforts are being made to attract candidates who ordinarily would not apply to study History. Unlike in the past when candidates would not be admitted to study History without a credit pass in History and an average pass mark in History in the University Matriculation Examinations,(UME) it is now common for candidates without any background in History to be admitted to study History. At the Obafemi Awolowo University for instance, the insistence is on pass in any two arts subjects in the UME and credit pass in any two arts subjects among other subjects in the Senior School Certificate Examinations (SSCE) (JAMB, 2007). Consequently, a sizeable number of students who had studied History in the last ten to fifteen years or who are currently studying History had mostly applied to read International Relations, Economics, Sociology or Law. Their choice of subjects at both the SSCE and UME are clear confirmation of their original interests. Interestingly, these students had always found ways of meeting/fulfilling their original desire through other short-cuts provided by the University or in the other extreme as explained earlier become despondent and uninterested. Such short-cuts provided by the University include change of course, introduction of combined honours programme and change of combination.

Beyond ‘softening’ admission requirements to ensure continuous enrolment of students for history programme, universities have also changed the nomenclature of their programme to ‘accommodate’ more candidates who ordinarily would have nothing to do with a supposed drab that is History. Except for the University of Ibadan, the Obafemi Awolowo University and a few others, the History department in many of the universities in the country seemed to have caught the fever of adding another to their original name. Thus where it is not Department of History and Strategic Studies as in the University of Lagos, it is History and International Studies as in the University of Nigeria, Nsukka and Adekunle Ajasin University, Akungba-Akoko. At the Olabisi Onabanjo University, Ago Iwoye, it is History and Diplomatic Studies. The nomenclature is as varied as the number of History Departments in Nigerian Universities (JAMB, 2007). But one may wonder: what is in a name? The reality however is that the names are as glamorous and attractive as those who desire or perceived them after all ‘as a man thinketh in his heart so he is.’ Fundamentally however, some have restructured their curricula to reflect their new names whereas to some others, it is just a matter of semantic just to attract candidates more so that others are doing it. Interestingly, even the Universities that did not change nomenclature formally adopted some other means to attract and retain students. This perhaps informed the idea of course combination alluded to earlier. At the Obafemi Awolowo University for example, students have up to seven combined honours programme in addition to B.A. History (Single Honours) programme. These are History and Economics, History and English, History and International Relations, History and Philosophy, History and Political Science, History and
Religious Studies, and History and Sociology (Department of History, Obafemi Awolowo University, 2007). While it would appear that allowing other courses combination with History will broaden students’ horizon and widened their scope as they are exposed to the methodology and contents of other courses, it is a fact borne out of experience that combined honours students are not well grounded in history. In the first place they are exempted from taking some history courses in other to give allowance for courses from the other sister department in such a way that course overload will be avoided. More importantly, they are exempted from writing long essay which ordinarily should have been the icing on the cake of their programmes. The wider implication of this is that their ability to write acceptable thesis or essays at higher levels is greatly circumscribed. Admittedly however, the novel idea of combining other courses with history is one sure way of responding albeit in a dynamic way to the changing perspective of historical scholarship.

The clamour to make History a compulsory subject at secondary level of education is a major indication of the desire to shore up the declining fortune of History. Given the importance or usefulness of History enumerated earlier in the paper and others, it will be expected that any government that is worth its salt, will as a matter of duty, promote historical studies in diverse ways. But it would seem that the clamour in recent time was meant to rouse the government out of its deep slumber and it could have been borne out of some desperation. Championed by the Historical Society of Nigeria (H.S.N.) in response to the lifeline extended to it by the country's former president, Chief Olusegun Obasanjo, it was meant to instill a sense and appreciation of history generally in Nigerians and in particular to create and develop the interest of the students right from the lower level of education, such that many of them will not be strangers to history as the situation is at present. Not only has the H.S.N. prepared syllabuses in history at junior and senior secondary levels of education, it is also working hard to push it through relevant organs and agencies of government. The concern however is that it will not be stifled by unnecessary bureaucracy or strangled by individuals and groups within the relevant bodies which right from time saw nothing good in History as a discipline and had worked towards its annihilation in the past.

Arguably, two interrelated but important developments have posed serious challenge to historical scholarship in Nigeria. These are the advance in Information and Communication Technology, (ICT) and Globalisation. Aided by the advance in ICT, Globalisation has made possible the hitherto restricted knowledge about Africa generally and Nigeria particularly, either from within or from outside to be known worldwide. As argued by Adesoji (2004), Globalisation has made possible the dissemination of research findings through journals and book websites, offers opportunity for historical reconstruction in the area of comparative studies, and has the tendency to promote virile debates.

Therefore in this era of globalised knowledge, the need to situate knowledge in the context of global development and to draw from global knowledge becomes more than necessary. It is however not without its challenges. In the first place, it is expected that any work or study on Nigerian History wherever it is conducted should meet global standards. For this to happen, accessibility to completed studies, work in progress, and similar works being done elsewhere as well as current relevant materials must be guaranteed. This would involve unhindered access to the world through the tools of ICT. A pertinent question that arises therefore is how many students and teachers particularly at the university level have access to these resources? Even for an Institution like the Obafemi Awolowo University, Ile-Ife, that prides itself as the leading ICT compliant university in Nigeria, how functional and efficient are its ICT services? Yet without the services and facilities, the ability of students and teachers to measure up to what obtained elsewhere and to take advantage of it will be severely hindered as the case is at present.
Related to the above is the development of new areas of historical scholarship such as Family History and History of Ideas among others. But the poverty of ideas prevalent in Nigeria due to poor or limited access to the world coupled with paucity of facilities have effectively limited academics and practitioners from developing and exploring fully the identified traditional areas of historical scholarship not to talk of venturing into or exploring new areas as is the practice in different parts of the Globe.

The globalisation of knowledge has also made it necessary for accepted academic practices in other parts of the globe to be integrated into historical scholarship in Nigeria. This necessitated the adoption of theories in the explanation or corroboration of issues and research findings. Thus unlike about two or one and a half decades ago when researchers were contented with publishing their findings without situating it in the context of proven and accepted theoretical frameworks or without using theoretical frameworks to explain their findings, it is now the vogue to relate research findings to theories or theories to research findings. Thus, many studies are deemed incomplete and may not command acceptance particularly in the Western World where the use of theories is entrenched and scholars are grounded in it to some extent. Remarkably, the use of theories is gaining grounds among new and young generation of history teachers not because many of them desire it or are grounded in it but perhaps because it appeared to them as a sure way of surviving in a very competitive academic environment where supposedly sub-standards works/studies do not find acceptance and where ‘if you don’t publish, you are likely to perish’.

This development, novel as it seemed in that it built on the inter/multidisciplinary approach to scholarship, it is without its challenges. One of such challenges is the resistance from the older and not too old generation of history teachers who are not comfortable at all with this revolution and the revolutionaries that some of the younger generation represent. As far as they are concerned, it is one quick way of pushing them out of the job. Beside, some of them find the development strange, arguing that history still remains history and that it has not become a euphemism for Psychology, Sociology or even Political Science. The second major challenge has to do with the fact that even among the younger generation who are tending towards the use of theories, many are not grounded either due to their poor exposure to them, their poor understanding of the theories, and their limited or poor access to books and other sources through which more could be learnt about these theories. Therefore, not only are many of the theories ill-digested and wrongly applied, the scholarship which its use was meant to promote is the ultimate victim. Interestingly, many scholars are adapting themselves to this development even to the point of aligning themselves with those that are better than them irrespective of their status.

Perhaps one major challenge to historical scholarship in its quest for relevance is sustaining manpower production for the perpetuation of historical studies, standards and the skills required and interest needed. One observable trend in the study of history is the considerably slow rate at which Nigerian Universities turn out postgraduate products. Although this is not really a recent development and not peculiar to history, yet in the particular case of historical scholarship the trend is worrisome. This is because a generation of professional historians, perhaps the second, who have made outstanding contribution to historical scholarship, are gradually quitting the stage. In the absence of any coordinated and concerted efforts, it may be difficult to fill the position being vacated by the old brigades. The problem is not helped by the fact that the private universities that regularly spring up now compete with government universities for the few available products. It therefore implies that if adequate care is not taken, demand in high level historical scholarship skills may outwit supply for a long time to come. Apart from affecting the teaching and study of history in Nigerian Universities, this problem has
the tendency to frustrate the current efforts being made to revive the study of history generally. This is because the success of the efforts aimed at reviving the study of history at the secondary and even tertiary levels of education depend considerably on the available manpower which could only be produced at the tertiary level most especially the universities.

Observably the problems with postgraduate programmes in Nigeria could be viewed from diverse perspectives cutting across the graduate students, their supervisors and the universities as a whole. Generally, undergoing postgraduate programmes in Nigerian Universities is like the proverbial camel going through the eye of a needle. Where the students are willing and the supervisors are available, the facilities are either not available at all or obsolete or inadequate. It is either that current books, journals and periodicals are not available at all or that they cannot be accessed. In many cases, students enroll for postgraduate programmes not because they are genuinely interested or keen but because they are not employed. Oftentimes such students abandon the programme once they are employed particularly in the case of jobs that would not permit them to combine studying with full-time employment. For those without jobs, getting the needed financial resources to run their programmes is always a major problem. For those who needed it to survive on the job like young academics in training positions as well as those who needed it to advance their career, the level of interest could be more but would not compare with only a few that are genuinely interested in studying history. Furthermore, supervisors are either not available most of the time, or not well grounded in the area of the students’ research and are not willing to ‘let go’ of the students. In some other cases, graduate students are loaded with mundane assignments that are not relevant to their research works and refusal to cooperate with their supervisors on these and other mundane issues often result in the slow pace of the students’ works arising from the poor response of the supervisors or in some extreme cases total abandonment of the students. More worrisome, with regards to but not peculiar to historical studies, is that many academics went through the ranks from Lecturer I even with a doctoral degree (at which level they are empowered to supervise Master’s Degree essays and thesis ) through to Professorship without supervising or producing a single Master or Doctoral Degree holder. Yet these are categories of people that the State and other bodies invested heavily on in form of scholarships and fellowship, but who gave practically nothing back to the system except perhaps in teaching.

Enhancing Historical Scholarship in the 21st Century and Beyond

Given that the relevance of history cannot be wished away, it then becomes imperative that deliberate efforts are made to enhance its study. This imperative is borne out of two reasons. One is that it will assure its survival as a discipline. More importantly, it will enable it to respond to the need of the contemporary society and consequently attract more or better patronage. As observed by Ososifan (2004) much of what is taught in the humanities presently are archaic, obsolete and out of tune with the demands of the contemporary world and that our classrooms are like museums loaded with the corpses of tired ideas. The discipline of history may not be exonerated from the picture painted above. This may perhaps be partly responsible for the poor or declining interest in its study. Ososifan (2004) has therefore suggested the need for re-invention. This will involve ‘taking a rake and a detergent brush through the hide of our present syllabus and our modes of teaching’. It will also involve the use of the resources of the information and communication technologies to make the teaching and learning of history interesting.

As far as historical scholarship is concerned, the process of re-invention will involve a comprehensive review of curriculum particularly at the university level which will lead to discarding those aspects that have become outdated and the incorporation of themes and topics
that are relevant. Such topics could include Boundaries and Boundary Problems, Chieftaincy, HIV/AIDS Pandemic, Information and Communication Technology and Oil Exploration and Refining among others. Obviously, a careful consideration of these and other contemporary themes will bring the lessons of history to bear upon our daily endeavour and take history from the realm of an archaic discipline to a living field of study. To complement the teaching of these and related themes, relevant research on contemporary socio-economic problems could be undertaken with a view to make life more bearable for humanity. In this way, history would become a problem solving subject. Hitherto, this approach to historical studies has been strongly resisted by some generations of professional or academic historians.

Related also is the need for proper packaging. Arguably, the inability to sell history as a discipline and the benefits inherent in it has resulted in a situation where it is denigrated. Since charity begins at home, historians must carry themselves with some dignity, appreciate their craft, develop themselves to earn respect and more importantly position themselves to be recognized and patronized. One way to go about this is running consultancy services for individuals, groups and communities. Thus, rather than offering services in form of writing commissioned papers, doing archival search or even writing biography or autobiography which are poorly remunerated as it obtained at present, standardized professional fees recommended and enforced by the Historical Society of Nigeria should be charged.

While admitting that it may be difficult to totally prevent reluctant candidates from being admitted to study history, it behoves our history departments to ensure that the standard of scholarship is not lowered or watered down in any form. It will then be left to those ‘intruders’ to either fit in or drop by the way side. By so doing a considerable measure of sanity would have been restored.

Beyond the fact that historians/graduate of history can fit successfully into and excel in different professions as it is presently, they should become more pro-active. In the contemporary Nigerian society, the role being played by political scientists and sociologists perhaps because of their pushful nature should have been better played by historians. It would seem that the pro-active nature of historians will make the society to respect better the discipline as well as those involved in it. Thus by making our relevance known, the society could be better enlightened or orientated.

**Conclusion**

Historical scholarship in Nigeria has gone through serious travails. Governments at different levels and on various occasions had consigned it into the dustbin. Society has also relegated it. The practitioners or the custodians themselves have not encouraged its study by the little or no value which they placed on it, the poor method employed in its study, its non-popularisation as well as the inability to relate it to meet contemporary socio-economic and political needs. Since charity begins at home, the onus lies with the custodians/practitioners to improve not only on its study but also its marketability particularly as a way of encouraging and sustaining greater interest in its study.

Above all, the nation must realize that it will only neglect or relegate the study of history to its own peril, hence the more reason why government at various level should further seek to promote the study of history. The Presidential initiative on the revival of the study of History in Nigerian schools is a welcome development in this regard. The challenge should therefore be embraced by all of us.
Reference


Notes
2. They were known as arokin in Yorubaland and alakun among the Idoma. See Olufemi Omosini, Evolution of African Historiography: An Overview. Inaugural Lecture Series, No. 97 Obafemi Awolowo University, Ile-Ife J.U. Egharevba J.U. Egharevba995 p. 11
3. Among these were A. Oguntuyi, J.D.E. Abiola and A. K. Ajisafe
4. These two lecturers were harassed at different times in their career by security agents because of their ideological leaning and their virulent criticism of successive military governments.

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Interactive Video -Taped Micro- Training Enrichment Segment As An Innovation For Effective Communication Skill Development In Clinical Pharmacy

By

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and

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Abstract

The study presented the strategies for utilizing interactive video package to ensure effective communication. The package was designed locally taken into consideration, the environment, and culture of the people. The sample is made up of 78 part V Clinical Pharmacy students. They are divided into six sub groups for practical exercises making use of role play. Each situation is presented in terms of information to patients and pharmacist. Each session lasted 30 minutes each. A check list structured questionnaire was used to collect information on the effect of the programme on the communication skill development of the trainee. The result showed that the package was an effective tool for communication skill development (84%). 94% of the sample also said the training package improved their communication skills.

Rationale For The Study

Effective communication is essential for counseling patients in Clinical Pharmacy. It is a skill that every trainee pharmacist should acquire. However this skill is not always easily accomplished. This often resulted in ineffective communication of health information and medications. Whatever a pharmacist says to a patient is influenced by what the patient thinks the pharmacist to be. If there is no trust, the correct information may be misinterpreted resulting in ineffective communication. Thus communication skill development is very important and this is why every pharmacist in training must understand the core communication skill central to effective pharmacy practice (Dickson, 1998, Hargie & Morrow 1997). Since one of the best ways to acquire communication skill is through observational learning (Boeree 2004), hence the importance of interactive- video taped micro- training enrichment segment. Research has suggested the importance of culturally relevant media for communication (Balogun 1980, Nixon and Comber 2001, Sofowora 2007, O’ Rouke (2002) and Merchant 2005). It should also be stressed that the field of Clinical Pharmacy is relatively new in Nigeria. This account for the shortage of culturally relevant and technically suitable instructional text materials. The present package is self -interactive using the micro- training approach. It is suitable for classroom use and for in service or training the trainers.
Effective Communication

Effective communication occurs when information in the message that is sent from the sender is the same with that received by the receiver without misinterpretation. For effective communication to occur there must be trust. In Clinical Pharmacy, all the channels of communication, both verbal and non verbal communication is very important. Since most factual information is conveyed verbally and feelings none verbally, trained pharmacists must understand the factors that makes people have interest in communicating in certain ways and extended models of communication.

Factors That Must Be Considered In Planning, Designing And Production Of Interactive-Video Micro-Training Programme

In planning, designing and production of interactive-video micro-training programme, you must have a background experience in the area of computer assisted instruction and basic knowledge of Educational Technology. Since it is not possible to have all the pre-requisite knowledge or skills, collaborative approach or team work is the best alternative. The team of experts should include; an instructional designer who will provide the over all framework for the programme, script writer who will translate the plan into video or television script. You also need a camera man, lighting and technical assistance in the studio. There are professional and ethical considerations a designer or producer must put to mind. Get the consent or permission of those that are involved i.e. the patients. Never portray them as negative exemplar. The next factor to consider is the facilities needed for the on-spot recording. Note, before the day of production, all the equipment must have been prepared ready and certified fit by the team of the technical personnel. Like in Nigeria, power source that may pose serious problem must have been looked into; in this case there is the need to arrange for a noiseless power generator. On the alternative, you can use special batteries designed for this purpose. Before using any A.C. Power equipment or cell, please see that all precautions have been taken. Other factors to consider are target audience, in the respect think about their socio-cultural background and individual roles. Instructional objective is the next factor. Every video instruction must have a clearly stated objective(s), they must be short and precise. The essence of this is to ensure effective and efficient utilization. This is in line with a popular axiom that if you don't know where you are going you will not know when you arrived at your destination.

Instructional Resources And Materials

It is very easy for video lesson to be boring, in order to keep the lesson interesting, lively, motivating, participatory and interactive; you must vary visuals as much as possible. Visuals used must therefore not be ambiguous. All the materials must be ready at the recording venue in the manner or order you intend using them. They must also be appropriate, technically good, match the concept being taught and follow the ethics of that profession.

Script/Editing

Teaching through video is time consuming and not very easy. To ensure successful presentation, there is need for an advanced planning. It is compulsory to have a blue print that will bring together the different strands of activities. This is made up of the audio and video components. It is an overt reflection of number of creative source that includes all activities and skills to be performed. It also includes the role of the trainee, choice of appropriate instructional media and modes. When a script is picked at a glance you can know what to do. After your script, there is the need for team of expert to take a critical look at it. This is necessary to remove errors and
offer advice that will make your programme more meaningful. After production, it should also be edited. The sound and visuals should be of high technical quality.

**Research Questions**

i. What is effective communication?  
ii. How do you plan and design interactive video micro training for pharmacist?  
iii. What factors will you consider?  
iv. How do you promote/encourage the understanding of importance of the core communication skills in different contexts of pharmacy practice?

**Method**

It is a practical exercise that employed the role play method. Seventy eight Part V Clinical Pharmacy students in training were divided in to 6 sub-groups. Each situation was presented in terms of information to patient. It involved Pharmacy shop, patients suffering from severe cough and a pathology laboratory. Each of the group took turn to role play. The activities were recorded. The trainee was asked to describe the degree to which the communication influenced the reactions of both the patient and the pharmacist. Trainees were also asked to describe the extent to which the cues were perceived by the patient. The participants were also asked to indicate ways non verbal behaviors could be improved and its effects on interaction. A check list structured questionnaire was administered on the participants to collect information on the effect of the interactive video-taped micro-training enrichment segment on the participants.

**Results of the findings**

Table 1: Perception of Clinic Pharmacy Student to Interactive-Video Taped Micro- Training Enrichment Segment (n = 73).

<table>
<thead>
<tr>
<th>Perception of Clinic Pharmacy Student to Interactive-Video Taped Micro- Training Enrichment Segment (n = 73).</th>
<th>Strong Agree</th>
<th>Agree</th>
<th>Undecided</th>
<th>Disagree</th>
<th>Strong Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Interactive- video taped micro-training enrichment was not really worthwhile</td>
<td>-</td>
<td>-</td>
<td>9 (12%)</td>
<td>27(36%)</td>
<td>37(50)</td>
</tr>
<tr>
<td>2. The micro-training segment was too long</td>
<td>17(23)</td>
<td>20(28%)</td>
<td>3(4%)</td>
<td>15(20%)</td>
<td>22(30)</td>
</tr>
<tr>
<td>3. The level of participation demand was too great</td>
<td>9(13%)</td>
<td>31(42%)</td>
<td>23(31%)</td>
<td>2(3%)</td>
<td>1(2%)</td>
</tr>
<tr>
<td>4. The segment did not really help me to improve communication with patient</td>
<td>-</td>
<td>-</td>
<td>15(21%)</td>
<td>34(47%)</td>
<td>34(47)</td>
</tr>
<tr>
<td>5. The segment should be applied to other courses in the University</td>
<td>9(13%)</td>
<td>31(42%)</td>
<td>23(31%)</td>
<td>2(3%)</td>
<td>1(2%)</td>
</tr>
<tr>
<td>6. The training segment was not relevant to Clinical Pharmacy</td>
<td>-</td>
<td>-</td>
<td>12(17%)</td>
<td>36(49%)</td>
<td>25(34)</td>
</tr>
<tr>
<td>7. The training segment was very useful in that, it helped me to see myself as other sees me</td>
<td>7(23%)</td>
<td>47(65%)</td>
<td>7(10%)</td>
<td>2(3%)</td>
<td>-</td>
</tr>
<tr>
<td>8. The analysis of my performance on the video role play was counter productive</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>12(16%)</td>
<td>61(84)</td>
</tr>
<tr>
<td>9. The segment has helped me to identify my own strength and</td>
<td>40(58%)</td>
<td>23(31%)</td>
<td>10(13%)</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>
Table II: The Influence of the Segment On the Clinical Pharmacy Students.

<table>
<thead>
<tr>
<th></th>
<th>Negative</th>
<th>None</th>
<th>Positive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Interpreting non-verbal cues given by the patient</td>
<td>2(3%)</td>
<td>29(40%)</td>
<td>42(57%)</td>
</tr>
<tr>
<td>2. Recognizing personal non–verbal behaviour</td>
<td>6(85%)</td>
<td>16(21%)</td>
<td>51(69%)</td>
</tr>
<tr>
<td>3. Ability to question more effectively</td>
<td>-</td>
<td>10(14%)</td>
<td>63(86%)</td>
</tr>
<tr>
<td>4. Ability to encourage patient to ask question.</td>
<td>3(4%)</td>
<td>13(18%)</td>
<td>57(75%)</td>
</tr>
<tr>
<td>5. Avoid the use of unnecessary jargon</td>
<td>6(8%)</td>
<td>28(38%)</td>
<td>39(54%)</td>
</tr>
<tr>
<td>6. Controlling/Consultation were more effectively</td>
<td>1(2%)</td>
<td>19(26%)</td>
<td>53(72%)</td>
</tr>
</tbody>
</table>

Table III: Session of Segment

<table>
<thead>
<tr>
<th></th>
<th>Of Great Value</th>
<th>Of Some Value</th>
<th>Of No Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Question</td>
<td>53(72%)</td>
<td>20(28%)</td>
<td>-</td>
</tr>
<tr>
<td>2. Explanation</td>
<td>61(83%)</td>
<td>12(17%)</td>
<td>-</td>
</tr>
<tr>
<td>3. Listening</td>
<td>38(54%)</td>
<td>34(46%)</td>
<td>-</td>
</tr>
<tr>
<td>4. Non-verbal communication</td>
<td>30(41%)</td>
<td>43(59%)</td>
<td>-</td>
</tr>
<tr>
<td>5. Feed back</td>
<td>46(63%)</td>
<td>27(26%)</td>
<td>-</td>
</tr>
<tr>
<td>6. Opening and closing</td>
<td>36(50%)</td>
<td>20(26%)</td>
<td>-</td>
</tr>
</tbody>
</table>

Discussions
- 94% of the sample was of the opinion that the interactive video-taped micro-training enrichment segment improved their communication skills.
- 57% said that it helped them to interpret non-verbal cues and behaviour of the patients and that it positively influenced their attitudes and ability to ask effective questions.

It was also reiterated that the flow of pharmacist questions and the extent of trust build in the consultation positively influenced the patient responses and the overall therapeutic relationships. In summary, 84% rated the communication training mode employed as an effective and innovative tool for communication skill development in Clinical Pharmacy.

References


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Internet Crime: A New Breed of Crime among In-School Aged Children in Nigeria

by

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Abstract

This study investigated the perceptions of in-school aged children’s involvement in Internet crimes in Nigeria. The study was the descriptive type while a survey method was applied. The sample of the study comprised nine hundred and thirty students (930) selected through multistage sampling technique from secondary schools in South Western Nigeria. The instrument used for the data collection is Students’ Questionnaire on ‘Yahoo yahoo’ (SQYY). Three research questions were raised in the course of the study. Percentages, Mean, and Standard Deviation were used for data analysis. Results indicated that in-school aged children perpetrated fourteen of the fifteen cyber crimes tested in the study. Use of another person’s name and social security number to obtain goods and services (identity theft) is the most common internet crime carried out by in-school aged children, and that in-school aged children learnt internet crimes through friends, magazines and websites. It was therefore recommended that researchers should develop a teaching program for the prevention of cyber crimes among in-school aged children in Nigeria.

Keywords: In-school aged children; Internet crime, perception.

Introduction

Ten years ago, most of the world knew little or nothing about the Internet. It was the private enclave of computer Scientists and researchers who used it to interact with colleagues in their respective disciplines (Kahn and Cerf, 1999). The emergence and growth of new technologies for communication over the latter decades of the twentieth century is often regarded as ‘information society’. The enormous growth of internet connectivity in association with the development of other electronic communication technologies has resulted in changes in many spheres of the society. The internet has become a key element in what is seen as globalization of society, providing technology that recognizes no national boundaries, that has no single owner, and that is not regulated or controlled by any single national or international legal framework. Yet, the internet is found in every nation, providing information and contact instantaneously to anybody at any point on the globe. All major businesses have adopted it as a means of communication and non governmental organizations have found it to be an invaluable tool. Most recent estimates suggested that the ‘total number of internet users worldwide by 1999 was
between 150 and 180 million’ with estimates that the expected numbers would rise to one billion by 2005 (Slavin, 2000).

Internet crime is the unlawful conduct carried out with the use of computers, electronic and ancillary devices. It is unauthorized access, system interference, data inception, intellectual property theft, fraud and using computers to abuse data and sabotage networks. It also includes disruption of network traffic, denial of service attacks or e-mail bombing, creation or distribution of viruses, identity theft, cyber stalking, cyber pornography and cyber squatting etc. Internet crime is a crime committed on the internet, using the internet and by means of the internet (http://www.wikipedia.com). Computer crime is a general term that embraces such crime as: phishing, credit card fraud, internet bank robbery, illegal downloading, industrial espionage, child pornography, kidnapping children via chat rooms, scams, creation and distribution of viruses, and spam.

All these crimes are computer related and facilitated crimes. The evolution of the internet led to a resurgence of another revolution of crime where the perpetrators commit acts of crime and wrongdoing on the World Wide Web. Internet crime also known as ‘Yahoo Yahoo’ takes many faces and is committed in diverse fashions, the number of users and the diversity in their make-up has exposed the internet to everyone. Some criminals on the internet have grown up to have an understanding of this super highway of information, unlike the old generation of users. This account for the growing problem of internet crimes in countries like United States, Nigeria, Canada, Italy, etc. Some crimes committed on the Internet have been exposed to the world and some remain a mystery until they are perpetrated against individuals or some companies (http://www.wikipedia.org/cybercrime).

The Internet crime reports of years 2001 to 2008 prepared by the National White Collar Crime Center and the Federal Bureau of Investigation in the United States of America showed the extent to which Internet crime has eaten deep into the economic and social fabric of the Nigerian nation. Table 1 shows the top ten countries in the world whose citizens are enmeshed in Internet crimes for years 2001 through 2008.

Table 1: Countries that Perpetrated Internet Crimes - 2001 to 2008

<table>
<thead>
<tr>
<th>Countries</th>
<th>Year 2001</th>
<th>Year 2002</th>
<th>Year 2003</th>
<th>Year 2004</th>
<th>Year 2005</th>
<th>Year 2006</th>
<th>Year 2007</th>
<th>Year 2008</th>
</tr>
</thead>
<tbody>
<tr>
<td>United States</td>
<td>87.6%</td>
<td>76.7%</td>
<td>76.7%</td>
<td>78.75%</td>
<td>71.2%</td>
<td>60.9%</td>
<td>63.2%</td>
<td>66.1%</td>
</tr>
<tr>
<td>*Nigeria</td>
<td>2.7%</td>
<td>5.1%</td>
<td>2.9%</td>
<td>2.87%</td>
<td>7.9%</td>
<td>5.9%</td>
<td>5.7%</td>
<td>7.5%</td>
</tr>
<tr>
<td>Canada</td>
<td>2.5%</td>
<td>3.5%</td>
<td>3.3%</td>
<td>3.03%</td>
<td>2.5%</td>
<td>5.6%</td>
<td>5.6%</td>
<td>3.1%</td>
</tr>
<tr>
<td>Romania</td>
<td>0.9%</td>
<td>1.7%</td>
<td>1.5%</td>
<td>0.92%</td>
<td>0.7%</td>
<td>1.6%</td>
<td>1.5%</td>
<td>0.5%</td>
</tr>
<tr>
<td>United Kingdom</td>
<td>0.9%</td>
<td>-</td>
<td>1.3%</td>
<td>2.32%</td>
<td>4.2%</td>
<td>1.9%</td>
<td>15.3%</td>
<td>10.5%</td>
</tr>
<tr>
<td>South Africa</td>
<td>0.5%</td>
<td>-</td>
<td>1.1%</td>
<td>-</td>
<td>1.0%</td>
<td>0.6%</td>
<td>0.9%</td>
<td>0.7%</td>
</tr>
<tr>
<td>Australia</td>
<td>0.4%</td>
<td>0.9%</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Indonesia</td>
<td>0.3%</td>
<td>0.5%</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Togo</td>
<td>0.3%</td>
<td>0.7%</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Russia</td>
<td>0.2%</td>
<td>1.3%</td>
<td>-</td>
<td>-</td>
<td>0.7%</td>
<td>1.1%</td>
<td>0.8%</td>
<td>-</td>
</tr>
<tr>
<td>Spain</td>
<td>-</td>
<td>0.6%</td>
<td>2.4%</td>
<td>0.6%</td>
<td>-</td>
<td>-</td>
<td>0.9%</td>
<td>0.6%</td>
</tr>
<tr>
<td>Netherlands</td>
<td>-</td>
<td>0.6%</td>
<td>0.9%</td>
<td>-</td>
<td>-</td>
<td>1.2%</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Italy</td>
<td>-</td>
<td>-</td>
<td>2.5%</td>
<td>2.01%</td>
<td>1.7%</td>
<td>1.2%</td>
<td>1.3%</td>
<td>0.5%</td>
</tr>
<tr>
<td>Germany</td>
<td>-</td>
<td>-</td>
<td>1.3%</td>
<td>-</td>
<td>-</td>
<td>0.7%</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>
Greece - - - 1.04% 0.8% - -
France - - - 0.86% - - -
China - - - 0.58% 1.1% - - 1.6%
Ghana - - - - - - 0.7% 0.6%


* The annual ranking of Nigeria in percentage (%).

From the above table, Nigeria was second in year 2001 among the top ten countries perpetrator with 2.7%. In year 2002, Nigeria retained the second position with 5.1% while Nigeria was third with 2.9% in year 2003. In year 2004, Nigeria still maintained the third position with 2.87% even though this year recorded the lowest perpetration of internet crimes involving Nigerians. In year 2005, Nigeria moved to second position with 7.9%, and third repeatedly in years 2006, 2007 and 2008 with 5.9%, 5.7% and 7.5% respectively.

Table 2: Contact Methods of Internet Scammers for Year 2007

<table>
<thead>
<tr>
<th>S/No</th>
<th>Contact Method</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Electronic Mail (Email)</td>
<td>73.6</td>
</tr>
<tr>
<td>2.</td>
<td>Webpage</td>
<td>32.7</td>
</tr>
<tr>
<td>3.</td>
<td>Instant Messenger</td>
<td>11.5</td>
</tr>
<tr>
<td>4.</td>
<td>Physical Mail</td>
<td>10.1</td>
</tr>
<tr>
<td>5.</td>
<td>Wire</td>
<td>5.3</td>
</tr>
<tr>
<td>6.</td>
<td>Bulletin Board</td>
<td>3.9</td>
</tr>
<tr>
<td>7.</td>
<td>Fax</td>
<td>3.5</td>
</tr>
<tr>
<td>8.</td>
<td>Chatrooms</td>
<td>2.3</td>
</tr>
<tr>
<td>9.</td>
<td>In Person</td>
<td>1.7</td>
</tr>
<tr>
<td>10.</td>
<td>Newsgroup</td>
<td>0.5</td>
</tr>
</tbody>
</table>


Another factor that impedes the investigation and prosecution of internet crime is the anonymity afforded by the internet. Although complainants in these cases reported multiple contact methods, few reported interacting face to face with the vast majority of perpetrators. Contact with complainants predominantly stemmed from e-mail (73.6%) or a webpage (32.7%) communication. Others reportedly had phone contact (18.0%) with the perpetrator or corresponded through physical mail (10.1%). Interaction through chat rooms (2.3%) and in person (1.7%) meetings rarely were reported. The anonymous nature of an e-mail address or a website allows perpetrators to solicit a large number of victims with a keystroke (IC3, 2007).

The study investigated the perception secondary school students on in-school age children’s involvement in internet crimes in South-Western Nigeria.

**Research Questions**

- On the basis of the problem stated earlier, the following research questions were formulated to guide the researchers:
- To what extent do senior secondary school students engage in Internet crimes?
Which of the Internet crimes is commonly known to senior secondary school students?

What are sources of information about Internet crimes to senior secondary school students?

Methodology

Research Design

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

Sampling and Sampling Technique

The target population consisted of all the secondary school students’ in South Western, Nigeria. A multi-stage sampling was employed in selecting sample for the study which involved nine hundred and thirty (930) students in the secondary schools. Two states (Oyo and Ondo) were involved in the study and nine local governments were randomly selected. Only an arm of senior school 1 and 2 was randomly chosen from each of the schools. All the students constituted the sample for this study.

Instrumentation

A single instrument was used for the purpose of this study.

Students’ Questionnaire on ‘Yahoo Yahoo’ (SQYY)

The Students’ Questionnaire on ‘Yahoo yahoo’ (SQYY) was developed by the researchers. The instrument was used to collect information on students’ involvement in internet crimes, awareness of internet crimes and sources of information on internet crime in eliciting feedback from the students. It was given to other experts in social science education for evaluation. The final form of the items was then validated in terms of administering it on fifty students and a cronbach alpha of 0.70 was obtained.

Results and Discussion

R.Q.1: To what extent do senior secondary school students engage in Internet crimes?

<table>
<thead>
<tr>
<th>S/No</th>
<th>Statement students’ involvement in ‘Yahoo Yahoo’</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>F</td>
<td>%</td>
<td>F</td>
<td>%</td>
<td>F</td>
<td>%</td>
</tr>
<tr>
<td>1.</td>
<td>Students use the credit card of other people to buy goods and services on the internet</td>
<td>378</td>
<td>40.6</td>
<td>403</td>
<td>43.3</td>
<td>75</td>
<td>8.1</td>
</tr>
<tr>
<td>2.</td>
<td>Students send computer program virus to crash the server of other users</td>
<td>190</td>
<td>20.4</td>
<td>343</td>
<td>36.9</td>
<td>237</td>
<td>25.5</td>
</tr>
<tr>
<td>3.</td>
<td>Students send electronic mails</td>
<td>367</td>
<td>39.5</td>
<td>378</td>
<td>40.6</td>
<td>105</td>
<td>11.3</td>
</tr>
<tr>
<td></td>
<td>Soliciting for foreign currency in Dollars ($), Pounds (£), Euro (€) using other peoples identity</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
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<tr>
<td>4</td>
<td>Students watch sex films showing children engaging in sexual conduct on the internet</td>
<td>570</td>
<td>61.3</td>
<td>216</td>
<td>23.2</td>
<td>82</td>
<td>8.8</td>
</tr>
<tr>
<td>5</td>
<td>Students deceive and manipulate investors resulting in theft of capital</td>
<td>305</td>
<td>32.8</td>
<td>390</td>
<td>41.9</td>
<td>138</td>
<td>14.8</td>
</tr>
<tr>
<td>6</td>
<td>Students use another person’s name and social security number to obtain goods and services on the internet</td>
<td>425</td>
<td>45.7</td>
<td>313</td>
<td>33.7</td>
<td>68</td>
<td>7.3</td>
</tr>
<tr>
<td>7</td>
<td>Students steal trade secret, suppliers’ agreement, personal records, research documents, on prototype plans for a new product on service.</td>
<td>269</td>
<td>28.9</td>
<td>380</td>
<td>40.9</td>
<td>177</td>
<td>19.0</td>
</tr>
<tr>
<td>8</td>
<td>Students do send email to internet users portraying themselves as legitimate business owners to scam users into surrendering private information that will be used for identity theft</td>
<td>252</td>
<td>27.1</td>
<td>407</td>
<td>43.8</td>
<td>149</td>
<td>16.0</td>
</tr>
<tr>
<td>9</td>
<td>Students help terrorists groups (Osama’s group) to use internet in furthering their agenda</td>
<td>159</td>
<td>17.1</td>
<td>291</td>
<td>31.3</td>
<td>269</td>
<td>28.9</td>
</tr>
<tr>
<td>10</td>
<td>Students use special hacking software to infiltrate financial institutions records on the internet.</td>
<td>131</td>
<td>14.1</td>
<td>369</td>
<td>39.7</td>
<td>282</td>
<td>30.3</td>
</tr>
<tr>
<td>11</td>
<td>Students engage in kidnapping children via internet chat rooms</td>
<td>212</td>
<td>22.8</td>
<td>252</td>
<td>27.1</td>
<td>134</td>
<td>14.4</td>
</tr>
<tr>
<td>12</td>
<td>Students buy goods and services on the</td>
<td>406</td>
<td>43.7</td>
<td>252</td>
<td>27.1</td>
<td>134</td>
<td>14.4</td>
</tr>
</tbody>
</table>
Students use international money transfer agencies (i.e. western union) to carry out a scheme to defraud people.

Students persuade people to invest a relatively small amount of money with the promise of giving a larger amount of money at a later date on the internet

Students persuade people to invest in a non-existent business on the internet

Table 3 shows that the respondents or participants agreed that students who are involved in Internet crimes do the following: use the credit cards of other people to buy goods and services on the Internet (X=3.16, S.D = 1.03); send computer program virus to crash the server of other users (X=2.59, S.D = 1.03); send electronic mails soliciting for foreign currency in Dollars ($), Pound (£) Euro (£) using other peoples identity (X=3.10, S.D = 0.95); watch sex films showing children engaging in sexual conduct on the Internet (X=3.38, S.D = 0.96); use another person’s name and social security number to obtain goods and services on the Internet (X=3.12, S.D = 1.03); steal trade secret, suppliers agreement, personal records, research documents, or prototype plans for a new product or service (X=2.85, S.D = 1.01); send email to Internet users portraying themselves as legitimate business owners to scam users into surrendering private information that will be use for identity theft (X=2.84, S.D = 0.98); help terrorist groups (Osama’s group) to use Internet in furthering their agenda (X=2.41, S.D = 1.06); use special hacking software to infiltrate financial institutions records on the Internet (X=2.51, S.D = 0.97); engage in kidnapping children via Internet chat rooms (X=2.51, S.D = 1.08); the students agreed that students buy goods and services on the Internet without paying (X=2.99, S.D =1.09); use international money transfer agencies (i.e. Western Union)to carry out a scheme to defraud people (X=2.94, S.D = 0.98); persuade people to invest a relatively small amount of money with the promise of giving a larger amount of money at a later date of the Internet (X=3.01, S.D = 0.92); persuade people to invest in a non existent business on the Internet (X=2.87, S.D = 1.04).

R.Q.2: Which of the Internet crimes is commonly known to senior secondary school students?

Table 4: Level of Awareness and non-Awareness of the Various Internet Crimes Perpetrated World-wide

<table>
<thead>
<tr>
<th>S/No</th>
<th>Statement Types of Internet Crimes</th>
<th>Aware</th>
<th>%</th>
<th>Not Aware</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Obtaining goods without paying or to obtain unauthorized fund from an account (credit)</td>
<td>551</td>
<td>59.2</td>
<td>379</td>
<td>40.8</td>
</tr>
<tr>
<td></td>
<td>Description</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>-----------------------------------------------------------------------------</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Nigerian letter fraud (on-line 419)</td>
<td>477</td>
<td>51.3</td>
<td>453</td>
<td>48.7</td>
</tr>
<tr>
<td>3</td>
<td>Spam (unsolicited electronic mail (e mail))</td>
<td>335</td>
<td>36.0</td>
<td>595</td>
<td>64.0</td>
</tr>
<tr>
<td>4</td>
<td>The act of sending an e mail to internet users falsely claiming to be an established legitimate enterprise in an attempt to scam the users in to surrendering private information that will be used for identity theft (phishing)</td>
<td>368</td>
<td>39.6</td>
<td>562</td>
<td>60.4</td>
</tr>
<tr>
<td>5</td>
<td>Practice of deceiving and manipulating investors resulting in theft of capital (investment fraud)</td>
<td>503</td>
<td>54.1</td>
<td>427</td>
<td>45.9</td>
</tr>
<tr>
<td>6</td>
<td>Using special hacking software that could record the sequence of key strokes those computer users made on their key boards or infiltrate internet banking (financial institutions fraud)</td>
<td>603</td>
<td>64.8</td>
<td>327</td>
<td>35.2</td>
</tr>
<tr>
<td>7</td>
<td>Attempt to or swindling a person who involves gaining his or her confidence i.e. confidence tricks (confidence fraud)</td>
<td>637</td>
<td>68.5</td>
<td>293</td>
<td>31.5</td>
</tr>
<tr>
<td>8</td>
<td>The use of another person’s name and social security number to obtain goods and services (identity theft)</td>
<td>375</td>
<td>40.3</td>
<td>555</td>
<td>59.6</td>
</tr>
<tr>
<td>9</td>
<td>Stealing a trade secret, supplier agreement, personal records, and research documents on prototype plans for a new product on service (Espionage)</td>
<td>320</td>
<td>34.4</td>
<td>610</td>
<td>65.6</td>
</tr>
<tr>
<td>10</td>
<td>Kidnapping children via internet chat rooms</td>
<td>320</td>
<td>34.4</td>
<td>610</td>
<td>65.6</td>
</tr>
<tr>
<td>11</td>
<td>Creation and distribution of computer viruses</td>
<td>478</td>
<td>51.4</td>
<td>452</td>
<td>48.6</td>
</tr>
<tr>
<td>12</td>
<td>The use of information technology by terrorist groups and individual to further their agenda (cyber terrorism)</td>
<td>429</td>
<td>46.1</td>
<td>501</td>
<td>53.9</td>
</tr>
<tr>
<td>13</td>
<td>Fraudulent e-mail that appears to be from a legitimate internet address requesting to certify your personal information on account details (scam)</td>
<td>409</td>
<td>44.0</td>
<td>521</td>
<td>56.0</td>
</tr>
<tr>
<td>14</td>
<td>The non-delivery of an item purchased through the internet auction site on non-payment for goods purchased through an internet auction site (Auction Fraud)</td>
<td>372</td>
<td>40.0</td>
<td>558</td>
<td>60.0</td>
</tr>
<tr>
<td>15</td>
<td>Ordering an item, make payment, and receive nothing or shipping merchandise which was never ordered and obtaining a signature on delivery (Non-delivery, Mdse &amp; payment)</td>
<td>462</td>
<td>49.7</td>
<td>468</td>
<td>50.3</td>
</tr>
<tr>
<td>16</td>
<td>Assessing websites which depicts children engaging in sexual conduct with prohibition as child sexual abuse in most countries (Child pornography)</td>
<td>604</td>
<td>64.9</td>
<td>324</td>
<td>34.8</td>
</tr>
<tr>
<td>17</td>
<td>A confidence trick in which the target (person) is persuaded to advanced a relatively small sums of money in the hope of realizing a much larger gain (Nigerian letter or 419 frauds)</td>
<td>603</td>
<td>64.8</td>
<td>327</td>
<td>35.2</td>
</tr>
<tr>
<td>18</td>
<td>Asking people in invest in a non-existent business on-line (Business Fraud)</td>
<td>623</td>
<td>67.0</td>
<td>307</td>
<td>33.0</td>
</tr>
</tbody>
</table>
From table 4, the students responded that the use of another person’s name and social security number to obtain goods and services (identity theft) as the most common internet crime that students who are involved in internet crime perpetrates (f=637 (68.5%)) students the techniques of perpetrating ‘Yahoo Yahoo’ (X=3.04, S.D =1.06), and some newspapers and magazines do teach students how to do ‘Yahoo Yahoo’ (X=2.55, S.D = 1.08).

R.Q.3: What are sources of information about Internet crimes to senior secondary school students?

Table 5: Perception of Sources of Information on Internet Crimes to in-School Aged Children

<table>
<thead>
<tr>
<th>S / NO</th>
<th>Statement Initiation into Yahoo Yahoo</th>
<th>Strongly agree</th>
<th>Agree</th>
<th>Disagree</th>
<th>Strongly disagree</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Students recruit other students into ‘Yahoo Boys’ club.</td>
<td>509 54.7</td>
<td>298 32.0</td>
<td>45 4.8</td>
<td>76 8.2</td>
<td>3.34</td>
<td>0.91</td>
</tr>
<tr>
<td>2</td>
<td>Students learn ‘yahoo yahoo’ from their friends in Universities, Polytechnics, and colleges of Education.</td>
<td>560 60.2</td>
<td>252 27.1</td>
<td>56 6.0</td>
<td>60 6.5</td>
<td>3.41</td>
<td>0.88</td>
</tr>
<tr>
<td>3</td>
<td>Some Newspapers and Magazines do teach students how to do ‘yahoo yahoo’.</td>
<td>218 23.4</td>
<td>281 30.2</td>
<td>230 24.7</td>
<td>199 21.4</td>
<td>2.55</td>
<td>1.08</td>
</tr>
<tr>
<td>4</td>
<td>There are websites that teach students how to do ‘yahoo yahoo’.</td>
<td>415 44.6</td>
<td>258 27.1</td>
<td>138 14.8</td>
<td>115 12.4</td>
<td>3.04</td>
<td>1.06</td>
</tr>
<tr>
<td>5</td>
<td>Students who engage in ‘yahoo yahoo’ are often initiated by their friends.</td>
<td>481 51.7</td>
<td>289 31.1</td>
<td>97 10.4</td>
<td>45 4.8</td>
<td>3.26</td>
<td>0.96</td>
</tr>
</tbody>
</table>

Table 5 shows that the students agreed that students recruit other students into ‘Yahoo Boyz’ club (X=3.34, S.D=0.91); the students agreed that students learn ‘yahoo yahoo’ from their friends in Universities, Polytechnics, and Colleges of Education (X=3.41, S.D=0.88); the students agreed that some newspapers and magazines do teach students how to do ‘yahoo yahoo’ (X=2.55, S.D=1.08); the students agreed that there are websites that teach students how to do ‘yahoo yahoo’ (X=3.04, 1.06); the students agreed that students who engage in ‘yahoo yahoo’ are often initiated by their friends (X=3.26, 0.96).

**Conclusion and Recommendation**

Findings from the study show the perception of viewing of electronic pornographic films as the most known Internet crime to in-school aged children (f=570, X=3.38, S.D=0.92) while cyber-terrorism is relatively unknown to them (f=159, X=2.41, S.D = 1.06). Also, the most common Internet crime among in-school aged children is the use of another person’s name and social security number to obtain goods and services on the Internet (f=637, 68.5%). The use of social security number to purchase goods and services is not an economic or social feature of the Nigerian society. This reveals that the people being defrauded on-line are citizens or residents of developed countries like Britain, United States, Germany, Canada, etc. Involvement in cyber crimes also known as ‘Yahoo Yahoo’ in Nigeria is known to be rampant among polytechnic, colleges of education and university students but the findings of the study show that in-school
aged children’s initiation into Internet crime stems from the students of tertiary institution of learning in Nigeria (f=560, X =3.41, S.D = 0.88).

Consequent upon the findings of this study, Internet crime is not only peculiar to tertiary institution students but also to in-school aged children at the post-primary institutions. Table 5 shows that the participants or respondents agreed that students who are involved in Internet crimes do the following: recruit other students into ‘Yahoo Boyz’ club (X=3.34, S.D = 0.91), learn ‘yahoo yahoo’ from their friends in universities, polytechnics, and colleges of education (X=3.41, S.D = 0.88), initiate their friends into the crime (X=3.26, 0.96). Also the respondents agreed that there are websites that teach how to perpetrate Internet crimes.

References:

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Harmonizing the Use of Research Terminologies: An Explanation and Clarification of the Meaning of Some Research Concepts.

by

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Abstract

The paper explains the disparities in the use of research terminologies which often leads to the confusion by research practitioners and postgraduate students in their appropriate choice of research methodologies. Experiences have shown that many people cannot differentiate between research paradigm and research methodology, like wise from research method and research methodology. In addition, there is a great dilemma in the use of research instruments and research techniques, which most people use interchangeably while in the actual sense, they mean different things. It is the intent of this paper to clarify these terms and make them clearer to the researchers. Although the problems arise from the different authors of the books of research, most text books, depending on the disciplines of the authors, use the terminologies differently with little or no harmonisation, which invariably leads to confusion or misunderstanding by students, researchers and consumers of research.

Introduction

There is ample evidence that researchers and students at undergraduate and graduate levels, including teachers of research, over the years especially in the developing world, have encountered constraints, dilemma, and disparities in the use of research terminologies in the research method literature.

Several terms exist that are used interchangeably by different authors from different disciplines without consistency. Much of the inconsistencies in the use of terminologies creates confusion among research practitioners and students particularly in the areas in which research process is gaining ground. Terms such as research paradigm, methodology, methods, techniques, strategy, approach, instruments, etc. are used by different authors and scholars in the field of research from different backgrounds to mean the same thing, or are used interchangeably without enough clarification.

The significance and the benefit of research to the development of human beings and his working environment should not be under estimated because research serves as a weapon that fights ill-development within a particular discipline, environment, society, communities, and organizations. Research also serves as an instrument that could be used to checkmate any sort of laxity within organizations and it is needed for accountability of services. In addition to this, research has become an apparatus that could be used to examine the situation within the society, community, organisation (i.e. how we do things; the way we do
them; problems we faced in doing them; and the way we evaluate them). It is essential to us especially in the improvement of our services; living condition; development; and many physical structures that our lives depend on. Research in its capacities has clear and direct answers to posed questions; and that is why Harvey (2000) indicated that research can help us to identify problems in the work place and very often provide solutions to those problems.

As such, it is valuable to understand the various concepts of research terminologies in such a way that they can help us to develop a good research design, to also have harmonization in the use of research terms as opposed to what obtains at present. This paper is designed to assist research students and provide them with the understanding of the different terms used by authors and scholars interchangeably which may be confusing to them. This paper will also provide an insight into the understanding of the research process in order to enable students and readers to have the opportunity to clarify these terminologies. In so doing, they will become self-conscious and avoid the dilemma of choosing the wrong term or mixing the terms during their research projects..

**Disparities in the use of research terminologies**

It is a common practice by most people especially who do not have a very good research background getting confuse in using research terminologies. For instance, research paradigm is being used by some students and researchers as research methodology and the vice versa, so also research methodology is being used as research method. Likewise research method is being use as research techniques and research technique as research instruments. In actual sense this is not so, because all these terminologies are arranged and followed in orderly manner which represent a system of hierarchy just like organisational hierarchy or branches in a tree. The failure of the users in following the arrangement comes from the authors of different disciplines that have written extensively about research process. They do not emphasised on following the research process as the hierarchy.

**Paradigm versus Methodology**

Research Paradigm: A research paradigm is an individual view of the world that dictates the nature of the research they engage with (Pickard 2007). Therefore research paradigm is a philosophical base that derived the research as explained by Kuhn (1970) that a paradigm is a means of viewing world, influencing but not controlling the assumptions and direction of the research. This according to Pickard (2007) cited in Kuhn (1970) views the paradigm as the entire constellation of beliefs, values, and techniques and so on, shared by members of a given scientific community.

Lincoln and Guba (1985) explained that a paradigm represent a distillation of what we think about the world (but cannot prove). Our actions in the world, including actions that we take as inquirers, cannot occur without reference to those paradigms; As we think, so do we act”. But, while paradigms are thus enabling, they are also constraining.

From the above quotation by Lincoln and Guba it can be conspicuously seen that research paradigm is our individual inner feeling and understanding on the way phenomena is, in the natural way. Patton (1978:203) further elaborated that a paradigm is a world view, a general perspectives, a way of breaking down the complexity of the real world. As such paradigms are deeply embedded in the socialization of adherents and practitioners: paradigm tells them what is important, legitimate and reasonable. Paradigms are also normative, telling the practitioner what to do without the necessity of long existential or epistemological considerations. But -it is
this aspect of paradigms that constitutes both their strengths and their weakness—which strength in that it makes action possible, their weakness in that the very reason for action is hidden in the unrequited assumptions of the paradigm. (Patton 1978).

To make it clear, research paradigm is a philosophical perspective that originates the schools of thought in research process. Lincoln and Guba (1998:218) further claimed that ‘paradigm issues are crucial, no inquirer ought to go about the business of inquiry without being clear about just what paradigm inform and guides to his approach. According to Lincoln and Guba (1985), there are three major questions that help us to define a research paradigm: the ontological questions, the epistemological questions and methodological questions.

**Ontology:** is the nature of reality
**Epistemology:** is the philosophy of how we can know the reality
**Methodology:** is the practice of how we come to know the reality (Pickard, 2007)

It is the answer to these questions that the three schools of thought are established, these are:

- **Positivist school of thought:** Positivism may be defined ‘as a family of philosophers characterized by an extremely positive evaluation of science and scientific method of enquiry (Reese, 1980: 450).

- **Post positivist school of thought:** post positivism reflects a deterministic philosophy in which causes probably determine action. Thus, the problems studied by post positivists reflect a need to examine causes that influence outcomes, such as issues examine in experiments. (Creswell, 2003:7).

- **Interpretivist / constructionists/paragramatic school of thought:** Interpretivism or naturalistic inquiry belief that realities are multiple, constructed and holistic. They are on the assumptions that individual seek understanding of the world in which they live and work. They develop subjective meanings of their experiences --- meanings directed towards certain objects. (Creswell, 2003:8).

**Research Methodology**

Is the theoretical perspective of the research process. According to Pickard (2007) theory means the perspectives or approach in which the researcher wants to follow to address his/her research problems or questions. Furthermore, theoretical perspectives denote the type of approach or methodology that the researcher is comfortable with, to address research problem. Crotty (1998) indicates that methodology is way of choosing a process or design lying behind the choice and use of particular research methods and linking the choice and use of methods to the desired outcomes. After all, a research methodology is an approach that guides a researcher in choosing the appropriate methods and shapes the use of methods chosen (Crotty 1998). For instance Symbolic interactionalism is a theoretical perspective that informs the range of methodology to use in addressing your research problems.

According to Webster’s International dictionary Methodology is defined as
"the analysis of the principles of methods, rules, and postulates employed by a discipline’’;
"the systematic study of methods that are, can be, or have been applied within a discipline’’; or
"a particular procedure or set of procedures.”
Methodology includes the following concepts as they relate to a particular discipline or field of inquiry: a collection of theories, concepts or ideas; comparative study of different approaches; and critique of the individual methods (Wikipedia encyclopedia 2008).

A research methodology defines what the activity of research is, how to proceed, how to measure progress and what constitutes success. Methodology refers to more than a simple set of methods; rather it refers to the rationale and the philosophical assumptions that underlie a particular study. This is why scholarly literature often includes a section on the methodology of the researchers. Methodology might explain what the researchers’ ontological or epistemological views are (Wikipedia encyclopedias 2008).

Methodology is a science of studying how research process is done scientifically. Is a way to systematically solve research problem by logically adopting various methods. Methodology helps the researchers to understand not only the product of scientific inquiry but the process itself. It aims to describe and analyse methods, throw light on their limitations and resources, clarify their presuppositions to the twilight zone at the frontiers of knowledge.

Methodology entails the procedures by which research process, whether quantitative and qualitative, are conducted and ultimately evaluated. There are generally two types of research methodology that are used to address research problem these are quantitative or qualitative methodology to collect and analyse data, with one just emerging in the last two decades, which most of the people do not give attention to. (i.e. mixed method). The theoretical perspectives of psychologists all contributed to a research approach that tends to be quantitative, qualitative or mixed method. The definitions of these methodologies will help us further clarify the three methodologies.

1. Quantitative research methodology: is the type of methodology in which researchers solely uses positivist or post-positivist theoretical assumptions (i.e. is the type of methodology that uses number that can be quantified, which also have cause and effect thinking, employs strategies of inquiry such as experiment and survey, uses method of reduction and observation and test of theories). All these types of strategies are used in quantitative methodology to collect data on predetermined instruments that would yield statistical data.

**Assumptions**

Reality is objective, “out there,” and independent of the researcher -- therefore reality is something that can be studied objectively; the researcher should remain distant and independent of what is being researched; the values of the researcher do not interfere with, or become part of, the research -- research is value-free; research is based primarily on deductive forms of logic and theories and hypotheses are tested in a cause-effect order; and the goal is to develop generalizations that contribute to theory that enable the researcher to predict, explain, and understand some phenomenon. (Creswell, 1994)

From the above assumptions quantitative research can be seen as an inquiry into an identified problem, based on testing a theory, measured with numbers, and analyzed using statistical techniques. The goal of quantitative methods is to determine whether the predictive generalizations of a theory hold true.
The major/common types of quantitative research methods

Descriptive
Descriptive research involves collecting data in order to test hypotheses or answer questions concerning the current status of the subjects of the study. It determines and reports the way things are.

Correlational
Correlational research attempts to determine whether and to what degree a relationship exists between two or more quantifiable variables. However, it never establishes a cause-effect relationship. The relationship is expressed by correlation coefficient, which is a number between .00 and 1.00.

Cause-comparative
Causal-comparative research: establishes the cause-effect relationship, compares the relationship, but the cause is not manipulated, such as "gender." Experimental: Experimental research establishes the cause-effect relationship and does the comparison, but the cause is manipulated. The cause, independent variable makes the difference. The effect, dependent variable is dependent on the independent variable.
Surveys: Surveys include cross-sectional and longitudinal studies using questionnaires or interviews for data collection with the intent of estimating the characteristics of a large population of interest based on a smaller sample from that population.

2. Qualitative research methodology: this is the type of methodology in which the researcher solely claims his approach from constructivist, interpretivist, and naturalistic inquiry etc. theoretical assumptions. (i.e. is the type of methodology that employs the multiple meanings of individual and their experiences with the intent to a model or theory). It also uses the theoretical assumption of advocacy/ participatory perspective to study a phenomenon. i.e. It suggest strategies such as case study, ethnography, phenomenology, grounded theory, and action research etc. in this type of methodology the researcher collets data using open ended with the intent to develop themes from the data.

Assumptions

Multiple realities exist in any given situation -- the researcher's, those of the individuals being investigated, and the reader or audience interpreting the results; these multiple perspectives, or voices, of informants (i.e., subjects) are included in the study;

- The researcher interacts with those he studies and actively works to minimize the distance between the researcher and those being researched;
- The researcher explicitly recognizes and acknowledges the value-laden nature of the research;
- Research is context-bound;
- Research is based on inductive forms of logic; categories of interest emerge from informants (subjects), rather than being identified a priori by the researcher;
- The goal is to uncover and discover patterns or theories that help explain a phenomenon of interest; and
- Determinations of accuracy involve verifying the information with informants or "triangulating" among different sources of information (e.g., collecting information from different sources).
From the assumptions listed above qualitative methodology can be seen as a process of inquiry that has the goal of understanding a social or human problem from multiple perspectives. Qualitative research is conducted in a natural setting and involves a process of building a complex and holistic picture of the phenomenon of interest.

The major/ common types of Qualitative Research Method

Case Studies: In a case study the researcher explores a single entity or phenomenon (‘the case’) bounded by time and activity (e.g., a program, event, institution or social group) and collects detailed information through a variety of data.

The case study is a descriptive record of an individual's experiences and/or behaviours kept by an outside observer.

Ethnographic Studies: In ethnographic research, the researcher studies an intact cultural group in a natural setting over a specific period of time. A cultural group can be any group of individuals who share a common social experience, location, or other social characteristic of interest -- this could range from an ethnographic study of rape victims in crisis shelters, to children in foster care, to a study of a cultural group in Africa.

Phenomenological Studies: In a phenomenological study, human experiences are examined through the detailed description of the people being studied -- the goal is to understand the ‘lived experience’ of the individuals being studied. This approach involves researching a small group of people intensively over a long period of time.

Historical Studies: Systematic collection and objective evaluation of data related to past occurrences in order to test hypotheses concerning causes, effects or trends of these events that may help to explain present events and anticipate future events.

Grounded Theory: Theory is developed inductively from a corpus of data acquired by a participant-observer.

3. Mixed Method: is the type methodology that combines the qualitative and quantitative methodology together which is based on the pragmatic theoretical assumptions (i.e. problem centered, and pluralistic in nature) this type of methodology employ strategies of inquiry to collect data either simultaneously or sequentially, to address the research problem. In this approach the data collection also involves gathering of both numerical as well text information. (Creswell, & Plano Clarke, 2007)

From the above discussion it can be categorically seen that there is a difference between research paradigm and research methodology which should be taken into consideration by the researchers and students especially beginners. As Pickard (2007) noted that there is no doubt that a research paradigm implies a research methodology. This shows that paradigm is the root of methodology; it has to come first in the mind of the research before thinking towards the appropriate methodology is made.

The Table below explains the differences between research paradigm and research methodology.

<table>
<thead>
<tr>
<th>S/No.</th>
<th>Research Paradigm</th>
<th>Research Methodology</th>
<th>Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Positivist school</td>
<td>Quantitative</td>
<td>Realism</td>
</tr>
<tr>
<td>2</td>
<td>Postpositivist School</td>
<td>Quantitative</td>
<td>Critical realism</td>
</tr>
<tr>
<td>3</td>
<td>Interpretivist/constructivist/Pragmatic School etc</td>
<td>Qualitative</td>
<td>Relativism</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mixed method</td>
<td>Pluralism</td>
</tr>
</tbody>
</table>
Table (1) indicates the differences between the two research terminologies (i.e. paradigm vs. methodology) as it can be seen that positivist and postpositivist thinking is associated with quantitative research methodology (realism and critical realism respectively), while Interpretivist/constructivist/natural inquiry thinking are associated with qualitative research methodology (relativism) and Pragmatic thinking is associated with mixed methodology, the combination of qualitative and quantitative (Pluralism, dualism).

**Methodology versus Methods**

The second category of the dilemma or disparities is in the area of research methodology and research methods. As stated earlier that research methodology is a theoretical perspective denoting the overall nature of research process, meaning that is an approach that the researcher wishes to follow in order to address his research problems. Researchers and students most a times used research methodology to mean research methods because this how they found them to be in most of the research books that are written from different disciplines such as Social sciences, education, sociology, communication etc. most of all these books do not clearly or categorically explained these terms in such a way students and researchers will be able to differentiate between the two terminologies, as such they are applying both the terminologies to mean the same.

In a clear manner methodology is an approach while research method is a strategy or pattern that the researcher can follow to investigate a problem. Therefore methodology is the mother of research methods even though Pickard (2007) indicated that methodology does not necessary imply a particular research method, but it is a perspective, i.e. or the angle in which the researcher wishes to take on the question being asked.

Research Method: on the other hand, research methods denotes actual strategy, pattern adopted by the researcher to begin or engage on the empirical investigation. The term method according Piccard (2007) means the models of the research process in which the research chooses to follow and design his research process. Similarly research method is directly connected to a problem statement and goal of research. Because the research goal and problem may vary, different methods of research can be utilized. There are several strategies that can be adopted by the researcher namely: survey, case study, experimental, grounded theory, Delphi, historical, ethnography, phenomenology, action research, to mention but a few.

The Table below indicates how methodology informs or explains the choice of research methods.

<table>
<thead>
<tr>
<th>S/no.</th>
<th>Methodology</th>
<th>Method of inquiry</th>
<th>Research Methods</th>
<th>Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Quantitative</td>
<td>Experimental designs and Non Experimental Designs.(realism)</td>
<td>Survey, Experimental, correlational, Longitudinal, ex post factor, etc.</td>
<td>Deductive (test of theories and models)</td>
</tr>
<tr>
<td>2.</td>
<td>Qualitative</td>
<td>Narrative, experience, behaviour (relativism)</td>
<td>Case studies, historical, Action research, Grounded theory, Phenomenology, Ethnographies, etc.</td>
<td>Inductive (establishment of the theories and models)</td>
</tr>
<tr>
<td>3.</td>
<td>Mixed method</td>
<td>Sequential, concurrent, and transformative</td>
<td>Combination of qualitative and quantitative techniques</td>
<td>Both inductive and deductive approaches</td>
</tr>
</tbody>
</table>
From the above, we can see that methodology denotes a model, pattern and plan of action process or design lying behind the choice and use of particular research methods and linking the choice and use of the methods to the desired outcomes (Crotty 1998). While a research method is a strategy, pattern that a research used to investigate a phenomenon related to the research questions or hypothesis. In a nutshell methodology is theoretical perspectives that explain to the researcher the type of research methods to be engaged in investigating a problem through the method of inquiry.

**Methods versus Techniques**

The third category of dilemma is with regards to the methods and techniques. Most of the literatures in the research process often use methods as techniques or techniques as methods. As it has been stated earlier that research method is a strategy that a researcher adopts to investigate or solve a problem.

Research Techniques: Research techniques allow us to systematically collect information about our objects of study (people, objects, phenomena) and about the settings in which they occur. In the collection of data we have to be systematic. If data are collected haphazardly, it will be difficult to answer our research questions in a conclusive way. Research techniques are not necessarily and directly associated with the specific research method. As said by Pickard (2007) that very often particular technique for empirical data presented as if they are synonymous with particular research method. Your choice of research does not necessarily restrict you to a particular technique for the collection of empirical data, although some times this may be the case. This is usually because a particular technique is the most commonly applied, not because is the only choice available.

On the other hand research method is only a specific strategies that a researcher designs to start investigating the problem or phenomena as such a single research method may include multiple research techniques or a single techniques, all depends on the needs, requirements and data that the researcher seeks to collect for analysis coupled with type of methodology is aiming at. Pickard (2007) stated that there is no rigidly prescribed combination; it is up to the researcher, his topic and his study population.

The Table below shows the differences between Research methods and techniques

<table>
<thead>
<tr>
<th>S/no.</th>
<th>Research Methods</th>
<th>Research Techniques</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Experimental</td>
<td>Questionnaires</td>
</tr>
<tr>
<td>2</td>
<td>Survey</td>
<td>Interviews</td>
</tr>
<tr>
<td>3</td>
<td>Case study</td>
<td>Experimentation</td>
</tr>
<tr>
<td>4</td>
<td>Historical</td>
<td>Focus group</td>
</tr>
<tr>
<td>5</td>
<td>Action research</td>
<td>Observation</td>
</tr>
<tr>
<td>5</td>
<td>Delphi</td>
<td>Content analysis</td>
</tr>
<tr>
<td>6</td>
<td>Grounded theory</td>
<td>Usability testing</td>
</tr>
<tr>
<td>7</td>
<td>Ethnographic</td>
<td>Diaries</td>
</tr>
<tr>
<td>8</td>
<td>Phenomenological</td>
<td></td>
</tr>
</tbody>
</table>

From above table it can be seen that research methods are different from research techniques even though some writers and researchers tends to use each terminologies to mean same thing (i.e. some believe that research method is same with research techniques). In effect, research techniques as said earlier are individual techniques, system that deal with the collection of empirical data. In addition to this, techniques are not necessarily associated with specific
research methods, any techniques can be used in any of the research method depending on the researchers’ interest and the type of data needed to be collected.

Pickard (2007) mentioned that, understanding and interpretation of a selection of data collection techniques one has to consider research questions, research focus, data sources and one’s life experiences and make the selection of the technique based on the best fit for purpose. As research is a continuous process we have to learn by trying and adapting what tools or techniques we have, by using them to suit other research methods, we cannot accept that as a reason to say this techniques is only appropriate to this method because it has been used for hundred of years, as such we cannot take the risk by using it to another method. Success and failures in research are very tenuous concepts, therefore finding out what does not work can be as useful as finding out what other can (Pickard, 2007). It may be said that any single research method can apply more than one technique or multiple techniques depending on the data you are need to collect, but planning a head is the important and secret to success of any research.

**Chronology and Hierarchy of Research Process**

The use of research terminologies by different authors is adding confusion to the new researchers, because these terminologies are far from consistent in most of the research literature. However, students and researchers on frequent basis find the same terms used in a number of ways, some times even contradictory (Cortty, 1998).

Certainly, to suit all purposes of investigation, it can be said that any philosophical perspectives could make use of the theoretical perspectives, and also any theoretical perspectives could make use of the methodologies, likewise any of the methodology can make use of any of the research methods. To make the chronological or hierarchical patterns or succession of events in research for better and easier understanding by new comers the order may need to be drawn from top to down line of action. People's a times do not follow the chain generally in their research process. The figure below explains the research process hieratical order graphically.
Fig. 1. Research Chronology or Hierarchy

It is important to recognize that systematic observation and testing can be accomplished using a wide variety of methods. Many people think of scientific inquiry strictly in terms of laboratory experimentation. However, it is neither possible nor desirable to study all phenomena of interest under controlled laboratory conditions. The design of any study begins with the selection of a topic and a research methodology. These initial decisions reflect assumptions about the social world, how science should be conducted and what constitutes legitimate problems, solutions and criteria of "proof." Different approaches to research encompass both theory and method. In addition, it is important to be able to identify and understand the research approach underlying any given study because the selection of a research approach influences the questions asked, the methods chosen, the statistical analyses used, the inferences made, and the ultimate goal of the research. Crotty, (1998) clearly stated that we typically start with a real life issue that needs to be addressed, a problem that needs to be solved, a question that need to be answered. We plan our research interms of that issue or problem. Having this notion in mind, lead to confusion in the process, why because we loose tract in our thinking of the process to follow as our guideline line for research. Figure below explain the guide line to follow in the research process.
Conclusion

For the general understanding of research process, one needs to have a clear understanding of research process, we needs of course to justify our chosen methodology and methods. In the end we want out comes to merit respect. We want our researches, findings and conclusions to be recognised. We want other researchers and students benefit from our research process and recognise it as sound research. We need our conclusion to stand up and be understandable and reflect the light of truth or reality. This will mean that we are after objective, valid and generalizable conclusion on the outcome of our research. Achieving this, tend to be difficult task, because understanding of this process as Crotty (1998) stated that the best of our outcomes will be suggestive rather conclusive. To be positivist or non-positivist, therefore, we need to be concerned about the process we should engage in, we need to take that process out for scrutiny of the observer, we need to defend that process as a form of human inquiry that should be taken seriously. It is this situation that send us to theoretical perspectives and epistemology that calls upon to expand them incisively from methodology to methods.

The selection of which research approach is appropriate in any given study should be based upon the problem of interest, resources available, the skills and training of the researcher, and the audience for the research. Although some research may incorporate both quantitative and qualitative methodologies, in their 'pure' form there are significant differences in the assumptions underlying these approaches, as well as in the data collection and analysis procedures used.

References


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Making Schools Democratic Public Spheres: A Case Study of Starehe Boys Centre and School, Kenya.

by

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University of Illinois at Urbana-Champaign

Abstract

Nurturing freedom is vital in an education process. In this paper, a critical examination is made of one high school in Kenya: Starehe Boys Centre and School (SBC) and its attempts over the years to create a dialogical forum known as “Baraza” (Student Parliament) for its students to enable them participate in the administration process of the school. Specifically, the paper examines the literature on the significance of liberatory education; historical foundation of Starehe’s Boys Centre and School Baraza system; and its functions and effects on management, leadership, and learning process of the school. In conclusion, the paper contends that education flourishes where there is partnering in the teaching and learning process and when partnering is viewed as a practice of freedom.

Introduction

The need for education to create liberatory spaces in the teaching and learning process is a genre that has rapidly been gaining scholarship. Various educational theorists underscore the vitality of developing liberatory, democratic and pragmatic educational institutions. Dewey (1938), Giroux (1993), Kohl (1994), and hooks (1994) underline the significance of linking education to societal democratic process. They argue that there is an intimate relationship between the process of “actual experience and education” (Dewey, 1938, p. 76). According to Dewey the survival of democracy and civilization are dependent on teaching a particular form of critical thinking that requires school to play a stronger role in the control of the distribution of ideas and shaping of behavior. Schools are required to prepare the young for their later responsibilities and success in life. Education in this regard is expected to enable learners to “live beyond what theory has theorized” (hooks, 1994, p. 65). This is the future whose objects are linked to the present.

Hooks (2003), Freire (2002), Giroux (1993), McLaren (1989), Shor (1992) and Greene (1988) view schools as liberatory places where freedom in education is nurtured. Schools are expected to make students independent thinkers who ponder critically about pedagogy in relation to the practice of freedom. Schools are seen as places of promise and possibility that enable freedom to flourish. This means that schools should be avenues where pedagogical practices are interrogated, and knowledge offered to students empowering. Education according to these
Theorists is expected to empower students to be better scholars, to live more fully in the world beyond school. Freire refers to this as the “praxis” that entails action and reflection on the world as well as exploring possibilities of changing it. Schools are expected to teach in ways that can transform consciousness. The process of teaching is expected to transcend the subject matter to embrace critical thinking that is expected to integrate students and teachers into a process where both can mutually create and re-create knowledge.

In order to function effectively as liberatory spaces, Giroux (1993) notes that teachers are required to be actively committed to the process of self-actualization. This entails viewing schools as democratic public spheres and teachers as transformative intellectuals. As transformative intellectuals teachers are expected to view schools as avenues dedicated to forms of self and social empowerment, where students have the opportunity to acquire knowledge and skills that can help them live and function in an authentic democratic society. The purpose of education in this respect is to help students understand the social construction of knowledge in the framework of power. In this context, the school, as a site of democratic struggle is expected to promote justice and eliminate societal inequalities.

In order to forge a critical pedagogy, Shor and Freire (1987) observe that teachers should help students “to read” the world critically, instead of mastering tools of reading it. For this to be realized those who are committed to the process of liberation are expected to reject the banking method of teaching and instead replace it with the problem-posing method, a process that requires both the teacher and the students to be learners and critical agents in the knowing process. For Freire, classrooms die as intellectual centers when they become delivery systems for lifeless bodies of knowledge. Freire’s social pedagogy defines education as a place where the individual and society are constructed. This pedagogy challenges teachers and students to empower themselves for social change, to advance democracy and equality as they advance literacy and knowledge. The context of transformation is both inside and outside the classroom. McLaren (1989) underscores the need for schools to endeavor to foster critical pedagogy. He advocates for the need for educators to develop analyses that acknowledge spaces, tensions, and opportunities that enable students to participate in democratic struggles and reforms within day-to-day activities of the classroom. Schools are expected to offer high-quality education that empowers students to be critical thinkers. Hooks (2003) points out that schools should strive to foster democratic education, and learning should transcend the institutionalized classroom. Education is expected to embrace wholeness, empowerment, liberation, and all life vitalities. This process involves sharing of knowledge and challenging the construction of certain forms of knowledge as absolute truths.

A democratic educator is expected to forge a learning community that values wholeness over division, disassociation and splitting and works to establish closeness. Palmer (2000) refers to this as “intimacy that does not annihilate difference” (p. 50). According to Dewey (1938), the purpose of education is to create a democracy of citizens, who are able to govern and to be governed. This purpose places learning in the context of learning skills, discipline, and rigor in the service of social change and democratic life. This democracy is supposed to be part and parcel of students’ deep understanding that embraces values of humanness and diversity. It is required to become “a part of the blood and bone of a people, the fiber of their being” (Dewey, 1938, p. 160).

Dewey (1938), Freire (2002), and Kohl (1994) insist that education is an active and constructive process, and the central strength of progressive practice is its inclusion of students. To achieve this, schools are required to ensure that all students are included in the learning process irrespective of their socio-economic backgrounds. According to Freire (2002), schools should establish an educational practice that makes learners experience the power and value of unity.
within diversity. Kohl (1994), advocates for the need to make habits of inclusion and exclusion a vital part of the teaching and learning process. Freire (2002) underscores the need for liberatory education “from the need to talk to learners to the need to talk with them” (p.111). He sees this as unpretentious but very positive way for teachers to contribute in their school to the training of responsible and critical citizens that is essential to the development of democracy. The success of this requires open and free dialogue that is centered on content and life.

Freire (2002) argues that it is important for schools to become spaces where certain democratic disposition can be gathered and engendered, for instance, the disposition to listen to others; a disposition toward tolerance and deference to the decisions made by the majority that does not deny anyone who differs in opinion the right to express his or her disagreement; the disposition to question, criticize, and debate, and the disposition to respect the public matter of individuals. For Freire, the democratic school should not only be “permanently open to its students’ contextual reality in order to understand them better and to exercise its teaching activity better, but it should also be disposed to learn of its relationship with the concrete context. He observes that in so far as learners become thinking subjects, and recognize that they are much thinking subjects as are the teachers, it possible for the learners to become productive subjects of the meaning or knowledge of the object. It is in this dialectic movement that teaching and learning become knowing and reknowing.

Maxine Greene (1988) observes that in order for educators to develop a liberating pedagogy, it is vital for them to be engaged in a dialectical and relational educational process. She notes that educators do not come to the educational site as knowers of all but rather they come to share and facilitate that which they are privileged to know. She sees teaching as a honor and teachers as cultural workers who can influence students and open portals of knowledge. Their central role in the education process is to enable students embrace that which they have been offered. Educators are expected not be indoctrinators but rather should be committed to social justice, equity and humility. Education according to Greene is expected to transform the learner into a problem-solving agent, a creator rather than a creature. To this end, teachers are expected to go beyond mere transmission of factual knowledge to present knowledge, skills and values that are liberating, in as far as they create new horizons and new opportunities. The learners too must become critically aware of their potential as humans, and of their power to use circumstances rather than being used by them. The very purpose of learning, as implied here, points to education that goes beyond mere schooling and acquisition of knowledge but rather views it as being multidimensional.

Origin and functions of “Baraza” (parliament) system in Starehe Boys Centre and School.
The granting of freedom to students, faculty, and support staff is seen by Starehe as a key characteristic of running a school. From the time of its inception, Starehe has endeavored to create avenues where students can air their grievances without fear of being intimidated. This is done through student ‘Baraza’, held once a week after supper, in a totally free, relaxed, family-like atmosphere, for one and a half-hours in the evening. Here, students are given a total parliamentary immunity to say whatever they like without fear of reprisals from their teachers, prefects, or fellow students, against whom complains are made. Students, for instance, can call in question the conduct of a student leader (prefect) - and the prefect concerned must defend his actions and submit to public discussion. The freedom is immense such that students can challenge the school authority on anything that is bothering them. No subject is prohibited, including the school director’s conduct. The system rests on rules and assumptions that are perfectly understood by everyone that ‘Baraza’ is a privileged forum and what is said within it cannot give rise to recrimination, reward or victimization. It is also understood that complaints must be genuinely felt and put forward in a courteous and dignified manner.
Originally, students of all ages could attend Baraza, but as the school grew, it was decided it should be split so that Forms I and II alternate with Forms III and IV and the Technical Institute. This not only keeps the size manageable, but also enables the debate to be pitched at a level that is commensurate with age and academics of students. The school director serves as the “speaker of the house” and the students serve as “parliamentarians”. Doing this duty, the director decides, among the many upraised hands, the order in which students take the floor. Control is not difficult and it is always done with a sense of humor. On very rare occasions have there been instances when a student has allowed his feelings to carry him beyond proper limits of parliamentary conduct.

‘Baraza’ is one of the oldest, unique, and vital traditions of Starehe and is quite central to its administrative system. From the early days of the formation of the school in 1959, Starehe founder and Director, Geoffrey William Griffin (1959-2005), had formed the habit of assembling students for a meeting with him on Friday evenings. In the early days, Griffin would tell students stories on Kenya’s history, classical legends, politics, religion, culture, and character. He gave students a broader background of general knowledge that they could not obtain from their classroom instruction. At the same time he also invited students to interrupt him, to ask questions, proffer their own views, to think together as a community. By listening and answering students’ questions, the director learns a lot about the undercurrents within the school. Discussions, though often spirited, are never rowdy and in the whole history of the ‘Baraza’ no member has ever been ordered from the chamber.

‘Baraza’ is not only an avenue for students to complain and criticize the school. Some significant ideas that have eventually become traditions of Starehe have emanated from the ‘Baraza’. One such tradition is the Voluntary Service Scheme, where students render service to the entire country free of charge during their holiday period. In addition, ‘Baraza’ has also been a significant vehicle for informing students’ school’s new developmental plans. During the Baraza the director takes them in confidence with regard to their views on how to address critical school challenges. Occasionally, he can produce school accounts to explain the school’s financial position. This gives students voice in Starehe’s administration and more importantly, it builds trust and team spirit in the school. Above all, ‘Baraza’ is also a psychotherapeutic avenue where critics and complainants gain an audience to air their grievances. Through it, happiness and a deep sense of belonging to the school is fostered.

Old students are always welcome to attend Baraza forums. Sitting with the teachers present, like them they accept that any student may ask them any question, which they must answer as truthfully as possible. Usually, such old students are at the university or are already doing well in their careers. The mission is to pass on pieces of good advice and school history to the current students of the school. In addition, they serve as good role models to students. Their attendance helps to strengthen the link between the school and the wider Starehe brotherhood. At Starehe it is not only students who enjoy the freedom and democratic space that the school creates but also teachers. The school trusts teachers by not making them clock in and out when reporting for duty. They only come to school when they are scheduled to teach. The only requirement that the school demands of them is that when they are down for teaching, they come to school on time, prepared with lesson plans and notes. Because of this trust, Starehe over the years has received good dividends from its teachers, for instance, most of them are very devoted to their work and the school. They not only teach well but they are also willing to render their teaching services to students in their free time, during weekends, in the evenings and during the holidays pro deo out of their own professional devotion. Even some are ready to turn down Teacher’s Service Commission promotions if this means them being transferred from Starehe.
Effects of “Baraza” System on Starehe’s Administrative System

Most Kenyan Heads to whom Starehe’s director would describe “Baraza system” were apprehensive about giving students too much freedom of speech. This same feeling was shared by some Starehe teachers, generally, those who had never been to a Baraza or those whose did not understand how the whole system functions. Over and above, it was evident that the “Baraza” system has worked well at SBC for over 49 years and has been instrumental in cementing the academic prowess and affective atmosphere that permeates the school. Summing up the importance of ‘Baraza’ system to Starehe’s growth, Murugu the Chairperson of Starehe Old Boys Society, in appreciating the school founder, Griffin William Griffin’s vision of creating Baraza, observed:

Here was a man who treated us with dignity despite our vulnerability. We who paid nothing, we who had no claims on Starehe, were given rights, and the right to demand rights that do not exist in the most expensive schools in this country. We could question the very hand that fed us! He never sought to dictate our destiny, allowing each one of us to chart our own course. He gave us the kind of opportunity, the kind of freedom many fathers are apprehensive to give to one or two teenage sons. (K. Murugu, personal communication, August 19, 2005)

Because of its easy “family” atmosphere, Baraza functions well as a forum that seeks to enrich students knowledge of the history of their school and their wider society. Through the forum pieces of school history are imparted, providing students with a deeper understanding of their environment. Through the forum students’ character is also formed and shaped. Baraza has not only been a forum of students airing their grievances or criticisms of the school but rather an avenue where some significant ideas that have eventually become traditions of Starehe have emanated from. One such tradition is the Voluntary Holiday Service Scheme, where Starehe students give up part of their holiday to render free service to various Kenyan institutions every year.

Baraza has also created a democratic space that has enabled dialogue to take a central function in Starehe’s administrative process. The forum has been psychotherapeutic- critics and complainants have been able to gain an audience for their views, the “oppressed” have been given chance to air their grievances. This dialectical approach to the process of teaching and learning has enabled Starehe students to develop a deep sense of belonging and commitment to the school and to view it as their own. It is this approach to addressing various challenges within the school that has enabled Starehe to be a premier and outstanding school both in character and academics not only in Kenya but in Africa.

By listening and answering questions, the director of Starehe learns a great deal about undercurrents within the school. Conversely, “Baraza” over the decades has become a perfect vehicle for the Director to inform students about new plans and taking them into his confidence with regard to their challenges. Occasionally, the Director has produced school accounts and explained school’s financial position. This has made students to become meticulous about avoiding waste in school. This has enabled the school to nurture trust and a team spirit in its administration.

Starehe over the years has also used Baraza system to maintain its high level sense of discipline that has enabled it maintain its rank as one of the best high schools in Kenya for over 40 years. Through the forum, collective responsibility, issues of hard work, probity and excellence have
been developed, nurtured and cemented and a collective sense of responsibility built within the school. Accessory to this, “Baraza” system has acted as a forum of nurturing responsible, accountable and transparent student leaders. Being an open forum, majority of students have been able to get a platform to express their opinion on school leadership and to gain honest and candid responses to their various concerns, a process that has allowed sound leadership to evolve and develop, a skill that many Starehe alumni’s have carried to the larger Kenya society.

Starehe’s constant willingness to listen to students, and the encouragement it constantly gives to them in the Baraza to express their views reasonably but frankly, has provided the key to the great paradox of its freedom. A critical examination of Starehe’s organization indicates that the various avenues of freedom that students are granted is far greater than what is offered in most Kenyan schools. Although Starehe boys are polite and respectful, they do not just accept anything you tell them. You must convince them that what you say is right. They have confidence in themselves and in their knowledge. Their intellectual emancipation is as striking as the amount of physical freedom allowed to them.

Emerging Educational lessons from Starehe’s Baraza model

Starehe’s Baraza model shows that it is possible to make schools democratic public spheres. This is the stronger role that the school according to Dewey(1938) is expected to spearhead, in terms of nurturing critical thinking, control of ideas and shaping of behavior that is inherent. Starehe’s model also affirms the role of school as an avenue for preparing the young for their later responsibilities in life and how it functions well when it fuses the skills and knowledge of the community with those of the educators.

Starehe’s model affirms the central tenets of school functions as liberatory and places where freedom and change in education can be developed and nurtured. Starehe emphasis on linking theory and practice, where the teaching and learning goes beyond classroom instruction reinforces the idea of viewing pedagogy as the practice of freedom and where schools are seen as avenues where pedagogical practices are interrogated, and knowledge offered to students empowering and life changing. Ideas that have emerged from Starehe’s Baraza such as Voluntary Service Scheme affirms Dewey’s view of positioning learning in the context of learning skills, discipline and rigor in the service of social reconstruction and democratic life. It is a democracy that embraces students deep understanding of humanness.

Starehe’s Baraza system further demonstrates Freire (2002) and Kohl (1994) idea of looking at school as an inclusive, active and constructive agency. Including learners in all facets of their teaching and learning process enables them to develop habits of love for their school an act that creates a constant urgency of excellence in all areas of student learning. This is the wider concept of education that views it as being multidimensional and wholistic.

The model shows that it is possible to use educational institutions as avenues of seeding democracy and citizenship. Through the Baraza forum, democratic elements of the “need to talk to learners to the need to talk with them” (Freire, 2005) are cultivated. The forum provides students the opportunity to be engaged in the schools administrative process. This is a practice that if well carried to the larger society has great potential of developing, nurturing and enhancing the practice of democracy and partnership in societal leadership. It also provides space for the training of responsible and critical citizens. This according to Freire (2005) makes school an avenue of gathering and engendering certain democratic characteristics such as: listening to others, respecting others, tolerance, deference to decisions made by the majority that do accommodate different opinions, disposition to question, criticize, debate and respect of public matters.
Conclusion

Starehe's Baraza system demonstrates that it is possible to plant seeds of democracy within educational institutions. The model illustrates that teaching and learning prospers in situations where students view education as the practice of freedom and where avenues of partnering are created and nurtured. The study indicates that the more liberatory spaces are created within an educational institution the greater the democratic and citizenship growth. For educational institutions to enhance democracy, the study notes that it is vital to engage all the relevant stakeholders in a mutual dialogical relationship that is engaging, inclusive and socially constructive.

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Relative Efficacy of Moral Dilemma Model Of Value-Clarification On Nigerian Secondary School Students' Knowledge And Attitude To HIV/AIDS - A Clue For The Social Studies Teacher

by

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Abstract

The value-clarification strategy has been employed in teaching population education and other concepts in the Nigerian school curriculum and found efficacious. There was a doubt whether secondary school students will learn better and develop desirable attitude, if a Social Studies teacher employs it in teaching the learning content of HIV/AIDS. This experiment found out that the moral dilemma model, one of the strategies of Value-clarification may be efficacious in assisting improved knowledge acquisition and development of desirable attitude about HIV/AIDS than the expository method, if a Social Studies teacher employs it in teaching its learning content among secondary school students.

Introduction

The teaching of value and belief is an important aspect of any Social Studies programme (Ogundare & Ogunsanya, 2004). Values, in the word of Cecilia (2000), are the elements that guide a person's life choices in a definite direction; and are standards of judgment in human behaviour which are intricately related to what the individual has come to accept as guiding principles of living. Values are also considered to develop mainly from experiences that individuals have from the influence of people and from conditions around them. They constitute a bridge between the “knowledge world” and the “action world” in social education and influence values held by individuals and groups (Ehman, Mehlinger & Patrick, 1974).

To Akinpelu (1991), “all human actions (and inactions) are determined by values”. Hence it can be inferred that human’s interaction with the environment (the major focus of Social Studies Education) is value-laden. This may be because the question of “values” comes to play whenever people take decisions, make choices or express preferences. Iheoma (2000) explains that values represent a people’s views about a desirable society; and that the aims of education are the values selected for emphasis by its educators and educational policy makers. Home remarks that values, which are beliefs and ideas, are essential for the maintenance, strengthening and improvement of society.
Lawton and Duffor (1976), explain that what is selected from the culture of the society for class instruction should be based on what is particularly valued by the society, and that its transmission should not be left to chances but entrusted to special instructions and specially trained teachers. The desire of the Nigerian Society to achieve its national goals using education as a tool, invariably calls for the service of a Social Studies teacher who will assist the youth to clarify their values. One major value upon which all other sectors of the society depend is the “value for life”. It is a known fact that only the living citizen can work, participate and contribute to the development of the nation. This will however be affected in the face of unbridled spread of HIV/AIDS. There is therefore the challenge on the part of the Social Studies teacher to employ the value-clarification method in his teaching.

The value-clarification method as defined by Kirshenbaum (1977) is a form of questioning, as of activities or “strategies and approach toward subject content, all of which are designed to help individuals learn a particular valuing process and to apply the process to value laden areas and moral dilemmas in their lives”. The method provides the prerequisite skill for making informed and rational decisions on value-laden issues. It addresses certain behavioural tendencies in the apathetic, listless, very inconsistent and very uncertain children who are usually unable to make up their minds. It also addresses the problems of over conforming learners, who do what they think adults do and role-play, by trying to find their own identities and pretend to be other people. It thus helps in the re-examination of values and promotes the cultivation of rational ones (Ogunyemi, 2000).

Methods used in value-clarification teaching approach therefore include large and small group discussion; individual and group work; sensitivity and listening techniques; moral dilemmas; rank order and forced choices; songs and cart work; games and simulation; personal journals and interviews; and self analysis worksheet (Simon,1999). Simon (1999) has formulated a sevenfold process describing the guidelines of the value-clarification approach. They are (1) choosing from alternatives (2) choosing freely (3) prizing one’s choice (4) affirming one’s choice (5) acting upon one’s choice (6) acting repeatedly overtime; and (7) willing to affirm the choice in public.

The inference that could be drawn from here, in reference to HIV/AIDS education in Social Studies, is that the youth(1) has an alternative of choice of living a life without AIDS or otherwise (2) may choose freely from alternative behaviours that avoid the risk of HIV/AIDS – The A, B, C and D of HIV/AIDS (3) weigh the importance of the choice (4) take a stand on choices of mode of prevention (5) insist on choice of prevention in the face of pressure (6) refuse to be persuaded when pressure is severe (7) sustain and be consistent in the avoidance of AIDS-risk related behaviour and situations. However the researcher has opted for the moral dilemma model of value-clarification. This may be because the task of HIV/AIDS education among sexually active youth is enormous; and the only way to address it is to create a dilemma for the youth against the value that they hold of risky and sexual behaviours that they engage in, as a result of emotional and peer pressures.

Thus, the question of relevance of moral dilemma model of value-clarification may be better answered in reference to Kohlberg (1963) theory of moral development. According to Kohlberg, everyone ought to act in terms of the universal value of human life; and that it is logical and desirable for all persons to respect human life. To Kohlberg, mature morality arrives when young people learn to make “right decision” using ethical principles based on logical comprehensiveness, consistency and universality. Kohlberg used an anecdote of a sick woman and a chemist who refused to give out a prescribed drug because the husband of the woman could not pay the cost of the drug that was ten times the original price, to illustrate a moral.
dilemma situation. The dilemmas were that the man broke into the chemist shop and stole the
drug to save the life of his ailing wife. Then the question of whether to allow the woman to die,
when the social norm of “not stealing” is respected or that the man violates the social norm in
order to save the life of the woman arises (Oladele, 1998).

Kohlberg opines further that the youth’s moral judgment falls into post-conventional level of
moral thinking where the individual focuses on justice as the major source of value. According to
him, youths at the post-conventional level, examine values critically so as to conform with the
norms agreed upon by whole society; and that it is when rights and rules are critically examined,
that the youths know what is in order, and thus, avoid taking steps that may lead to self-
condemnation (Oladele, 1998).

In a discussion of moral education, Grinder (1978) explains that moral education is a matter of
role clarification, which are meant to forestall moral anxiety and strengthen resistance to
temptation by emphasizing inductive disciplinary encounter. According to Grinder, young
people direct their attention to the consequences of their behaviour; they are encouraged to
assess how their moral choices affect the rights and intention of others, and that they are
provided with sufficient autonomy to process information into an objective, comprehensive
system of values. This may therefore explain why value-clarification is a useful short-term
approximation to the discussion of moral dilemmas: apparently because it helps young people to
become more purposive, creative, productive, analytical and respected. Thus, it is specifically
useful in assisting young people to explore their own judgment about matters of conflicting value
interests, by which they are lead to clarify interpersonal role relationships.

In its practical sense, the standard of judgment or value should not be compromised at any level
of human endeavour; and that is why the Social Studies teacher has a very significant role to
play, using the moral dilemma model of value-clarification, especially with the emergence of
new concerns such as population issues and HIV/AIDS epidemic (Ogunyemi, 2000). It is hoped
that the strategy will assist by way of disabusing the mind of the youth against false precepts
they hold such as seeing HIV/AIDS as an American Invention to Discourage Sexual intercourse
or as the white-man’s disease.

Ogunyemi (2000) provides a guideline for the application of the Moral Dilemma Model in
teaching matters of population and sexuality education. He identifies five steps involved in
moral dilemma approach to value-clarification. They are, confrontation of the dilemma,
definition of terminology, explanation of terminology, testing reasoning for a position; and
reflecting on reasoning for a position. Thus, in order to teach secondary school students to
clarify their value on HIV/AIDS, the teacher has to introduce the dilemma to the students. All
basic terminologies are to be defined; followed by the explanation of the nature of the
dilemma(HIV/AIDS), vis-à-vis its mode of transmission, prevention, lack of cure, and how to
relate to people living with HIV/AIDS. The learners are to be asked to take a position,(positive
or negative) and then to explain why they have chosen such positions. It is expected that if this
model is well applied in a Social Studies classroom where HIV/AIDS is slated for instruction, the
secondary school students will learn better about HIV/AIDS, by demonstrating knowledge of
the subject matter and eliciting desirable attitude towards the pandemic.

However, this last assertion may be regarded as a speculation, more importantly that there is
little or no empirical fact to back up the proof of efficacy of the strategy in the Nigerian context.
Although Ogunyemi(1994) experimented the moral dilemma model of value-clarification on
pre-service teachers knowledge and attitude to population education, and arrived at a result
indicating that it is efficacious, it is not certain that it may be useful in teaching secondary school
students to acquire sufficient knowledge and develop desirable attitude to HIV/AIDS. Olagunju,
Busari and Ogunbiyi (2004), who arrived at a positive result about the efficacy of peer-tutoring and role-play in teaching about HIV/AIDS in secondary schools using the science curriculum, suggest that there is the need to investigate the impacts of value-clarification on students’ knowledge and practices that are HIV/AIDS-risky. Their emphasis on knowledge and practices leave gap for an examination of attitude, which is a prerequisite for risk-related practices. These challenges have therefore motivated this study; which is out to experiment the efficacy or otherwise of the moral dilemma model, an aspect of value-clarification strategy, with a view to providing answers to the following research questions:

- Will moral dilemma model of value-clarification be efficacious in assisting secondary school students to acquire relevant knowledge about HIV/AIDS?
- Will moral dilemma model of value-clarification be efficacious in assisting secondary school students to develop desirable attitude towards HIV/AIDS?

**Methodology**

Two intact classes of Junior Secondary School Class One (JSS I) students participated in the study i.e. 147 and 130, who were selected as experimental and control group respectively. The rationale for the selection of JSS I students was that they are at the onset of puberty; and are vulnerable to peer and emotional pressures that may subject them to making mistakes of embarking on health-risk-related behaviours. They therefore deserve to be properly guided before they start to experience such pressures. It is hoped that they would be able to evaluate their actions and inaction after being exposed to values associated with living a healthy and sickness-free lives. The 147 students were exposed to a 7-day continuous instruction using the moral dilemma model of value-clarification. While the 130 students were involved in the regular school work which also involved teaching about HIV/AIDS under the topic “Health Institution” using the expository method. The set of students were from two different schools. A teaching plan of Moral Dilemma Model of Value-clarification on HIV/AIDS developed according to the proforma suggested by Ogunyemi (2000) is summarized viz:

**Confrontation of the dilemma**

Here, current statistics of people living with HIV/AIDS and the number of youth involved were provided. The teacher explained that if care is not taken, everybody may have AIDS, including the teacher and the students; and that everyone on earth could die one after the other and there will be no one to live on earth again. Students were guided to figure out the benefit between living as a healthy being or living with a sickness that will despise treatment and yet end up killing one. Here the problem of dying young and the value of living longer, healthy life is emphasized.

**Definition and explanation of terminologies in the dilemma**

Each of the following was defined and explained: HIV (human immunodeficiency virus); CD4 – cell or T – helper cell; Infectious disease; Opportunistic infections; Opportunistic disease(s); AIDS (acquired immune-deficiency syndrome); Unprotected sexual intercourse; Mother-to-child transmission; Sharing of sharp objects; Blood transfusion; Unhygienic circumcision; Signs and symptoms of HIV/AIDS (prolonged diarrhea), swollen glands, white spot in the mouth, severe weight loss, recurrent fever, nausea and vomiting, skin rashes etc.; How to prevent contact with HIV/AIDS - abstaining from sexual intercourse, being faithful to one’s sex
partner, condom used appropriately. Do not’s of HIV/AIDS e.g. Do not (1) practice commercial sex (2) have unprotected sex (3) accept blood without evidence of laboratory screening (4) use sharp objects with other people - whether known or unknown to be infected or not etc; How to know exactly that one has HIV/AIDS - sero-status, voluntary HIV counseling and testing, ELISA, (Enzymes Linked Immunosorbent assay), HIV anti-bodies in the blood, western blot, antiretroviral medicines, immunity boosting etc.

The nature of the dilemma

The teacher explains that “HIV/AIDS kills. Once its virus enters into the body, the person starts to manage his/her body. He/she will be living on drugs, most of whom have their negative consequences”. Teacher guides the students to discuss the following consequences of HIV/AIDS - Physical: The person may have two or more of each of Nausea (feeling like vomiting.), diarrhea, migraine, headaches, dementia and insomnia; may be hospitalized for a long time, and be living on drugs, that require strict compliance. Emotional: Depression, anger, violence, despair, hopelessness, suicidal tenderness, dependency and helplessness. Social: Discrimination, stigma, rejection, abuse, ridicule, hate, fear, criminal behaviour and self-incarceration and sometimes prostitution; and Economical: poverty, unemployment, homelessness, hunger etc. “The teacher stresses that AIDS does not discriminate - The black, the white or red, the young and old, and a new baby can contract it. It cannot be cured, unlike other sickness or disease. The best way not to contract it is to avoid behaviour that will make one to contract it”. The students were guided to have insight into, and to discuss how HIV/AIDS, sexually-transmitted diseases, unwanted pregnancy and drug use, relate to, and how they can affect longevity, health and wellbeing and career; and how fidelity and abstinence and proper condom use are best approaches to avoid contracting HIV/AIDS. The advantages derivable from prompt, voluntary and regular testing and counseling, proper use of drug, avoidance of rape tendencies and vulnerability, eating of health promoting good foods, exercise and rest were also discussed. The need to assist people living with HIV/AIDS and not stigmatize them were also analyzed with a view to clarifying the values the youth already held about each issue.

Testing reasoning for a position

Here students were made to reason along, by taking common positions on value of having a career in a healthy sickness-free body; avoidance of unwanted pregnancy, or becoming a teenage father; value of voluntary HIV counseling and testing; helping people living with HIV/AIDS, and avoidance of illicit drugs use and rape.

Reflecting on reasoning for a position: Here reasons were adduced for positions that were taken above in the context of value for life (living and not dying), living healthy life, achieving one’s life career goals, reducing pressure on the government, family and community and avoiding the risk of discrimination following contracting HIV/AIDS and having appropriate approaches to people living with HIV/AIDS by eliciting desirable attitude to them.

The teaching sessions were done by Social Studies Teachers in each of the schools. The teachers involved in the moral dilemma exercise were trained on how to use the model; while teachers of the control group were encouraged to ensure that the scheme of work on Health Institution, a topic in the Nigerian JSS I Curriculum is followed to the letter: so as to have a basis for comparison with the experimental group. Two research instruments were developed and validated by the researcher, namely Test of Knowledge of HIV/AIDS (r=0.74) and Test of Attitude to HIV/AIDS (r=0.78). The Test of Knowledge was a 30-item multiple choice objective test measuring knowledge of basic terminologies on HIV/AIDS, mode of transmission,
prevention, stigmatisation and assistance of people living with HIV/AIDS. Other issues measured were HIV testing and counselling, management of HIV/AIDS and effects of HIV/AIDS on its patient, his/her family member, the government and the community. The Test of Attitude, a 25-item instrument however measured prevention of HIV/AIDS, assistance for people living with HIV/AIDS, HIV/AIDS counselling and testing and HIV/AIDS management. The efficacy of the model was assessed following a post-test administration of the research instruments. The Test of knowledge was marked on a total of 30 marks for each research participant. Each participant’s score was converted to a percent-correct score. The Test of Attitude, a 4-point scale, was graded over a total of 100 marks. The average(mean) scores of all the participants were found on each level(knowledge and attitude) and were then compared with the control group to examine which strategy is likely to be more efficacious in teaching for better understanding of issues surrounding HIV/AIDS and development of desirable attitude to the pandemic.

Results

Premised on the methodology above, results derived are presented according to each question below.

Research Question 1: Will moral dilemma model of value-clarification be efficacious in assisting secondary school students to acquire relevant knowledge about HIV/AIDS?

Findings – The total percent-correct score obtained by students that participated in the moral dilemma instruction was 9,337.44. With a total number of 147 participants, the mean score obtained was 63.52. The control group had a percent-correct score of 3909.1. With 130 participants, their mean score was 30.09. The post-test performance of participants in the moral dilemma model of value-clarification group therefore averaged higher than those in the control group. By implication, the moral dilemma model of value-clarification may be more efficacious in assisting a better knowledge of HIV/AIDS issues than the expository method of teaching.

Research Question 2: Will moral dilemma model of value-clarification be efficacious in assisting secondary school students to develop desirable attitude towards HIV/AIDS?

Findings – The total percent-correct score obtained by students that participated in the moral dilemma instruction was 10,672.2. With a total number of 147 participants, the mean score obtained was 72.60. The control group had a percent-correct score of 6,182.8. With 130 participants, their mean score was 47.56. The post-test performance of participants in the moral dilemma model of value-clarification group therefore averaged higher than those in the control group. By implication, the moral dilemma model of value-clarification may therefore be more efficacious in assisting secondary school students to develop desirable attitude towards HIV/AIDS than when the expository method of teaching is employed in Social Studies.

Discussion

The Social Studies teacher is expected to be versatile in selecting appropriate teaching strategy in order to achieve the purpose for which a topic has been slated for instruction in the classroom. However, because the subject derives content from so many sources to form its own curriculum(Akinlaye, Mansaray & Ajiboye(1996), the teacher is faced with the dilemma of determining which strategy will be most appropriate to execute a teaching plan. From the results obtained in this study, it is likely that the moral dilemma model of value-clarification will be a better teaching strategy, in order to make Social Studies’ student learning about HIV/AIDS
in the secondary schools to have a better knowledge and understanding of HIV/AIDS issues than when taught with the conventional method of teaching.

It therefore suffices to generalise that issues associated with risks and challenges and those which require decision making such as reproductive and family health and HIV/AIDS are better taught using value-clarification strategy if we want the students to learn better and to also develop desirable attitudes. This opinion buttresses what Ogunyemi (1994) said about the efficacy of the value-clarification strategies and also provides a response to Olagunju, Busari and Ogunbiyi (2004)'s call for a research to test the efficacy of value-clarification strategy via the teaching of the learning content of HIV/AIDS in the classroom; with a view to suggesting whether value-clarification will be good to enhance better understanding of HIV/AIDS issues and the development of desirable attitude towards the pandemic.

**Conclusion And Recommendation**

Based on the findings of this study, it may sound good to conclude that the moral dilemma model of value-clarification strategy, if properly adapted, could be a good teaching method that may not only facilitate a better knowledge and understanding, but also reinforce the development of desirable attitude towards HIV/AIDS. Thus, it could be recommended that teachers of Social Studies should learn how to design appropriate moral dilemma model in teaching some of the Social Studies topics that are designed to train in decision making such as HIV/AIDS or Population and Family Life; bearing in mind that by this the learners will learn better and demonstrate better understanding of concepts and appropriate attitude and behaviour which are the hallmarks of any Social Studies instruction.

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The Muse As Peace-Maker: The Moral Burden Of Conflict Management And Resolution In Nigerian Literature

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Abstract

Individual and societal conflicts are sensitive issues in Nigeria. However, while much has been written on commitment in Nigerian literature, its place in conflict management and resolution is still relatively new. Therefore, with evidence provided by Tanure Ojaide’s Children of Iroko, J.P. Clark’s The Casualties, Chimamanda Ngozi Adichie’s Purple Hibiscus and Half of a Yellow Sun and Segun Afolabi’s A Life Elsewhere on the relevance of literature in conflict management and resolution, this paper deconstructs the erroneous claim that literature is not effective in conflict management and resolution. It argues that, while the four selected Nigerian writers treat the issue of conflict management and resolution, the main differences in their works are in techniques and the degree of passion that have characterised their writings. It is established that much of the interest which Nigerian writers have generated in recent years stems mainly from their focus on those issues of society which the people feel are closest to their hearts, particularly aspects of socio-political relationship. Nigerian literature exploits, with a new intensity, the perennial pan-national problem of conflict. The writers recommend national solidarity and high morale in the face of extra-national enemies or rivals.

Key Words: Nigerian literature, Conflict Management, Conflict resolution, Tribalism.

Introduction

The most important event in the recent history of Nigeria is the demise of the dream of our heroes past for peaceful coexistence; that is, the castrated hope of unity in diversity. Consistently, the news pages of virtually all Nigerian newspapers are daily littered with necrophilous, if not apocalyptic, fear-inducing, anxiety-promoting phrases which draw attention to the transitional nature of the Nigerian state and society. According to Osaghae and Robinson (2005:5), “Africa has the uncanny reputation of being the world’s leading theatre of conflict, war, poverty, disease and instability.” Indeed, Nigeria, in particular, has been a nation enmeshed in violent conflicts, which have defied many solutions. According to Zartman (2003:3):

Though they involve the activities of seasoned peace makers using the best of personal skills and recently developed knowledge about ways of managing and resolving conflicts, international
efforts at conflict management have not been particularly effective or efficient in overcoming the disasters that have brought them to the continent.

Therefore, due to the limitations of the efficacy of previous conflict management processes, African writers are exploring the possibility of utilising literature to manage and resolve conflicts in their societies. There is, thus, the necessity for evolving “more creative and contextual approaches to conflict resolution in Africa” (Osaghae, 2000:20). While some writers are particularly interested in explaining the deterioration of the conflict situations in Africa, others have focused on the thematization of management of conflict. Nigerian literature has become an instrument for the mass political education of the people. It continues the traditional role of providing a means for pedagogy – that war is an ill wind that brings nobody any good.

Mazrui (1980), in his discussion on African condition, singles out ethnicity as one of the problems facing new states. In his words:

In the ultimate analysis, ethnicity is a more serious line of cleavage in black Africa than religion. Africans are far more likely to kill each other because they belong to different ethnic groups than religion (69).

For instance, resource agitations and conflicts in the oil rich Niger Delta region of the country, “which were once and originally civil and communal, have since been transformed into armed struggles conducted by disparate youth militia groups” (Ikelegbe, 2006: 87). Unfortunately, the region is now inundated with a bewildering amalgam of crime, violence, insecurity, state militarization, ethnic militarization and communal and ethnic wars. The country has also witnessed many other ethnic and religious strives, including the Ijaws and the Urhobos, Zango-Kataf, Junkun-Ijaw, Ijaw-Itsekiri, Junkun-Tiv, Ife-Modakeke, Ijaw-Ilaje, Ogoni-Andonis and the like.

Apparently, conflict management and resolution has become a vexatious issue in the field of social sciences. Indeed, it is the prime concern of social scientists, but it is a subject too vast and vital to the social scientists alone. Surprisingly, one of the little probed values of African literature is its ability to intervene in the management and resolution of the legion of conflicts in the continent. It should be stated that although social sciences have provided this essay with some of its most valued counsel, the discursive space is still literary and critical. One of the central assumptions of the discourse is that the future of a mind that doubts the decisive role of genius, courage and chance in the past that literature gives seems warped. Therefore, it is pertinent to aver that peace builders in the continent must not be blind to the utilitarian values of our literature which is one of the perennial sources of human triumphs. This is because, literature, to be ultimately relevant to the human condition, must have a moral content that makes conflict resolution and transitional justice practically possible. This utilitarian relevance of Nigerian literature is important now that the country’s value system and peaceful co-existence have been traduced by a frightening near-collective obsession with expediency, violence and the ephemeral.

According to Achebe (1983), the problems with Nigerian society include tribalism, absence of patriotism, social injustice, indiscipline and corruption which originate at the top of the political order and work their way down. Specifically, Achebe believes that tribalism is the greatest problem confronting national integration in the country:

Nothing in Nigeria’s political history captures her problem of national integration more graphically than the chequered fortune of the word tribe in her vocabulary. Tribe has been
accepted at one time as a friend, rejected as an enemy at another, and finally smuggled in through the backdoor as an accomplice (1983:5).

Expectedly, the myriads of social vices bedevilling Nigeria have provided themes, motifs and ideological leanings for Nigerian writers. Nigeria is seen as a mere geographical expression devoid of unity and national patriotism. This has affected the dream of pan-Nigerian vision of our forefathers enshrined in the country’s national anthems:

**The Old National Anthem:**

Though tribe and tongue may differ  
In brotherhood we stand.  
Help us to build a nation  
Where no man is oppressed,  
And so with peace and plenty  
Nigeria may be blessed.

**The New National Anthem:**

O God of creation,  
Direct our noble cause;  
Guide our Leaders right:  
Help our Youth the truth to know,  
In love and honesty to grow,  
And living just and true,  
Great lofty heights attain,  
To build a nation where peace and justice reign.

What is experienced in the country is a shattered hope. The vision of the country’s nationalists for unity in diversity has become a nightmare. Achebe’s comment on this vision is worth quoting:

A dream in which a citizen could live and work in a place of his choice anywhere and pursue any legitimate goal open to his fellows; a Nigeria in which an Easterner might aspire to be premier in the west and a Northerner become Mayor of Enugu (Achebe, 1983: 6).

Osundare (2007) opines that the writer is a righter. To him, African writers must write “not to entertain and please, but to change the world in the process” (30). This role may sound an unrealistic ambition, but an attempt is made to prove the contrary in this paper. Literature has both temporal and spiritual power. However, it has no instant power to precipitate change, but the writer’s “strategy is a slow and painstaking process of appeal and persuasion” (Osundare, 2007:7). The role of contemporary Nigerian literature in conflict management and resolution has not been given adequate scholarly attention. This paper seeks to fill this critical gap by countering the opinion that literature may not be so effective in conflict management and prevention, because it is often disputed that knowing the good is different from acting to secure the good. The belief is that literary inspiration is momentary, and since human beings are instinctively selfish, they are recidivists who go back to their ills after having an encounter with a literary piece. Akporobaro’s (2001) claim is paradigmatic of this school:

Even if a folktale inspires us, this will be momentary at the sitting session. When we plunge ourselves into our daily duties we forget the lessons, inherently portrayed by the stories. Man is
instinctively selfish and evil natured. The instinct towards altruism is statistically less than that towards saint-hood and whether we are conscientised to be good we continue to fall to the state of our evil nature because that is the natural state of men (71).

Although Akporobaro’s textual exemplification comes directly from folktales, it is still relevant to contemporary written literary works. In literary works, writers advise against conflicts and all their sources. For instance, they prioritise retributive justice. The wicked character, for instance the tortoise, never goes scot-free. He is always a victim of his excessive malice. Thus, literature is used as a moral force that aesthetically directs the consciousness of the reader or audience towards the cultivation of what is good and desirable. That is, actions that can reduce conflicts in human societies. According to Omotosho (2007), if any meaningful progress would be made in Nigeria, the moral content of literature must be applied for conflict management and resolution. To him, the writer’s moral burden is the creation of literary works that can resolve individual and societal conflicts. He, however, laments the absence of moral content in contemporary Nigerian literature. He opines that, until the gap between Nigerians and their literature is filled, there would be no cause to envisage resolution of conflicts in the country. He doubtfuls if conflict resolution is ever achievable with the advent of persistent injustice in the country. This is especially revealed in the persistent and seemingly insurmountable conflicts in the Niger Delta region, wherein the process of correcting age-long wrongs, another wrong is being perpetrated, thus creating two wrongs, a situation in which both sides are wrong at the same time. This is a case of “Adie ba lokun; ara o rokun, ara o r’adiel!” (Both the bird and the rope on which it rests are not at ease).

In ancient Greece, the writer was a poiein (a maker). In the old Roman world, the writer was ascribed the status of Vates (diviner/prophet). In Renaissance England, Phillip Sidney, a soldier, statesman, diplomat and poet felt that his mission as a poet was to proclaim the humanising power of literature. Matthew Arnold asserts that “more and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us. Without poetry, our science will appear incomplete” (26). However, there is now a perversion of the age-long status of the writer.

Nigerian writers write against the perpetrators of conflicts in their societies; they are in constant disagreement with the conflicts in their milieu, and they are transforming the capability of art. Even some of them have at one time or another mediated in the conflicts in their nation at their own peril. On every continent of the world and in every epoch, the peoples who have excelled in creating arts have been the victims of some of society’s greatest brutalities and conflicts. Ogaga Ifowodo was jailed; Wole Soyinka was incarcerated; Ken Saro-Wiwa was extra-judicially murdered. Even some of the writers who belong to the radical school believe that the struggle for enduring peace in the country transcends the narrow/elitist confines of written literary texts. Hence, they are sometimes compelled to take part in street protests, campaigns and other forms of civil disobedience.

African writers also have varying positions on literature and its relevance to society. Ngugi wa Thiong'o categorically affirms that “the writer should not only explain the world; he should change it” (1981:75). Ngugi thus claims that the writer has the power to put art to positive use (the vatic power of literature). He/She has the ability to put order in a disorderly and disintegrating society. Irele (1971) advocates for the kind of approach that could actualise the utilitarian function of African literature (the sociological approach). Hear him:

With an insight into, and a feeling for, those aspects of African life which stand beyond the work itself, its extensions into the African experience, and its foundation in the very substance of
African existence...a more faithful kind of sociological approach is that which attempts to correlate the work to the sociological background to see how the author’s intention and attitude issue out of the wide social context (16).

Central to this paper is the exploration of how ethnic and religious conflicts in Nigeria have served as impulse for creativity among the writers. In fact, the conflicts in Nigeria have impacted Nigerian literature for its thematic preoccupation. Literature has always been a veritable means of making sense of the country and its future. The theoretical framework of the paper is provided by the propositions of literary and cultural thinkers, including Edward Said, Jean-Paul Sartre, Chinua Achebe and Frantz Fanon. It is argued that Nigerian writers dwell on the problems of ethnic and religious fissures and frictions in their nation with a view to participating in the effort to build consensus among the citizens. This brings to mind Edward Said’s claim that “every novel is a form of discovery” (1983:82). For instance, the spirit of post-independence Nigeria is a battlefield of multifarious conflicts. This is in support of what Ali Mazrui’s refers to as conflict among “the multiple marginalities” (1971:240). Indeed, Nigeria is a nation where conflict is the nodus of being. Commendably, Nigerian writers do not neglect their moral burden of creating literary works that could be involved in resolving some of the conflicts in the country. Emezue (2008) buttresses this assertion: “The African writer must deepen not just his vision (values) but also his craft (grounding in language) in order to create literature that resolves individual and societal conflicts” (340).

The methodology of the discourse involves a self-interpellative reading, a reading foregrounded in the “real histories” or contexts of the selected texts (ethnic and religious conflicts). It is argued that there is a more urgent mission for Nigerian writers - a constructive alternative to cleanse the nation’s image, to move it forward in the right direction, to intervene in the urgent task of conflict prevention, management resolution. The paper, therefore, isolates and critiques the creative depiction of the development of human relationships in the form of friendship, sense of community and social binding in the selected texts.

Contemporary Nigerian literary writings, including Tanure Ojaide’s Children of Iroko, J.P. Clark’s “The Casualties”, Chimamanda Ngozi Adichie’s Purple Hibiscus and Half of a Yellow Sun, and Segun Afolabi’s A Life Elsewhere, are proved, in this paper, to be tours de force that offer sympathetic diagnoses of the Nigerian society. They express the negative in order to define and emphasise the opposite state (peace/consonance) which is desired. They are works written in direct and urgent response to the events of the moment. Thus, they are, in the first instance, conditioned by and reflect the spirit of the time, especially in their commentaries on the agitated and popular issues of the time and the society. They also focus on hot and pulsing issues of universal and recurrent interest to all human beings wherever they may be.

What confronts the reader of contemporary Nigerian literature is that the nation is inundated with a bewildering amalgam of conflicts – a situation Soyinka (1968) aptly refers to as “recurrent cycle of human stupidity.” Taking a cue from the happenings in the country, it is valid to declare that the statement made by Soyinka more than four decades ago has not lost any of its validity over the years. Conflict management is an issue not only timeless and universal, but it is also of particular significance for African writers. This brings to mind Dubois’ claim that all art is essentially propaganda (see: Locke, 1928). Therefore, it is imperative for the writer to seek truth and justice which have positive and uplifting effects. Since Nigeria continues to wobble in crisis, this sphere should be of thematic concern to Nigerian writers. A sympathetic vision evinces an affinity between the artist and his society – a consistently objective vision, a concerned identification with the problems of his society. In fact, more than ever before, African literature needs to turn from retrospection to prospection. In alliance with Ogungbesan (1979), any
African writer should participate in rescuing “for his people their beautiful destiny” (6). Thus, he/she should endeavour to get the people who are weighed down by conflicts united.

It could be inferred that the vision of the writers is not romantic. Rather, they hold within their individual texts the passionately exaltative and bitingly satirical sentiments about the conflicts ravaging their nation. Also, the major impulse behind the sympathetic consciousness is strictly humanitarian rather than political. Even when it seems that they ostensibly express the realities of their society from a political perspective, they only do so in order to arrive at their basic concern: the expression of the need for man to live in love, peace, freedom, justice and solidarity. This type of concern is at the heart of humanitarian love, and it is what all the writers search for in their various ways. Thus, Nigerian writers always insist that Nigerians should imbibe the principles of Ujamaa, a Kiswahili word for family, family-hood and community.

Most Nigerian writers appropriate the populist poetics – to reflect the exigent problems of the society, and their works qualify as good literature, because they are relevant to the extra-literary realities of the society. They meet the bipartite parameters of Nigerian literature: commitment to the discussion of the problems of the society and the logical motive behind this thematic prioritisation of social problems is to change the society. It is the traditional role of African artists to condemn conflicts and their sources. Commendably, most Nigerian writers do not shy away from this traditional obligation. According to a Yoruba parlance, the artist always comes off unscathed (Oba ki i pa okorin) because he/she is always seen as the conscience of his/her society. For instance, in Soyinka’s A Dance of the Forest, the Court Poet is one of the few people who dare raise their voices whenever the king and his whorish queen overreach themselves. Also, according to Ngugi wa Thiong’o (1969), “it is not enough for the African artist standing aloof, to view society and highlight its weaknesses. He must try to go beyond this, to seek out the sources, the causes and the trends” (69).

Because of their historical sense, the Nigerian writers are in a better position to assess what the present socio-political deviation portends. They dwell on the conflicts of the Nigerian communities in their different manifestations and mutations. Nigerian writers have considered the possibility of using literature as a weapon to resolve conflicts in the nation. In fact, ethnicity, religious and gender conflicts are found sharply crystallized in the works of the selected Nigerian writers. They suggest ways of achieving harmony in the society which has become a cosmos of tensions and conflicts. Their visions crystallize around the pervasive notion of a world which is replete with tensions and conflicts.

Tanure Ojaide’s forte as a writer largely inheres in his imaginative portrayal of the conflict between and among Nigerians of disparate ethnic groups. His poems, particularly the ones considered in this paper, dwell on the problems of resource agitations and the conflicts in the oil rich Niger Delta region of Nigeria. He applies the gnomic wisdom of the artist in his “What I Carry Along.V”, where he depicts the common man as “the sacrificial kid offered gods” to “bring peace to town.” The poem is sui generis in its attention to the schisms in post-independence Nigerian societies. The stanza is rounded off with a pair of lines rippling with epigrammatic energy (Osundare, 2007):

In a war to enrich masters  
Recruits die for majors to be promoted (Children of Iroko, 39).

In another poem, Ojaide avers that the oil in the country is vanity, therefore, warning that it is not worth fighting for or over:

Wealth comes and goes like cases at court (35).
In fact, to Ojaide, any wealth got from oil and all other mineral resources is ephemeral:

Oil boasts:
‘For ever and ever
Shall I remain on top of the water
It shall come, rock salt shall come
To bear oil into profound loss’ (36).

The foregoing verses reveal that, for Ojaide and most Nigerian writers, the issue of peace and conflict prevention, management and resolution is “not an aside, a parenthesis, or a footnote; it is the very heart of creative consciousness” (Osundare, 2007: 30).

Few events in Nigeria have aroused as much comment and controversy as the civil war. Although many writers have dwelt on and recorded the Nigerian civil war in different genres, J.P Clark’s “The Casualties” is undoubtedly the quintessence of Nigerian writers’ imaginative reconstruction of the unfortunate incident of Nigeria’s civil war. It is disheartening to imagine the myriads of lives innocently sacrificed in the country because of religious and ethnic conflicts; the untold retrogression the Nigeria nation has experienced as a result of conflicts calls for caution. Therefore, Nigerian writers’ proclivity towards the issue of conflicts in the country has been dictated by the spate of the conflicts witnessed in recent times in the country, most especially the unresolved conflict in the Niger Delta region, a situation that seems to be getting worse every day. Nigerian writers believe that the roots of the current wave of conflicts in the country are deep and have reached down through decades of alienation, victim- hood and political oppression in the various regions.

J.P Clark, a strong adherent of Frantz Fanon and, following the Fanonian footsteps, demonstrates in his “The Casualties” that no ethnic group is independent of other ethnic groups. The poem proves that Nigerian literature is not, of course, deaf to the issue of conflict management. Clark dwells on the precarious human condition in the country – man is a social animal who cannot escape from the vicissitudes of his society. This sublunary state is reflected within individuals and groups and in inter-human relationship. Clark’s articulation of general state of malaise only provides a means of objectifying what is happening on a much more concrete level of life in the country.

The poem dwells on the strings of tensions and conflicts in the country which the writers perceive as tearing the society apart- futility, corruption, injustice, poverty, moral decay, cultural confusion, conflict, and the like. In March, 1967, the former Eastern Region of Nigeria seceded from the federation and declared itself the Republic of Biafra. In July, the Federal Government declared a war that was meant to reunite the country. This provided the background for Clark’s “The Casualties”, a poem in which he succinctly recreates the horror of the war. In his imaginative expression of the conflicts and tensions which plagued the nation then, Clark reveals that the conflict/war originated from the ineffectuality of the political machine, serious violations of the ethics of the conduct of politics in the society. It is also shown that the civil war brought nobody any good. In fact, nobody is safe from its effects, even many decades after it ended. In the words of Isidore Okpewho, “the message of the poem, simply put, is this: in a civil war, every one is a loser in one way or another” (1985:250). There was intensive fighting on land, sea and air which claimed many lives and left many wounded (Okpewho, 1985). Clark’s thematic emphasis in the poem is the physical damage which is a concomitant effect of the war, including distrust, morbid fear and intolerance. In fact, the poem remains one of the most powerful testaments of the agonies of the Nigerian civil war.
“The Casualties” is worth quoting at length to underscore how the poet achieves one of the most gripping accounts of the Nigerian civil war (1967-1970):

The casualties are not only those who are dead;  
They are well out of it.  
The casualties are not only those who are wounded,  
Though they await burial by instalment.  
The casualties are not only those who have lost  
Persons or property, hard as it is  
To grope for a touch that some  
May not know is not there.  
The casualties are not only those led away by night;  
The cell is a cruel place, sometimes a haven,  
Nowhere as absolute as the grave.  
The casualties are not only those who started  
A fire and now cannot put it out. Thousands  
Are burning that had no say in the matter.  
The casualties are not only those who escaping  
The shattered shell become prisoners in  
A fortress of falling walls.

The casualties are many, and a good number well  
Outside the scenes of ravage and wreck;  
They are the emissaries of rift,  
So smug in smoke-rooms they haunt abroad,  
They do not see the funeral piles  
At home eating up the forests.  
They are the wandering minstrels, who, beating on  
The drums of the human heart, draw the world  
Into a dance with rites it does not know  
........................................................................

We are all casualties,  
All sagging as are  
The cases celebrated for kwashiorkor,  
The unforeseen camp-flower of not just our war  

The poem offers a falsification of the existing current definitions of casualties. There are repetitions of how the amount of casualties is not limited to the enumerated certain limit of individuals. With this, the poet is able to emphasise how great the number of casualties are; it affects a large number of individuals. According to Daniel (2008:149):

The primary motif of the poem is ‘casualties’, which Clark uses to illustrate that this war is killing not only those who have fallen, but everyone else involved in the war as well. The purpose of this poem is to awaken his readers from their fallen selves and to help them realize that the continuance of this war will just cause more ‘casualties’ and thus, cause more individuals to fall.

The poem is a projection of Clark’s sadness at the carnage and wastage experienced by the country during that period. It is a dirge about the mindless killings and bloodshed among people who are supposed to be friends and brothers. It also constitutes a warning to the Nigerian rulers.
and the citizens that they should be committed to restoring the national community “so as not to
repeat the devastating political failure of the present, especially in the context of the Niger Delta
crisis within the Nigerian body politic” (Daniel, 2008:147). Clark’s belief is that the polity could
be improved. There is a chronological primitivistic thinking by envisioning a return to the pre-
colonial period when the ethnic relations and identifications were very fluid, the period when
people were able to move from one place to another; when there were amalgamation and
incorporation of various ethnic groups.

Through recourse to repetition, parallelism, satire, grave tone and simple diction, the poet is
able to engage in a humane and patriotic effort of lamenting the tragedy of his nation during the
bloody fratricidal war of thirty months. The reader comes across the feelings of anxiety, sadness,
loss, desolation and the like in relation to the war. This is with a view to condemning conflicts
and encouraging peace and unity in diversity. This is also revealed in his poem titled: “A
Photograph in The Observer”:

And already
They are a cache certified fit
For hurling at the ogre
They all see in the dark
Night falls over us.

A gory picture of the civil war is depicted in Clark’s “The Burden in Boxes”:

Boxes were brought by night
As gifts to the people
Open the boxes was the clamour (“The Burden in Boxes”, The
Casualties, 6).

Clark’s admonition in The Casualties is that Nigerians should remember that they are one
people. In fact, the applicability of the poem, written in the 1960s, to the socio-economic and
political situations in the country now in the twenty-first century is lucid. Although the cosmos
of “The Casualties” is riddled by both external and inner conflicts and tensions, the ultimate
consolation one gets from the poem is the absence of despondency. There is reflection of life and
propagation of his vision for a society of brotherhood. There is a quotidian movement from a
fatalistic and aberrant vision of human life in society to that which implies there is still a ray of
hope for the society if only the people will be more humanistic in their behaviour and attitude.
Thus, Clark does not offer just a cheap escape from the ugliness of his society and humanity.
Rather than implying that the society can overcome its dissonant problems because it is innately
perfectible, Clark seems to have suggested a societal salvation through a spiritual rejuvenation
in which every member of the society must actively participate. This is a long lasting solution to
the conflicts and tensions that are threatening to tear the nation apart then.

Clark’s vision is not for a utopian society, but a beatific and near paradisal state which is
feasible. This type of society is worth the sacrifice of any patriotic citizen. In his moral sympathy
with the seemingly hopeless situation of his society, Clark’s vision is ultimately a bright one.
However, one needs to trudge through a verbal terrain of disillusioning details in order to arrive
at the thrill of a hopeful future which will be achieved through the sacrifices of men that
happened during the war. Through “The Casualties”, J.P Clark seems to be averring that in
Nigeria, there is a strong conflict between individual interests and social demands. Therefore,
the tone of the poem suggests that Nigerians should be bound more closely to their society. It is
a poem written in the hope of resolving the ethnic war going on in the country at the time the
poem was written, and it is a call for the feuding groups to sheath their swords. Thus, the poem
was used as a weapon of persuasion for the need to stop the unfortunate civil war, and it is a clarion call to Nigerian to give peace a chance.

Clark, in the poem, also lays bare the atrocious deeds of people who exploited the war situation. These people, that Wole Soyinka refers to as “power profiteers,” engage in various forms of corruption and take advantage of the downtrodden's predicaments in the society. It takes a wordsmith to put Clark's ideological bent in form of a poem. The idea of evil men executing their own selfish war on perceived enemies during the war would not have been knitted together in an incisive manner were it not for the author's literary skill and dexterity.

Turning to Nigerian prose fiction, Chimamanda Ngozi Adichie seems to have, as an individual and as a writer, very many of the qualities that J.P. Clark has. In her fiction, one has a kind of concentrated subtle vision of the same conflicts that the reader comes across in J.P. Clark’s “The Casualties.” According to Oguibe (1998):

The crisis of the Nigerian state reflected long-standing geographical, religious, and ethnic divisions (often promoted by the British during the colonial era) between the predominantly Muslim North and the largely Christian South, as well as between feudal Yoruba in the West and republican Igbo in the East (88).

In the field of Nigerian fiction, Chimamanda Adichie has become an icon, enshrined in journal articles, books and the like. Indeed, Nigerian conflicts are richly expressed in Purple Hibiscus, which is about the breakdown of a family and community under the pressures of religious dogmatism and conflicts, with the consequent problems of strain family and skewed community. The story is woven around the figure of a domineering father (Eugene Achike) who harms his family through his tragic flaw (religious intolerance). He is a strict Catholic who lives with the Manichean dictates of an intolerant faith. Although a successful man, he is a domestic tyrant - having factories, being a newspaper proprietor and a title holder (Omelora, the one who does for the community). He destroys himself because of his inability to control his religious ego and id. There is a wide gulf between his public persona and his private self. It is ironical that while fighting for political freedom through his newspaper, he still oppresses his own family. He reigns God-like over his family. After beating his wife to the point of having a miscarriage, he goes ahead to order that she should seek forgiveness from God. Kambili puts the matter aptly thus:

Later, at dinner, Papa said we would recite sixteen different novenas for Mama’s forgiveness. And on Sunday, the First Sunday of Trinity, we stayed back after Mass and started the novenas. Father Benedict sprinkled us with holy water (35).

An angry man, Eugene constructs his self-identity around his rejection of his own father and all that he stands for (traditional religion and values). His years at the missionary schools affect his sense of religious tolerance. The religious, communal and domestic conflicts are depicted through Kambili's perspective on her authoritarian father, most especially the physical and psychological destruction of family under a rigid and unpredictable patriarch. His is a family which is blessed with material wealth but cursed by conflicts and violence. These include mother's multiple miscarriages; Jaja's deformed little finger; pouring of boiling water on Kambili's feet and all other unspoken secrets which are only revealed through stolen glances. Nagenda (1969) offers an insightful comment on the issue of persistent generational conflict between parents and children:
Since the very beginning, parents have been at odds with the behaviour of their young. The children on the other hand, have expressed their impatience with the speed at which their parents move, and have, at the same time, been impatient with their parents’ impatience of time (102).

Eugene becomes more and more separated from all aspects of traditional life, and he has to adapt himself very rapidly to the advancing influences of Western civilization. Religious intolerance breeds violence. For instance, Kambili metamorphoses from voicelessness and silence into voice, healing and violence. The text is a bildungsroman involving Kambili’s self empowerment, self development and the pivotal act of claiming her own voice. Jaja’s defiance against his father is an allegory of political struggle for democratic freedom. He struggles for the right to exist as a human being - a sort of purgative violence to rectify the pernicious human situation in the society. The children struggle to overcome marginalisation in a sexist and patriarchal society.

On page 102 of the novel, there is a juxtaposition of the peaceful, rural nomads with Eugene’s violent rage. This is a form of moral direction and vision. With this, Chimamanda Adichie is proffering a solution to domestic, religious and ethnic conflicts in Nigerian societies. Also, Adichie uses the scene at the home of freethinking Aunty Ifeoma and her spirited children in Nsukka to show an ideal family setting, with a view to condemning conflict in Nigeria societies.

In spite of the uncomfortable current of scepticism which runs through her novel, Chimamanda Ngozi Adichie is a writer who is in love with her nation. Consequently, her vignettes of degeneracy, on the personal and societal levels, become her own way of recommending an opposite way of life for her society which is sated with conflicts. Purple Hibiscus affirms that peace will continue to elude us in the home front, and extensively at the national level, if strong measures are not taken to tackle the violation and the continuous subordination of women, the youths and the minority. This is similar to the observation made by one of the principal actors in the Nigerian civil war, the Ikemba Nnewi, Chief Odumegwu Ojukwu, on December 15, 2002. Lamenting again the plight of the Igbo in the country’s socio-economic and political setting, he opines that:

Thirty-two years after the Civil War, the Igbo still remain an endangered species...the Igbo have always been victims of any sectarian/ethnic clash in Nigeria...till now, no Igbo man has been able to take the burden of leading the course of emancipation of his people. ...When a Yorubaman quarrels with an Igbo, the Igboman gets killed, when Igboman quarrels with Hausa, Igboman is killed. It has even reached the stage that the Palestinians will fight with Jews, the Igboman is killed. What are we doing? (The Guardian of Lagos, 2002


It should, however, be asserted that a dilemma characterises few of Chief Ojukwu’s claims in the foregoing statements. This lies in his magisterial declaration that only the Igbo are the oppressed group in the Nigerian socio-political set up. The trouble lies in his equation of ethnicity with geography and identity/oppression with race and geo-political setting. In line with Sartre’s idea of the bourgeoisie as the major enemy of political and social freedom of the masses, what then needs to be added to Chief Ojukwu’s observation is that oppression, victimization and man’s inhumanity to man are ubiquitous, pan-regional and pan-ethnic features in Nigeria. Commendably, Clark’s “The Casualties” offers a fertile context for analysing the exclusionary consequences of the territorialization and particularization of oppression and victimization in Nigeria.
War, conflicts, and the persistent inequality between men and women, old and young, different ethnic groups are among the dominant themes in Purple Hibiscus. Women’s struggles to free themselves from the shackles of male brutality and dominance are what hold the reader spellbound to the novel. Adichie remarkably dramatises, in the novel, women’s determination to survive in the face of violence, sexual assault, senseless brutality and ceaseless threats to their lives and properties. Conflict has both positive and negative outcomes in human societies. Thus, Chimamanda Adichie through her text aims at finding ways of promoting positive outcomes and minimising negative outcomes of the conflicts in the country. Through her main characters, Adichie reveals how physical, psychological and mental conflicts between men and women could have negative effects on their well-being. The liberation of women from all structures against their peaceful co-existence with men, to Adichie, deserves the support of all humanity. Thus, she seems to be advising the womenfolk and the masses to face up to the realities of the conflicts in their society and assert their rights. By the defiant acts of Kambili, Jaja and their mother, Adichie seems to have suggested that, until the whole structure is changed so that all ethnic groups have an effective voice, peaceful coexistence will continue to be a mirage in the country, and we shall not even have started on the road to justice and progress. Serumaga (1969) offers similar advice:

In the end, society and each member of society must meet the challenge to integrate these various experiences that contemporary life offers, to integrate them so as to be at peace – society with itself, and each one with one’s individual self- easy in mind, and able to face each new experience as it comes along. Only then can one survive, and most important, only then can one originate new ideas, develop new philosophies (76).

In her attempt to preach religious pluralism/ religious tolerance, Adichie uses Father Amadi as her mouthpiece: “Nobody has to use the name. Look at me. I’ve always used my Igbo name, but I was baptized Michael and confirmed Victor” (272). To Adichie, conflict must be avoided in human society because it brings nobody any good. As a result of the intolerant nature of Eugene, his household becomes a battlefield and a place marred with negative/despicable omens. The narrator even believes that there was something ominous hanging over the household:

Everything came tumbling down after Palm Sunday. Howling winds came with an angry rain, uprooting frangipani trees in the front yard. They lay on the lawn, their pink and white flowers grazing the grass, their roots waving lumpy soil in the air. The satellite dish on top of the garage came crashing down, and lounged on the driveway like a visiting alien spaceship. The door of my wardrobe dislodged completely. Sisi broke a full set of Mama’s China (257).

In Adichie’s Half of a Yellow Sun, there is a recreation of history for didactic purpose – that is, war is evil. It depicts a hitherto stable society lived as one irrespective of tribes but later engulfed in crisis and split into dissonant entities. For instance, before the war, Richard (a foreigner), Odenigbo (an Igbo) and Miss Adebayo (a Yoruba) used to co-exist peacefully. Such a background provided most of the historical materials for Half a Yellow Sun. It is revealed in the novel that the hitherto peaceful co-existence has given way to dissonant relationship and mutual suspicion/enmity:

Did your cousins die? Did your uncle die? You’re going back to your people in Lagos next week and nobody will harass you for being Yoruba. Is it not your own people who are killing the Igbo in Lagos? Didn’t a group of your chiefs go to the North to thank the Emirs for sparing Yoruba people? So what are you saying? How is your opinion relevant? (178).
In the novel, Adichie dwells on the issues of vertical relations in Nigeria (a concern with potential conflict between ethnic identity and national loyalty) and horizontal relations (the conflict between ethnic groups). The novel dwells on the problems of inter-ethnic rivalries and relationships, acrimony and disunity in Nigeria that ultimately snowballed into the civil war.

The narrator avers that the Igbo were subjected to lots of untold aguries during the war. For instance, an Igbo man laments:

I am from Asaba and I got words about our hometown this morning ...The vandals took our town many weeks ago and they announced that all the indigenes should come out and say ‘One Nigeria’ and they would give them rice. So people came out of hiding and said ‘one Nigeria’ and the vandals shut them, men, women, and children. Everyone...There is nobody left in the Njokamma family. Nobody left (393).

As a testimony to the general apathy towards the Igbo, Susan, a British expatriate and Richard’s lover, feels that the Igbo are uppity and clannish and describes them, in that regard. The narrator gives a vivid description of the constant displacement of people during the fracas:

The yard erupted in activity, shouting, packing, leaving. The shelling, like burst after burst of horribly loud, vile coughing, did not stop. And the car did not start. Odenigbo tried and tried and the road was already crowded with refugees and the crashing explosions of mortars sounded as close as St. John’s Road (394).

Half of a Yellow Sun suggests that the Igbo, more than any other ethnic group in Nigeria, are treated with disdain. The novel depicts that they are seen as obnoxious obstacles in the path of other groups’ advancement; therefore, they must be cleared away by any means and at all costs. The Igbo believe that they are being discriminated against and insecure outside their immediate community. The novel depicts a scenario where the Northerners, for instance, refuse to admit Igbo children into Kano schools. This forces the Igbo Union to construct an Igbo Union Grammar School (38).

The following conversation between Col. Madu and Kainene captures the unfortunate problem of ethnicity conflict during the war:

Col. Madu: Igbo soldiers and Northern soldiers can never live in the same barracks after this. It is impossible, impossible...And Gowon cannot be head of State. They cannot impose Gowon on us as head of State. It is not how things are done. There are others who are senior to him (143). Kainene: So many of us are gone...So many solid good men- Udo, Iloputaife, Okonweize, Okafor- and these were men who believed in Nigeria and didn’t care for tribe. After all, Udodi spoke better Hausa than he spoke Igbo, and look how they slaughtered him. The problem was the ethnic balance policy. I was part of the commission that told our GOC that we should scrap it, that it was polarising the army, that they should stop promoting Northerners who were not qualified. But our GOC said no, our British GOC (144).

The foregoing suggests that conflicts will remain perennial in the country if the problems of nepotism, tribalism, alienation and sentiments are not solved. The novel imaginatively chronicles the effects of the war on the people of the country – relocation of people, ethnic cleansing, untimely death, mutual suspicion and the like. According to Remi Okeke:

The work paints, in concrete details, pictures of hunger and starvation and graphically illustrates rape by soldiers on both sides of the war divide. There is also the picture of the other
rape, the post-war brutalities and excesses of the victorious soldiers, the inchoate policies of the victorious military regime, the iniquitous policies as in the seizure of the houses of the defeated people under a policy christened abandoned property policy (2009:17).

Therefore, the hallmark of Adichie’s Half of a Yellow Sun lies in its historical strain. It imaginatively chronicles the crises that snowballed into the civil war and the aftermaths of the war. Such include relocation of people before and after the war; crisis that erupted after the 1963 census exercise (inflation of the census figures); and electoral crisis. For instance, Arinze regretfully says: “they go out in the streets and start to harass Igbo people because they said the coup was an Igbo coup” (135). In alliance with the comment of Arinze, Aunty Ibekwe says:

My uncle in Ebute Metta does not sleep in his house anymore since the coup. All his neighbours are Yoruba, and they said some men have been looking for him. He sleeps in different houses every night, while he takes care of his business. He has sent his children back home (136).

Adichie does not narrate the horror and tragedy of the civil war just for entertainment; rather, it is done for didactic purpose. It could be inferred from the end of the story that despite the human and material wastages as a result of the war, the end does not justify the means. It is revealed that after thirty months of agonies, wanton violence and fratricide, the final act of surrender, on the 15th January 1970, had all the ingredients of comic opera (B.J. Duddley, 1973:225). The moral of the war, the true tragedy of secession, that is imaginatively chronicled in Adichie’s novels, is captured by Duddley (1973) in the following words:

Africa’s second experiment with secession had failed, but the real price of the experiment was paid not by the elite who conceived and nurtured it since, in general, they were able to return to their normal pattern of life once the war was over, but by the hundreds of thousands of peasants and workers who lost their lives fighting in defiance of a concept they had probably never heard of, nor would have understood were they to have heard it, the concept of sovereignty (226).

Adichie, through the novel, seems to be warning against a recurrence of such an unfortunate event, because more than three decades after the end of the civil war, there is still the threat of disintegration and political chaos. There are other problems, such as gradual establishment of a single-party state; politics of bargaining is replaced by the politics of intolerance, characterized by treason trials; the banning and/or imprisonment of opponents and, in general, the increased use of coercion as a means of ensuring rule-compliance. There are new problems, while many others are left untouched and unresolved: “The war has ended but hunger has not” (Half of a Yellow Sun, 447). This tallies with the postulation of Adesanmi (2004):

The Igbo are the dominant ethnic group in eastern Nigeria, but within the country’s broader geopolitical history, they have been so thoroughly worsted as to constitute a conscience problem for the Nigerian polity. The Igbo have been the victims of repeated genocides in northern Nigeria since the 1960s. And a major consequence of the secessionist attempt they made in 1967 has been an almost permanent exclusion of the Igbo from the commanding heights of the Nigerian political process at the center (50).

However, it should be stated that some of the issues raised in Adichie’s Half of a Yellow Sun are in themselves controversial. However, this is expected because it is not often easy or possible to separate polemics from controversy. Thus, polemics have still not ceased in accounts of the Nigerian civil war, although it is more than thirty-nine years since that war ended.
Afolabi’s “Monday Morning” provides a good example of Nigerian migrant writers’ effort at using literature for conflict management and resolution. The story centres on the effort of a family of four – a father, mother and their two sons (Ernesto and Alfredo) - to adjust to life as exiles in their new location. We are not told, for certain, but we can deduce that there is an ethnic war or possibly genocide going on in their country. The children, as young as they are, are psychologically affected by the change in environment as well as by the on-going war in their country. Ernesto, the older boy, quickly bonds with Emmanuel, a neighbour from the hostel where they reside as refugees. Alfredo, on his part, is fascinated by a glass hotel close to their hostel, which seems serene and congenial, a far cry from where he is coming from. For Alfredo, the glass hotel signifies the ideal world, a place where he finds peace, and he soon drifts off into slumber.

The story reveals that the hand of the mother was severed during the conflict in her home country, leaving her with a deformed limb. It is also because of the crisis in their own country that the father and his family relocate to this new place. The father was a chief in his home country, but in this new land, he, like other men in the hostel where they reside, offers his services at a construction site down south of the city. He, however, risks getting caught because he has neither work permit nor resident permit. Nevertheless, he has to take it because there are people who rely on him for food, shelter and all basic needs: his mother, his sister, her family, and his in-laws. The father and the younger son, Alfredo, often have nightmares about the traumatic experiences they had in their war-torn society. The man is, however, optimistic that things will get better, and he will be able to give his family the kind of life they deserve in the new place they are living in. Their homeland is a place of bitter memories, a place ravaged by war, conflict, poverty and agonies.

The family find an opportunity to migrate, but the past still haunts them. This is because they have left behind extended family and loved ones whom they still feel responsible for, and they have also left behind the familiar for the unfamiliar terrain. On the other hand, the nightmarish experience of war haunts them and does not encourage them to go back home. The new land is an unfamiliar environment; it is also hostile. They are not accustomed to the weather, the people, the customs, and the language, and they have to adjust. The mother, who has her deformed hand as a constant reminder of her past, wishes the father would wait till they are allowed to stay legitimately as they cannot risk going back to their country. According to her:

We cannot go back to that place where they are killing us. Soon they will allow us to stay and you can do whatever job you like, but still you cannot wait. You are ready to risk everything (“Monday Morning”, 6).

The foregoing fictional but highly realistic scenarios underscore the enormous challenges posed by the new modalities of being in an ethnically polarised country. In a situation so fraught with conflicts as Nigeria, literature achieves a peculiar significance and importance. The efforts of Nigerian writers in searching for how to make the whole thing operate with efficiency should be commended. However, literature cannot affirm because the values are too much in a state of flux; it, therefore, becomes a form of protest against conflicts. This brings to mind P.B Shelley’s assertion that writers are the unacknowledged legislators of the world:

Poets are the hierophants of an unapprehended inspiration; the mirrors of the gigantic shadows which futurity casts upon the present; the words which express what they understand not; the trumpets which sing to battle, and feel not what they inspire; the influence which is moved not, but moves. Poets are the unacknowledged legislators of the world.
To Louis James, the writer is an unacknowledged legislator because he “is in the fullest social sense creative, searching out truths and values by which a people may live” (1969:109). The selected Nigerian writers have revealed, in various ways, that it is the subaltern subjects that are always at the receiving end during a war period. It has been established that Nigerian literature is a veritable weapon that promotes and enhances people’s knowledge and awareness of good and immoral actions, thereby warning them of the consequences of conflicts. It has also been revealed that most Nigerian writers use their works for utilitarian purposes, most especially for management and resolution of conflicts in their enabling milieus. The vision of the selected Nigerian writers is that all shackles of the nation shall fall; the strong clangour of wild war music over the land shall cease; love shall tread out of the baleful fire of anger, and its ashes will be planted in the tree of peace.

References


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The Rise and Fall Of Educational Radio In Zimbabwe

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Abstract:
This article discusses the provision of educational radio in Zimbabwe focusing mainly on the period from 1980, the year of independence, to the turn of the century. The paper makes special reference to two sets of unpublished research work carried out by the author during 1989 and 1999 using questionnaires, interviews, and classroom observation instruments. The article presents a rich background and also justifies the use of what might appear to be outdated surveys. It discusses some of the relevant characteristic features and didactical applications of educational radio in general as well as its relevance in Zimbabwe. The discussion overtly alludes to some of the possible factors contributing to the collapse of the technology in Zimbabwe and makes a few suggestions in an attempt to chart a way forward so that educational radio may return to the Zimbabwean classroom again.

Introduction
Once upon a time in Zimbabwe, there existed a flourishing system of Educational Technology in the form of educational radio broadcasts mainly targeted at primary schools in the entire country. The technology was greatly admired by many countries particularly those in the lower stages of development in the neighborhood as well as those from afar. This paper is an anxious attempt to unravel the circumstances that led to the untimely demise of the once popular schools broadcasts in Zimbabwe at the turn of the century. The service had attained the pinnacle of its excellence during the late eighties and early nineties.

Many Zimbabweans will remember this very important service transmitted from the Zimbabwe Broadcasting Corporation’s (ZBC) Radio 4 channel, produced and packaged by the then Audio Visual Services (AVS), later Educational Technology Centre (ETC) in the Ministry of Education at Mount Pleasant in Harare. The author is one of the education officers at AVS appointed during the post-independence era. The article portrays a simple personal experience typified by the findings of the 1989 and 1999 surveys that were conducted mainly for purposes of evaluation on the effectiveness of the services of AVS.

Background
Educational radio can command a constellation of pedagogical benefits even in today’s world of highly sophisticated cyberspace technology. Research and common classroom practice have also confirmed this particularly so in the poorer nations of the world. Jamison and McAnany (1978) reported some of the main characteristic features of educational radio to include (a) the
improvement of the quality and relevance of education, (b) lowering of educational costs, and (c) the overall facilitation of access to education. These are fundamental principles that appear to be timeless. Ko-yun Chen (2003:1) acknowledged that “broadcasting radio is a vital mass communication medium tightly connected with the everyday life of the general public and highly associated with social, political, economic, cultural, educational, technological, and entertainment developments”. Educational radio can be considered to be an important tenet of the modern e-era or cyberspace technology in spite of its apparent long history of pedagogical application in the schoolroom.

This article is perhaps a condolatory review of the once famous and popular schools’ broadcasts radio service in Zimbabwe. It is meant to serve as a message of hope and encouragement to those countries still aspiring to attain higher levels of technological advancement that may still be using the radio in their respective education systems. The article should also serve as a firm assurance and appreciation to those richer nations enjoying more advanced levels of development so that they may continue to support the technology wherever it may exist or be needed. While it strongly recognizes and readily cherishes the principle of ‘a laptop for every child …’ it also professes the principle of parsimony with great audacity for the sake of those countries that are not yet empowered with easy access to modern computer technology.

It must be remembered that educational radio has a long history in Zimbabwe dating back to as early as the 1940’s. Butler (1951), reminiscent of this, noted that “since the introduction in 1942 of schools broadcasting in Southern Rhodesia (now Zimbabwe) there has been a steady development of this service to which in 1948 was added the now wider Visual Education Service”. Another important milestone was marked in 1982 when on 4 October Zimbabwe Broadcasting Corporation (ZBC) Radio 4 was officially commissioned as an educational channel by the Minister of Information, Posts and Telecommunications. Edington (1980:2) heralded such steady development by commending that “Radio 4 was born out of the decision by the Prime Minister, the Honourable Robert Mugabe, in April 1980 to invite a team of broadcasters from the BBC to advise him on how the ZBC could increase and develop its contribution to the government’s programmes of national development”. Further to this in 1998 the minister claimed that “radio transmission now covers 95% of the population while television reaches 60%”, (Zimbabwe Government 1988). Friend et al. (1980:1) stated that “radio has been used for instruction since the early 1920’s and has found increasing use in developing countries”.

The author is a former Education Officer (EO), and later, an Acting Deputy Director, in the Ministry of Education, Sport and Culture who used to be based at the Educational Technology Centre (ETC), formerly the Audio Visual Services (AVS), a section of the Education Services Division (ESD). ETC is charged with the responsibility of educational technology services to schools in the country. The Government Correspondence School (GCS) is one of the other specially established services directed towards schools in the farming, mining, and other remote area communities of the country. ETC used to produce and package broadcast programmes for GCS. There were also some special broadcasts targeting teachers. It was also common practice to enter into and promote collaborative action with authorized colleges of education, universities, and other related institutions of education as well as government departments. The general focus of the paper is naturally tilted towards the post independence era from 1980 onwards.

The actual cause of the demise of educational radio in Zimbabwe is not easy to identify with pinpoint accuracy. The author views the following factors as being largely responsible:

- The dawn of the mightier computer technology with its diverse complexities;
The influence of lack of interest and negative attitude from both teachers and learners;
Debilitating economic challenges such as shortage or lack of resources;
Administrative and organizational problems such as timetabling the broadcasts in synchrony with transmission;
Technical hurdles such as poor or lack of signal reception in the different parts of the country;
Physical and infrastructural challenges such as non-availability of electricity from whatever source – national grid, portable generation, solar energy, wind energy, cell/battery, potential/winding energy and so forth;
Lack of or poor policy from national as well as local government;
Poor or lack of supervision;
Poor or lack of technical training.

These issues formed the backbone of the two researches of 1989 and 1999. The first argument for instance can be considered as technical failure to recognize educational radio as an important constituent in the vast spectrum of Educational Information Communication Technology (EICT) that embraces the computer technology itself. People listen and will probably continue to listen to the radio whether for entertainment or information. What can stop such a facility from being used as a tool of pedagogy? Radio technology and computer technology are closely related especially when applied in conjunction with video technology. Of course the issue of alleged antiquity and obsolescence may count but with negligible seriousness against the radio.

The significance of the two studies in this article

The investigations of 1989 and 1999 serve as important milestones in the journey leading to the disappearance of schools broadcasts in Zimbabwe. They were carried out as normal procedural evaluation processes to determine the extent to which Educational Radio (ER) was being put to use by schools and other clientele in the country using the simple survey in which questionnaires, interviews, and classroom observation instruments were employed. The respective provinces in which the studies were conducted bear contrasting features and control large school population statistical labels. For example Harare is an urban province while Mashonaland East is a predominantly rural province. The studies were not simple feed-back sheet instrumentation evaluation activities but properly and professionally designed research processes employing questionnaires, interviews, and classroom observations. Only a few enabling comments will be made on the surveys.

The period of investigation coincided with the unpleasant dawn of the harsh socio-economic upheavals that would continue to plague the country for some time. This also continued to debilitate ETC in its efforts to try and implement some of its crucial, but also at times, high-expenditure demanding work plans. Further to this, several administrative, structural, and organizational changes have since taken place at ETC that had direct impact on the development of educational radio. There were also some critical changes that occurred at the then Zimbabwe Broadcasting Corporation (ZBC) Radio 4, the channel through which the schools broadcasts were transmitted. ETC itself underwent drastic transformation, so much so that the institution had to operate without well qualified and experienced staff in the senior and middle management levels. This was perhaps not healthy for the technology’s survival. Vyas et al. (2002:19) points out that many writers such as Perraton (1978), Higgs and Mbithi (1977), Daniel and Marquis (1983), Moore (1983), and Stewart (1983) have proposed that educational radio can be most effective when implemented by trained facilitators. In response to one of the 1999
research interview questions, one teacher warned that teachers needed training “...otherwise teachers will just switch on the radio and leave it”.

Burke (1976:9) advanced the argument that “most of those who are now in important decision-making positions in education and development were not educated by radio”. But Wedell (1986:106) took a more holistic viewpoint and suggested that “the problem of non-use of educational radio lies in the way or manner in which educational radio projects are initially introduced to the developing countries of Africa such as inadequate planning”. Take for example while in Nicaragua interactive radio instruction achieved some success for some time during 1974 – 1979, in Kenya, Interactive Radio Instruction (IRI) wound up soon after the donor had left. In Swaziland the programme suffered similar fate. In Zimbabwe the intended introduction of IRI never took off beyond the level of the negotiating table. Of cause a lot of funding is necessary for any ER programme to succeed such as the Nicaraguan case where funds were literally pouring in from the United States of America. It can also be argued that much depends upon the attitude and seriousness of the benefiting country in such scenarios.

The two studies showed that only ten percent of the schools or teachers used ER in Zimbabwe at the time unlike in other countries, especially those developing ones not so socio-economically different from Zimbabwe, where educational radio flourished and possibly continues to flourish with admirably great respect. Lu Min-chun (2003) for example reported that “...NER (National Educational Radio Thaiwan) has since 1999 digitized its program production to increase efficiency and value in the process and has established a diversified database ...”. Ko-yun Chen (2003:1) suggested that NER should naturally re-position itself to keep up with the time and make continuous improvements”.

It also appears as if very little research and evaluation work had been carried out on educational radio services in Zimbabwe. Hungwe (1987:14) laments that in Zimbabwe “research on the use of media has been scanty”. The situation is exacerbated by the fact that modern and future research regrettably tends to place more thrust on the more exciting computer-related educational technology. Yet there are still many countries that have no easy access to computer technology but can still benefit from the use of such “older” forms of technology as the video and the radio wherever and whenever these may be available. This should not be misconstrued to mean disregard and condemnation of modern and future technology wherever and whenever available. The other findings are inserted below as follows:

- There was a serious non-use or underutilization of educational radio in Zimbabwean primary schools.
- There was very little, if any, research and evaluation carried out in educational radio in Zimbabwe.
- A good number of teachers misconceive educational radio and confused it with a syllabus subject and not as an educational tool.
- Teachers received very little, if any, initial as well as in-service training in the use of educational radio.
- The curriculum used at colleges of education did not attach great value to educational radio and possibly to such other forms of educational technology as video/television.
- The attitude of teachers towards educational radio was generally poor. This applies to other educationists and related educationalists.

A few fundamental questions can be raised here that may help steer this discussion to its logical conclusion.
- What could or should have been done to prevent ER from collapse?
What strategies can be put in place to revive ER in Zimbabwe or should it resurrect at all?
Can ER still play a role or no role at all in the education system of Zimbabwe, the developing regional neighbourhood, Africa in general, and the rest of those countries still in their lower stages of development?
How can any relationship between Radio Technology and Computer Technology be exploited to best advantage so as to promote ER?
How can the Cassette/Tape/Disc service be developed from the rudimentary attributes of ER?

In order to address these issues one may need to consider a few positive attributes of ER.

**Characteristic features and pedagogical value of ER.**

Like other various types of EICT tools, ER commands a plethora of characteristic features and values that can be exploited for didactic expedience. Those directly connected with radio technology include the following: Motivational, Stimulative, Pervasive, Informative, Collaborative or Integrative, and Adaptive. Therefore the relevance of educational radio should not be considered as a major subject of controversy or doubt particularly so in primary education in the less developed countries such as Zimbabwe. This came out clearly in the two sets of studies mentioned earlier in which some respondents or teachers were even advocating for compulsory educational radio in primary school education. Jamison and McAnany (1978:9) contented that “...it is the medium of radio that has been man’s most potent communication innovation since the development of writing ... and probably through the end of the century”. The positive impact of educational radio on society is echoed by Thomas and Kabayashi (1987) as they appreciated the fact that “both literate and illiterate learners can benefit tremendously from educational radio”. Such arguments may be disparaged for out-datedness. But just as in 1922 Thomas Edison, in reference to the dawn of the then novel 16mm film technology, had warned that “... the motion picture is destined to revolutionize our educational system and that in a few years it will supplant largely, if not entirely, the use of text books”, Monk (200:1) is quick to advise that “in the rush to place a computer on every desk, schools are neglecting intellectual creativity and personal growth”. As far as developing countries are concerned, it may be a few more decades to come before we can declare educational radio completely obsolete. Even the blind and the dumb can use educational radio with much greater ease than they would experience over the more modern technologies such as the video and computer assisted education.

The adaptability character of educational radio enables its transformation into cassette/tape or compact disc transcription service which schools can apply free from the problem of timetabling radio lessons in synchrony with radio studio transmission. Its outreach capacity enables the use of single expert instructor’s expertise to benefit a multitude of learners. Christensen et al. (1988), renowned IRI experts and protagonists argued that radio provides the delivery system necessary to reach previously unreachable learners. Mackenna (1993:17) stated that “radio is still lauded as a promising and cost effective educational intervention, for children in developing countries”. This should be interpreted to mean all age groups of young learners in particular, and all learners in general. Mann and Brunstrom (1969:386) believed that “schools broadcasts are a series from music and movement for very young children to modern maths for advanced students ...”. Viallis (1984:154) injected in a more technical element by reassuring readers thus “don’t worry about radio, it’s the best medium of all. It’s direct, conversational, and people really listen to it with all loyalty that puts tv in the shade. Unlike television, there is no need to agonize over your appearance before entering the (radio production) studio, but you do have to have something to say, and be able to make every word count”. It is also important to note that
research has shown that about 75% of the information or data that enters the human brain does so through the sense of sight, 13% the ear, 6% touch, and 3% via each of smell and taste. But as Coppen (1968:83) found out in a study with British children, users of educational radio must bear in mind that young people’s listening concentration varies. Pupils of age range 8 – 10 years listened with attention only for 10 – 15 minutes, those in the 10 – 15 year age range 30 minutes, while the 14 and above could concentrate for 60 minutes, if there was a dynamic content.

Other influential factors worth considering

The demise of ER in Zimbabwe might have something to do with such other issues as technical training of teachers, the attitude of teachers, supervision of teachers, and resources availability. But the ultimate efficacy of all these can be viewed as converging onto or deriving from the policy or decision makers of the land. The Nicaraguan system referred to earlier on is known to have enjoyed the strong support of central and local government. If the attitude of the main decision makers is weak, the teacher’s effort is bound to be affected negatively too thereby seriously demotivating the classroom practitioner. Thomas and Kobayashi (1987:117) pointed out that “part of teachers’ unwillingness to use radio and television more often is their relative satisfaction with their current teaching techniques”. Such conservative symptoms of resistance to change manifested by teachers can be eradicated if proper training and supervisory procedures are adopted during both the pre- and in-service teacher training and practice. Mann and Brunstrom (1996:16) perhaps correctly argued that “… the ability to teach develops and grows more effectively in those who experiment with methods, techniques and equipment, since they accept the philosophy that ‘where there is freedom to experiment there is hope to improve’“. In reference to the reasons why educational technology in general has not been fully utilized in the classroom in America, Gallegos (1987:15) said that these reasons “… range from difficulties with accessibility and maintenance to personal lack of affinity towards mechanized or electronic equipment”.

General comments from Zimbabwean primary school teachers

A few selected comments made by some of the respondents during the studies of 1989 and 1999 have been inserted unedited under the relevant subheadings for interest’s sake only. They should provide a retrospective and picturesque nature of some of the data gathered in considered pertinent in addressing some of the issues raised in the discussion above.

Problems affecting the use of ER (1999):

- Most administrators are anti the programme.
- Never had time to use radio.
- Lack of time.
- Timetables not sent to rural schools. We have to ask from school in growth points.
- Coming late of programmes.
- Reception at some places is very poor, this inhibits the running of the lessons.
- Lack of training in the use of ER.
- Overcrowding when trying to listen to ER.
- Appealing to only the auditory sense.
- Poor management of educational radio.
- Other programs that should be included in the present ER (1999):
- We would like to see an educational TV program. Our children look down on sound only. They want pictures.
• I cannot comment because I don’t know what is there or not there. We have no radios at our schools.
• Not aware of the present ER programs.

Existing programs that should be removed (1999):
• No comment since we do not use ER.
• It seems most people are aware but ER is not in use in schools.
• We are not having ER.
• The programs are educative and sufficiently suitable for the grades.
• Bumburwi school is not attending to radio lessons because they are not in possession of a school radio. The radio set was stolen some years ago.
• All the programs produced are good only too short a time is available on the programmed lessons.
• We don’t have the lessons.
• Not aware of the present ER programs.

Teachers’ contributions that can make ER more effective (1999):
• To be involved in the main process of producing of ER programs by working in conjunction with AVS.
• They should give pupils chance to attend to the radio lessons.
• In-service courses should be introduced so that teachers are abreast with new technology and teachers should present some of the programmes on a rotational basis.
• Heads of schools should make ER compulsory on the school timetable and should supervise teachers on ER.
• Teachers should make follow-up activities on ER lessons.
• No comment. Have never used or listened to one.
• We are not having ER.
• Teachers must treat ER like any other lessons.
• Teachers should develop a positive attitude to ER.
• Teachers should teach students to like the ER lessons.
• To encourage parents to buy radios for their children at home.
• Interviewed heads of schools (1999)
• Since I came here I have never seen this timetable.
• We have no radios so we do not use ER.
• We do not discuss ER. That program is not undertaken here.
• E.O.’s and D.E.O.’s never talk about ER.
• That topic has never been discussed at cluster meetings.
• We started talking about it after receiving your questionnaire.
• EO’s never mention it.
• We are not using ER at this school. We do not have radios.
• The ER timetable needs serious consideration. We do not discuss ER.
• ER has never been on NAPH meetings agenda.
• EO’s never stress the use of ER.
• The Farm does not help.
• I last used ER at St Margaret’s in 1989.
• We don’t talk about ER because none exists. We should reintroduce ER in the school.
People talk about it but do not do anything. It is necessary to have workshops on ER. ER must be promoted. I have never seen a workshop on ER during my teaching career. We concentrate on professional issues at NAPH. We have forgotten about ER because of shortage of time. Teachers need refresher courses to be able to use ER effectively. We have no staff development in ER. NPH discusses hot issues which are worrying people. We are not using ER but I heard they once used it. We do not discuss ER in staff development meetings. ER is not timetabled because we have no radios. It is not compulsory. I have no previous training in ER. ER is very useful simply because it brings a new teacher in the classroom. ER is never on the agenda of cluster, zonal, district, or NAPH meetings. Interviewed teachers (1999)
I did not receive any training in ER. I have not been supervised using ER by those above me. I for one would be willing to use my own personal radio in the classroom. I have attended only one workshop at Beatrice in the late 1980’s by AVS. ER should be taught as an orientation for new teachers. They don’t get this at colleges. I used ER only when I was a student teacher. I had no pre-service training in ER. No ER during staff meetings. Teachers would use ER is if it was timetabled and made compulsory. ER is an activity which does not fit in well in our timetable. It may fit in the infant timetable. Our supervisors put emphasis on other areas not ER. We have no time for ER. Training in ER should start at college. The only time I used the radio is when doing Transport/Communication as a topic on Mass Media theme. There was not a lot of support from superiors. We are only encouraged to use ER but not compelled to. We last used ER in the 1980’s. But it has vanished with time. I only used ER when I was doing my B.Ed. assignment. Are there some schools which are using ER, for example there in Harare? Teachers’ questionnaire open-ended items comments (1989)
ER does not tally with my scheme planned. ER interferes with my scheme planned for the term. There are too many things being introduced into the primary school curriculum. As a result the ER programme very often has no room and is therefore completely ignored. Due to hot-sitting set up, one finds time is not always on her side. The congestion of work one has makes one respond in the manner I have done above. Large number of children result in poor class control. Classes are too big and time is too little. There is too much congestion of subjects in the primary schools. College Lecturers’ interview comments (1989)
It depends on the individual lecturer’s interest and ideology over ER, but we deal with general AVA issues.
I understand it used to be done, but has since been discontinued with the phasing out of Management to which it was attached.

One of us has recently attended a workshop which also looked at ER. We expect him to report on this.

No one has given it a serious thought.

TV lessons would be better than radio lesson. Children think that radio is for music and news.

**Recommendations**

Although computer technology may appear to be reigning supreme in contemporary life over most if not all of the related technologies applicable to education, educational radio should remain well poised to resist immediate or abrupt obsolescence and oblivion. Zimbabwe is still a long way behind western technological developments in terms of access and capacity. While it is necessary for the country to try and catch up as well as keep abreast with modern technology, it would be rather unwise to reject and eject ER so abruptly when the technology and media can still be found useful in some parts of the country taking cognizance of the principle of parsimony.

It can never be too late to revive and revitalize ER in Zimbabwe. This should be treated as a matter of urgency. The Educational Technology Centre should be provided with adequate funding and other human resources in order to empower it to implement its service programs. The distribution of radio resources and other non-computer-related resources to schools should be carried out along similar lines to those currently applied in the provision of computer resources nationwide.

The Educational Technology Centre should be empowered to institute some cost-recovery measures on its various services so as to make it self-sustaining and to encourage its clientele to treat its services with greater respect.

It is also important to review the curricula used at teachers training colleges and universities of education with a view to ensuring that items like educational radio and video-mediated education are well catered for.

Teachers must be trained to develop a more positive attitude towards the use of educational radio as well as other non-computer technology related media than the attitude reflected in the comments stated above.

- The national rural electrification program should be expanded and speeded up so as to enable the remotest corners of the country to gain easy access to electricity.
- The use of solar and locally generated electricity must be encouraged among the rural communities.
- Research work must be continued on the winding radio project.

**Summary**

This paper has tried to discuss various issues surrounding the demise of educational radio in Zimbabwe. Some useful recommendations and suggestions have been advanced in order to persuade other interested scholars to carry out further research in the subject area at local and possibly regional level.
Acronyms and definitions of special terms and expressions

Cluster: A group of few schools within proximal neighborhood in an area or zone that work together for the development of education.

Growth points: These are business or service centres in the rural area that are developing toward attaining village town or full town status.

Hot-sitting: A system whereby the school timetable is divided into two shifts one in the early morning and another starting mid-morning.

Senior teacher: A teacher with senior qualification and long serving responsible for a particular faculty in the school.

Teacher-in-charge: A long serving and experienced member of the teaching staff responsible for a particular age group or subject area in the school.

Winding radio: Radio set operated by winding a springy belt to create potential energy.

World Links: Short for World Links for Development, a non-governmental organization sponsored by the World Bank.

AVS: Audio Visual Services
BBC: British Broadcasting Corporation
BEST: Better Environmental Science Teaching
BSPZ: Better School Programme Zimbabwe
DEO: District Education Officer
EO: Education Officer
ER: Educational Radio
ESC: Education Services Centre
ESD: Educational Services Division
ETC: Educational Technology Centre
EV: Educational Video
HRE: Harare
NAPH: National Association of Primary Heads
NER: National Educational Radio
TV: Television
VME: Video-mediated education
ZBC: Zimbabwe Broadcasting Corporation

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