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**THE AFRICAN SYMPOSIUM:
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Introduction to the issue – David Adewuyi, Ph.D., Managing Editor

This issue has twelve articles on various topics dealing with human development issues and authors write from different countries around the globe. **Adeniyi Michael Omoyemiju** and **Folakemi Titilayo Fatoki**, both of Obafemi Awolowo University examined Internet behaviors of students in selected Universities in Nigeria with a view to understanding the association between parenting styles and Internet addictive behaviors. The results revealed that there was a significant association between parenting styles and students' Internet addictive behaviors, but that University ownership type was not significantly associated with students' Internet addictive behaviors. The study concluded that Internet addictive behavior of students was a function of parenting styles and appropriate recommendations with respect to counselling were made. **Oswell Hapanyengwi-Chemhuru** from University of Zimbabwe discussed the policy of education for all as it was implemented in Zimbabwe. Based on the belief that all education is rooted in the philosophy of the society which it serves; the article proposed that the policy of education for all had no firm philosophical base that the indigenes could identify with. The author therefore suggested that any education policy that would take root in Zimbabwe would necessarily have to be based on the philosophy of hunhu/ubuntu for it to appeal to the people of Zimbabwe.

Ramatu Wodu Gimba, Oluwale Caleb Falode and Ahmed Usman Bashir of Federal University of Technology, Minna investigated the effect of computer simulation instructional package on senior secondary school mathematics students' retention in arithmetic progression in Lavun Local Government area of Niger State, Nigeria. Findings revealed that students taught arithmetic progression through computer simulated instructional package retained the concept learnt more than their counterparts taught using conventional lecture method. However, there was no significant difference in the retention of boys and girls taught using the package. **Hamdallat Taiwo Yusuf, Abdulraheem Yusuf and Amosa Isiaka Gambari** investigated the level of emotional intelligence of the student-teachers in relation to their future productivity in a Nigeria University. The findings revealed that the emotional intelligence of student-teachers was high. There was a significant difference between emotional intelligence of male and female student-teachers.

Azeez Babatunde Adebakin and Adedapo Solomon Adedokun compared employment rate of Nigerian university graduates in private and public organizations in Lagos State of Nigeria. The study had a sample size of 300 heads of personnel units across major sectors of the economy using the stratified random sampling technique. The study revealed that there was a significant difference in the employment rate of private and public university graduates in private and public organizations. It also showed that there was a significant difference in the rate of employment of Nigeria's private and public university graduates in organizations. The authors suggested that private and public employers should not discriminate when recruiting graduates from private and public universities. **Michael Bamidele Adeyemi**, University of Botswana, sought to gain deeper insights into the way Social Studies programs were structured and taught in two national universities; one from Botswana and the other one from Nigeria; including, the extent of the infusion and presentation of contemporary issues in their Social Studies programs, program similarities, and the challenges faced by lecturers in the teaching of topics related to contemporary issues at the undergraduate level.

Omoniyi Mathew Olaniyan and Medinat Folorunso Salman examined math-phobia existence among senior school students in Nigeria and its causes from teachers' and students' perspectives. The study revealed that math-phobia exists among students, which was characterized by feverish feelings in math classes, difficulty in understanding math problems, among others. Highlighted causes included poor student-teacher relationship, non-conducive environment for math classes among others. **Babajide Olugbenga Dasaolu and Ademola Kazeem Fayemi** critically discussed the nature and place of oral tradition in African philosophical discourse with focus on Sophie Oluwale's scholarship on the subject matter. Oluwale, a foremost female African philosopher, defended the thesis that oral tradition almost invariably contained criticisms, analysis, and rational justifications. She argued that one of the most acceptable ways of actually showing and establishing ancient African philosophy was direct dependence on the actual oral texts and tradition of the people.

This paper exposed some of the problems in her positions and critically challenged the cogency of relying on oral tradition as an index of a people's philosophy.

David Imhonopi and **Ugochukwu Moses Urim** opined that the growing youth precariat class in Nigeria must not be ignored. Leaning on the anomie/strain paradigmatic thesis, they argued that the political class must reverse its natural shenanigans and rhetoric for change programs that might impact on Nigerian youths who simmered with rage and despondency. To stem this tide, the authors suggested that youth empowerment programs must be practically rolled out fast with a genuine politics of paradise built on the principles of economic security and social well-being to integrate this class into mainstream society. **Amos Oyesoji Aremu** and **Solomon Adekunle Odedokun** investigated the direct and indirect effects of neuroticism, extraversion, conscientiousness, openness and agreeableness on graduate police officer's job burnout in South-western Nigeria. Findings indicated a positive association between extraversion, neuroticism and job burnout among studied graduate police officers. The implications of this for policing practice and paradigm shift were discussed.

Romanus Aboh's article investigated Nigerian novelists' use of slang in describing sex, sexual acts and identity. Helon Habila's *Waiting for an Angel*, Vincent Egbuson's *Love My Planet*, Abimbola Adelakun's *Under the Brown Rusted Roofs* and Okey Ndibe's *Arrows of Rain* were used as representative texts. The analysis indicated that, given the 'sacredness' attached to sex and sex-related issues, the sampled novelists deploy slang as euphemistic strategies to account for sex and sexual identity. **Afolabi Adebayo Olajide** and **Adekunle Victor Alao** sought to find out the level of Nigerian universities on social media space. A review of selected universities website in Nigeria was carried out searching from the National University Commission website. A table was generated indicating the various social media available in the sampled institutions, their status, number of likes, population of the institution and total number of likes for all the social media. The study discovered that Nigerian universities and students were yet to embrace institutional social media usage as expected. Some suggestions and recommendations were made as to how Nigerian universities could leverage on social media space.

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DO PARENTING STYLES INFLUENCE INTERNET ADDICTIVE BEHAVIOR OF UNDERGRADUATE STUDENTS IN NIGERIA?

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Abstract

This study examined Internet behaviors of students in selected Universities in Nigeria with a view to understanding the association between parenting styles and Internet addictive behaviors. Proportionate sampling technique was used to select 266 undergraduate students from two Universities. Information was obtained on the Internet with respect to addiction using an adapted questionnaire titled "Parenting Styles and Students' Internet Behavior Questionnaire." Descriptive, chi-square and multiple regression statistics were employed in analyzing the data collected. The results revealed that there was a significant association between parenting styles and students' Internet addictive behaviors ($\chi^2 = 0.803$, $n = 266$, $p < 0.05$). However, the results showed that University ownership type was not significantly associated with students' Internet addictive behaviors ($\chi^2 = 3.805$, $n = 266$, $p > 0.05$). The study concluded that Internet addictive behavior of students was a function of parenting styles and appropriate recommendations with respect to counselling were made.

Keywords: Internet, Association, Addictive Behavior, Undergraduate Students, Parenting Style

INTRODUCTION

The Internet is an extremely important social and communication tool that has evolved as an essential part of everyday life all over the world and its use increases especially among University students. Shitta (2002) posits that the internet is a communication super highway that links, hooks and focuses the entire world into a global village, where people of all races can easily get in touch, see, or speak to one another and exchange information from one point of the globe to another. Studies on the students' use of the internet have revealed that the Internet is extensively used by students in Nigerian tertiary institutions and its usage is most prevalent amongst undergraduate students (Alabi, 2013; Ojo & Omoyemiju, 2014). One of the benefits of the Internet to students is that, it is a source through which learning materials are accessed by students.

In Obafemi Awolowo University, Nigeria, the Internet is ranked fourth out of the sources through which students search for learning materials (Jagboro, 2003). A common belief in Africa today is that a student without adequate knowledge of the Internet might find it very difficult to cope with the challenges of new educational innovations and techniques of instructional delivery. In Nigeria for instance, the Joint Admission and Matriculation Board (JAMB) which is the Nation's entrance examination board for the tertiary level of education has started implementing a policy of Computer Based Test (CBT) with a view to stemming the menace of examination malpractice and perhaps preparing students for computer and the Internet use (The Joint Admission and Matriculation Board, 2014).

In spite of the widely perceived use of the Internet by students of Nigerian Universities, psychologists and educators have noted the negative impacts of its misuse, especially the problematic Internet use which is generally termed Internet addiction (Greenfield, 2000). Internet addiction is characterized by excessive or poorly controlled preoccupations, urges or behaviors regarding computer use and Internet access that lead to impairment or distress. Griffiths (2001) describes Internet addiction as a factor in students' lives that cause neurological complications, psychological disturbances and relational chaos. It covers a variety of impulse-control problems. These problems among others include cyber addiction, cyber relationship addiction, net compulsions, information overload, and computer addiction (Joanna, Melinda, Lawrence & Jeanne, 2014).

The cause of Internet addiction is more than likely a multifaceted phenomenon. From a sociological standpoint, there may be familial, social, and cultural dynamics that prompt excessive

Internet use. For instance, some people may lack certain social skills that could enable them fulfill their social needs thereby becoming computer addicted to the Internet addict. Students could manifest Internet addictive behavior in many ways such as losing track of time while on the Internet, intense preoccupation with the Internet without being conscious of it and time spent on it, becoming irritated if disturbed while online, decreased social interaction with “real” people, feeling that the world outside of the Internet is boring, isolation from friends and family (Truer, Fabian & Furedi, 2001; Chou, 2001). All these would not only work against academic achievement but also hamper emotional stability and contribute to physical discomfort of students manifesting as sleeplessness, dry eyes or strained vision, severe headaches, back and neck ache (Joanna, Melinda, Lawrence & Jeanne, 2012). With advancement in technology which has led to the invention of smart phones as well as various social platforms that people use to interact with one another especially Facebook and WhatsApp. Observation of the researchers as classroom teachers shows that rather than paying attention during lectures, many students would be busy fiddling with their phones. They no longer concentrate while the lecture is going on, they lose focus of their academics and track of time; they use shorthand and Internet terms when writing their examination. A scholarly finding on Facebook addiction in Nigeria revealed that the Facebook which is one of the social platforms of the virtual space is being misused or overused by undergraduate students in Nigerian private universities (Alabi, 2013). However, the establishment of the differences with respect to Internet addiction across University ownership type especially in this part of the world is a research gap.

Consistent with these are studies which revealed that greater use of the Internet is associated with some social and psychological variables such as, declines in the size of social circle, depression, loneliness (Kraut et al., 1998), poor mental health (Yang, 2001; Young & Rogers, 1998) and low family function (Armstrong, Phillips, & Saling, 2000). As the central socializing agents for children, parents provide emotional connections, behavioral constraints, and modeling, which affect children's development of self-regulation, emotional expressions, and expectations regarding behavior and relationships (Gray & Steinberg, 1999; Hawkins & Weis, 1985). The fact that parents play significant roles in shaping children's behavior through the overall pattern of their actions is undebatable. This is equally tagged parenting styles and its influence on students' Internet behavior is the reason for this study.

Parenting style refers to the broad overall pattern of parental actions rather than to a single act which has been recognized as a major vehicle in socializing the child (Utti, 2006). Parenting styles are categorized under three major forms: the authoritarian, the authoritative or democratic, and the permissive or laissez-faire or self indulgence or un-involving (Baumrind, 1991). The authoritarian parenting style relates to parents who are often strict or harsh (Ang & Groh, 2006). Authoritative parents according to Ang and Groh (2006) are flexible and responsive to the child's needs but still enforce reasonable standards of conduct. While permissive or laissez-faire parents are those who impose few restrictions, rules or limits on their children. However, the extent to which parenting styles influences Internet addiction is a major research gap. Although, various studies have provided insight into parenting styles, children of authoritarian parents are less likely to internalize (accept as their own standard) society's unacceptable behaviors (Grusec & Goodnow, 1994) and are more likely to have low self-esteem (Coppersmith, 1967). The combination of permissiveness and indifference or rejection in varying degrees has negative effects on children. At the extreme, it becomes a case of neglect which is a form of child abuse (Egeland & Stroufe, 1981). Children with few rules who are ignored or living with hostility are noncompliant and aggressive; they have low self-esteem and display anger toward others. Many exhibit antisocial behavior and may end up as criminals (Straus, 1994). Children with few rules who are ignored or living with hostility are noncompliant and aggressive. It is a common belief that many parents buy and present different gifts including laptops and mini computers that are expected to aid learning to their children, some may even buy exorbitant phones for younger ones. However, it is expected of a good parent to properly monitor the use of these items which could largely depend on their parenting style.

A study conducted on students' delinquent behavior indicated that irrespective of gender, location and age, laissez-faire parenting style effectively predicts adolescents' delinquency while authoritarian and authoritative did not (Okorodudu, 2010). Authoritarian parents that are nurturing, set, discuss, and enforce developmentally appropriate limits are the most successful in helping their children become autonomous, independent, self-controlled, self-confident, and cooperative

(Baumrind, 1971). These children also are more likely to have high levels of competence and high self-esteem during middle childhood and adolescence (Coppersmith, 1967). They also have internalized moral standards and their academic performances in school are better than those of children from either authoritarian or permissive homes (Dornbusch, Ritter, Leiderman, Roberts & Fraleigh, 1987; Steinberg, Dornbusch & Brown, 1992). However, studies related to parenting styles and students' Internet addictive behavior are limited in terms of scope and conceptualization. From the foregoing, little information is available on parenting styles with respect to Internet addictive behavior of students.

Purpose of the Study

The purpose of this study was to determine whether parenting styles were associated with Internet addictive behavior of undergraduate students in Nigeria. Also, to establish whether University ownership type was associated with Internet addictive behavior of undergraduate students. Finally, to ascertain if personal variables such as sex, level and age would determine students' Internet addictive behavior.

Research Questions

- i. What are the levels of Internet addictive behaviors of students?

Hypotheses

- i. There is no significant association between parenting styles and student's Internet addictive behavior.
- ii. There is no significant association between University ownership type and students' Internet addictive behavior
- iii. Personal variables (sex, age, level) of students are not significant predictors of Internet addictive behavior.

Methods

Design and Sampling

The design used for the study was descriptive survey. All undergraduate students of two universities in southwestern Nigeria constituted the study population. Purposive sampling technique was used to select two universities on the basis of constant availability and accessibility of Internet facility. One of the universities is owned by government (Public) while the other one is privately owned. Total sample of 266 undergraduate students were drawn for the study using proportionate sampling technique. The students were drawn across all the faculties and levels in each university.

Instrumentation

The instrument used was an adapted questionnaire titled "Parenting Styles and Internet Behavior Questionnaire". The instrument was divided into three sections: section A contained four items on personal variables of students such as sex, age, faculty and academic level; section B consisted 16 items on parenting styles. The parenting dimension was sub-divided into three parenting (Authoritarian, authoritative and laissez-faire) measures. This section of the instrument was adapted from Parenting Styles Questionnaire (PSQ) designed and standardized by Utti (2006). The scoring of the responses was based on the Likert IV-Point scale of measurement of strongly agree (SA) Agree (A), Disagree (D) and strongly Disagree (SD). The options of the items were weighted in the Likert format with SA = 4, A = 3, D = 2 and SD = 1. Section C consisted 20 items on Internet addictive behaviors. The items were adapted from Internet Addiction Test (IAT) developed by Young (1998) and were scored 4, 3, 2, and 1 for "Always", "Occasionally", "Rarely" and "Can't say" respectively. The sum of all scores produced an average score of 46.2 and standard deviation of 9.5. Scores that less than the mean score were considered as mild addictive behavior, scores that range from the mean and 1 standard deviation above the mean score (i.e. 46 to 56) were considered as moderate addictive behavior while

those scores above 56 (i.e. 57 and above) were considered as severe addictive behavior. The questionnaire was tested for construct and content validity. In determining the reliability, 40 questionnaires were administered at once and the responses were subjected to split-half method. A reliability coefficient of 0.78 was gotten at 0.05 level of significance.

Analysis

Analysis of data collected was carried out with the use of simple descriptive and inferential methods. Specifically, the research question raised was answered using simple percentages while hypotheses one and two were tested using chi-square while multiple regression was used to test the hypothesis three.

Results

Table 1: Descriptive statistics of Personal Variables of the Students

Variable	Frequency	Percentage
University Type	N	%
Private	84	31.6
Public	182	68.4
Total	266	100.0
Sex		
Male	129	48.5
Female	137	51.5
Total	266	100.0
Age		
15-20yrs	78	29.3
21-25yrs	150	56.4
26-30yrs	34	12.8
31-35yrs	4	1.5
Total	266	100.0
Levels		
100level	26	9.8
200level	59	22.2
300level	84	31.6
400level	53	19.9
500level	27	10.2
600level	17	6.4
Total	266	100.0

The demographic characteristics of respondents as presented in Table 1 showed that 84 (31.6%) and 182 (68.4%) were students of private and public universities respectively. Male students were 129 (48.5%) while the female were 137 (51.5%). Those within the age bracket of (21-25 years) had the highest percentage which has 150 (56.4%). The least percentage of respondents (1.5%) were those within the age bracket of (31-35 years). Most of the respondents 31.6 (84%) were in 300 level while the least group of 17(6.4%) were in 600 level.

Research Question 1: What are the levels of students' Internet addictive behaviors?

To answer this question, Internet addiction items were scored and categorized as mild addictive behavior, moderate addictive behavior and severe addictive behavior. The mean and standard deviation of the scores were 46.2 and 9.5 respectively. Scores that were less than the mean score were considered as those who manifested mild addictive behavior; scores ranging from the mean and 1 standard deviation above the mean score (i.e. 46 to 56) were considered as those who

exhibited moderate addictive behavior while those scores above 56 (i.e.57 and above) were considered as those who demonstrated severe addictive behavior. The result is presented in

Table 2.

Table 2: Students' level of Internet Addictive Behavior

Internet Addictive Behavior	Frequency (f)	Percent (%)
Mild Internet Addictive Behavior	132	49.6
Moderate Internet Addictive Behavior	101	38.0
Severe Internet Addictive Behavior	33	12.4
Total	266	100.0

Table 2 shows the levels of students' Internet addictive behavior and it can be observed that 49.6% of the students demonstrated mild Internet addictive behavior; 38.0% of them demonstrated moderate Internet addictive behaviors while 12.4% exhibited severe Internet addictive behaviors.

Hypothesis 1: There is no significant association between parenting styles and student's Internet addictive behavior. To test this hypothesis, parenting styles dimensions were cross tabulated with students' Internet addictive behavior levels. The result is presented in the Table 3:

Table 3: Chi-Square test of association between parenting styles and student's Internet addictive behavior.

Parenting Styles	Internet Addictive Behavior				χ^2	Df	P
	Mild Addictive Behavior	Moderate Addictive Behavior	Severe Addictive Behavior	Total			
Permissive	31(11.7%)	46(17.3%)	24(9.0%)	101(38.0%)	31.803	4	.000
Authoritarian	54(20.3%)	29(10.9%)	3(1.1%)	86(32.3%)			
Authoritative	47(17.7%)	26(9.8%)	6(2.3%)	79(29.7%)			
Total	132(49.6%)	101(38.0%)	33(12.4%)	266(100.0%)			

Table 3 shows the association between parenting styles and student's Internet addictive behavior. It can be observed that 9.0% of students that exhibited severe Internet addictive behavior came from parents with permissive parenting style while 11.7% of them demonstrated minor or mild Internet addictive behavior. The least severe Internet addictive behavior could be found in students whose parents were authoritarian (1.1%) and this followed by authoritative (2.3%). At the same time, students of authoritarian parents are associated with mild Internet addictive behavior with the highest percentage of (20.3%). Chi-square test indicated a significant association between parenting styles and student's Internet addictive behavior, ($\chi^2 = 31.803$, $n = 266$, $p < 0.05$). Since the p value is less than 0.05 thresholds, the null hypothesis was therefore rejected. This result showed that there was a significant association between parenting styles and student's Internet addictive behavior.

Hypothesis 2: There is no significant association between University ownership type and students' Internet addictive behavior. The result of this hypothesis is presented in the Table 4.

Table 4 (below) shows the association between University ownership type (Private or Public) and student's Internet addictive behavior. It can be observed that mild Internet behavior was higher (36.5%) among students of public the university than their counterparts in the private (13.2%) University. Moderate Internet addictive behavior was equally higher with students in the public University (24.8%) than those in the private University (13.2%). However, the severity of Internet addictive behavior was higher (12.4%) among students of public university than their colleagues in the private (5.3%) University. However, chi-square test indicated that there was no significant influence of University ownership type on student's Internet addictive behavior ($\chi^2 = 3.805$, $n = 266$, $p > 0.05$).

Since the p-value is greater than 0.05 thresholds, the null hypothesis is therefore upheld. This result concludes that there was no significant influence of University ownership type on student's Internet addictive behaviors.

Table 4: Chi-Square test showing the association between University ownership type and Internet addictive behaviours of students.

Internet Addictive Behavior	University Ownership Type			χ^2	df	P
	Private	Public	Total			
Mild Internet Addictive behavior	35 (13.2%)	97 (36.5%)	132 (49.6%)	3.805	2	0.149
Moderate Internet Addictive Behavior	35 (13.2%)	66 (24.8%)	101(38.0%)			
Severe Internet Addictive Behavior	14 (5.3%)	19 (7.1%)	33 (12.4%)			
Total	84(31.6%)	182 (68.4%)	266(100.0%)			

Hypothesis 3: Personal variables (sex, age, level) are not significant predictors of Internet addictive behavior of students.

To test this hypothesis, scores of students' Internet addictive behavior were subjected to multiple regression analysis using variables such as sex; age and level as predictors. The significant contribution of each variable is presented in the Table 5.

Table 5: Multiple Regression analysis showing the contribution of personal variables on Internet addictive behavior of students.

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	T	Sig.
1	(Constant)	46.749	2.547		18.354	.000
	Sex	.570	1.173	.030	.486	.628
	Age	-.904	1.001	-.065	-.903	.367
	Level	.115	.513	.016	.225	.822

a. Dependent Variable: Internet addictive behavior

As shown in the Table 5, it can be observed that combined personal variables as a whole have a significant relationship on the dependent variable with a constant unstandardized coefficient ($\beta = 46.749$, $t = 18.354$, $p < 0.005$). However, the results revealed that sex ($\beta = 0.570$, $t = 0.486$, $P > 0.05$), age ($\beta = 0.904$, $t = 0.903$, $P > 0.05$) and level ($\beta = 0.115$, $t = 0.225$, $P > 0.05$) have no significant influence on Internet addictive behaviors of students. Hence, the hypothesis was retained

Discussion

Having investigated the contributions of the domains of parenting styles on the Internet addictive behaviors of undergraduate students, several key findings stand out with the main fallout which revealed that parenting styles do influence students' Internet addictive behaviors. Each of these parenting styles appears to have certain influences on student's Internet addictive behavior. The highest degree of severity of Internet addictive behavior was found with students that came from permissive parents while the minor Internet addictive behaviors were common with those whose parents are authoritarian. This is an indication that authoritarian parenting style could not significantly influence or predict Internet addictive behaviors but permissive parenting style could influence it. Although at present, there is scarcity of previous findings on parenting styles and Internet addiction in the literature, yet a lot of work has been done on parenting styles by different researchers

with respect to related issues like drug use, smoking, delinquent behaviors and academic performance (Okorodudu, 2010; Steinberg, Dornbush & Brown, 1992). The finding of this study therefore confirms previous research outcomes on parenting styles that authoritarian parenting has positive impact on students' behavior (Ang & Goh, 2006). This may not be the same across countries. For instance among African-American families, it was reported that authoritarian parenting is a significant predictor of delinquency (Ang & Goh, 2006). Harsh and aggressive parents may make the children run away from home, rebellious and involve in negative associations (Odeunmi, 2007; Okpako, 2004; Utti, 2006).

Furthermore, the findings of the study revealed that permissive or Laissez-faire parenting has the highest degree of students that have the tendency of manifesting Internet addictive behavior followed by those of authoritative parenting style. This finding are consistent with the research finding of Okorodudu (2010) that submitted that there was a significant relationship between laissez-faire parenting style and adolescents' delinquent behaviors. It should be noted also that permissive parents are those who impose little or no restriction on their children. Utti (2006) reported that Laissez-faire parenting dimension is without well defined or clear-cut goals and such parents play passive role in the upbringing of children. Ang and Groh (2006) claim that laissez-faire parents are those who impose few restrictions, rules or limits on their children. The combination of permissiveness and indifference or rejection in varying degrees has detrimental effects on children (Egeland & Stroufe, 1981).

Another finding of this study showed that a combinations of student's personal variables such as sex, age and academic level is not a significant predictor of students' Internet addictive behavior. Ordinarily, it would not be a surprise if any of these variables is significant because human personality is a function of his/her sex and age (Freud, 1935). Unfortunately in the finding of this study, none of these personal variables has the potency to predict students' Internet addictive behaviors. This contradicts the finding of Ojo and Omoyemiju (2014) that revealed that age was a potent factor of predicting students' Internet addiction. However, the finding of this study was consistent with Okorodudu 's (2010) research output which indicated no significant relationship between gender and adolescent delinquency. In addition, some researches had shown that gender (i.e. whether male or female) is not a significant factor in adolescents' deviant behavior (Onyechi & Okere, 2007). This is an indication that sex (male or female) of a student is not a function of his/her Internet addictive behavior. Anyone could exhibit Internet addictive behavior.

Finally, it was found that there was no significant influence of university ownership type on students' Internet addictive behaviors. Most of the private and public universities in Nigeria have Internet facilities for both staff members and students. Many people believe that managements of private universities are very efficient in service delivery perhaps due to the fact that they are privately owned and profit oriented. This should have effect on the use of the Internet by their students. However, the result of this study showed no difference. This is an indication that any undergraduate might be addicted to the Internet irrespective of the university ownership type (private or public) in question.

Conclusion

With respect to the findings of this study, it is concluded that Internet addictive behavior of students is a function of parenting styles. However, personal variables (sex, age, academic level) and university ownership type are not potential factors that could determine students' Internet addictive behavior in Nigeria. Further researches could be conducted in the area of the menace of Internet addiction with respect to family structure.

Recommendations

Based on the main findings of this study which show that parenting (especially permissive) styles relate to undergraduate students' Internet addictive behavior, it is therefore recommended that irrespective of sex, age and academic level of students, parents should monitor, control and supervise the activities of their children with love. In addition, efforts should be made by university counsellors to promote skills such as self-regulatory activities on computer and Internet. In addition, university

counsellors should factor-in time management technique in the orientation program for fresh students with emphasis on the dangers associated with Internet addictive behaviors and other related activities that detrimental to their academic growth and social values. Also, counsellors should encourage students to make constructively, healthy and timely use of the Internet as an invaluable tool for aiding their academic skills.

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EDUCATION FOR ALL IN ZIMBABWE: A CRITICAL APPRAISAL

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Abstract

The policy of Education for all in Zimbabwe was noble when it was conceived. However, preoccupation with the need to redress the colonial imbalances in the provision of education created by the colonial administration foreshadowed the need for a well thought out programme of educational reform based on the philosophy of the African people. It was necessary that the policy of education for all be based on the philosophy of the people, be rooted or situated in the historical experiences of the people for the nation to claim ownership of any educational reform that was going to be implemented. Consequently, little effort was made to harness the rich African cultural heritage to create a viable foundation for the policy of education for all in Zimbabwe. This paper discusses the policy of education for all as it was implemented in Zimbabwe. Based on the belief that all education is rooted in the philosophy of the society which it serves; it is here proposed that the policy of education for all had no firm philosophical base that the indigenes could identify with. It is therefore suggested that any education policy that has to take root in Zimbabwe will necessarily have to be based on the philosophy of hunhu/ubuntu for it to appeal to the people of Zimbabwe. This would give the policy a firmer foundation placing the development of the individual and society at the centre of the educational process. The critique will therefore provide an analysis of some aspects of the Zimbabwean education system in line with the need to provide a holistic education.

Keywords: Education for all, hunhu, gender, special needs education, hot sitting

Introduction

The black population of Zimbabwe, from the very beginning of the advent of colonialism, was disenfranchised and relegated to the periphery of the political, economic and educational processes in Southern Rhodesia (later Rhodesia, and Zimbabwe). The education of Africans who were regarded as the insignificant other and yet the majority of the people in the country was neglected and left to depend on the philanthropic and humanitarian sensibilities of Christian missionaries who, in most cases were financially dependent on the very same colonial administration which had no interest in improving African education. This resulted in the underdevelopment of African education in terms of the philosophic foundations on which it was based, the goals which it was set to achieve and the content it sought to transmit and its availability to the indigenes of Zimbabwe. This inevitably meant that any African government that was going to take over political power in future was obligated to decolonise and democratise education by instituting educational reforms that would involve the transformation of the philosophic base, reconfiguration of the goals, and making the education system relevant to the needs of Africans who constituted the majority of the populace in Zimbabwe. Furthermore, education needed to be made more accessible to, and a right for all previously disadvantaged groups. Thus, at independence in 1980, Zimbabwe, through the policy of education for all sought to address the problem of an unstated philosophy of education, the bottleneck system of education, the problem of race, social class and gender access to education, the problem of providing a science based education, grounding the education in a relevant philosophy of education, making sure that those who were denied education even as adults had access to it and the availability of schooling all over the country. Inevitably, addressing these issues created problems for the new government that often frustrated the achievement of the policy of education for all and these challenges appear to continue to afflict the present day Zimbabwe. It is the attempts to address these issues and the attendant challenges that this discussion seeks to engage.

The Need for Educational Reform: A Brief Historical Background

During the colonial era, the government of Southern Rhodesia used education as an instrument of oppression designed to prepare children for their predetermined status in life (Colclough, Lofstedt, Manduvi-Moyo, Maravanyika & Ngwata, 1990). Since education was provided to keep Africans economically, socially and politically incapacitated, the regime ensured that Africans did not receive any education that would give them ideas of self worth and liberation. In line with this

thinking, the government pursued a dual policy of provision of education in which, while in the European Education system education for whites, from 1930, was free and compulsory up to the age of 15 years, in the African Education system education was not free and compulsory (Nyagura, 1989; Shizha & Kariwo, 2011). The European Education system which trained whites for key posts in the economic, political and social spheres was heavily funded by government accounting for a per capita cost nine times more than for the African Education system (Chung, 2008). The colonial regime also funded though at a lower level African education in urban areas. However, as observed by Chung (2008), less than 30% of Africans lived in urban areas. African migration to urban areas where services were better was severely curtailed by a strict pass law system which did not allow unemployed Africans, including the spouses and children of workers to go to urban areas. The African Education system was for subservience (Zvobgo, 1998), and servitude only to enable them to be 'hewers of wood and drawers of water' for the whites. Consequently, instruction in the three R's was rudimentary as in line with missionaries' goals as well as government policy, the education provided to Africans by the Christian missionaries was intended to make the Africans literate so they could read and comprehend the scriptures and convert to Christianity. Half the day was devoted to industrial work as was required by the colonial policy on African education. The trend was the same in all schools (Zvobgo, 1985; Randolph, 1974). Even reforms instituted by the colonial regime were intended to ensure the marginalisation of Africans in the education sector.

Pursuing the restriction of provision of education to African, the government came up with the 1966 Plan for African education. Through this plan it became government policy to ensure that in African education, of those who entered Grade One, only 50% proceeded to Grade Seven while 11 % proceeded to Form One and of these only 6% could proceed to Form Four (Zvobgo, 1997). The 50% was broken down as follows: 12,5 % proceeded to Form One, that is, F1 secondary school and the F2 which were junior vocational secondary schools which catered for 37,5% of primary school graduates. The future of 50% of the pupils finishing Grade Seven was not provided for (Zvobgo 1987; Peresuh, 1998). The F2 schools were a poor version of the industrial school designed to give Africans vocational skills but not sufficient enough to make them compete with Europeans on the job market but deemed enough to enable them to survive in rural communities. Berman (1975. 30) describes this education as 'narrow vocationalism'. This was the bottleneck policy of educational provision to Africans. In contrast, in the European system, of those who entered Grade One, 88% proceeded to Form Four (Zvobgo, 1994; Peresuh, 1998). It is important to note that those covered under the European system were those deemed worthy of government assistance in education who were Whites, Coloureds and Asians. Thus, as observed by Dekker and Lemmer (1993) colonial education was divisive and elitist.

As already discussed above, the responsibility of providing education to Africans was left with the missionaries and district councils who were expected to inculcate appropriate values to Africans while the provision of education to Europeans was the responsibility of the government (Peresuh, 1998). While missionaries claimed to be giving relevant education that would not alienate Africans from their communities, no attempt was made to ground the school curricula in African philosophical and cultural values as the missionary societies were informed each by its own philosophy of education derived from its denominational doctrinal beliefs. If anything, the education was a complete negation of everything African as the focus of the missionaries was an evangelism based education for Africans. During the Federation years, from 1953 to 1963, African education was left to territorial governments while European education became the responsibility of the Federal government. This era was marked by the provision of education that had no discernible philosophical base as the state attempted to purge African education of the missionary thinking which the colonists perceived as dangerous. To ensure that access to education was restricted, in 1968 the colonial regime put a stop to the expansion of mission schools and the construction of schools that would benefit black children. Knowing very well that Africans did not have the necessary resources, the colonial regime made the decision that in rural areas only the parents, who were poor and lacked western education could construct schools for their children. Consequently, very few such schools were established.

That the philosophy of the colonial education system was white supremacy and the dominance of the ruling minority was clearly stated by Godfrey Huggins, later Lord Malvern when he was Prime Minister of Rhodesia:

I will go a little further and say that it is only by allowing our race the very best education and bringing out the latent talents there may be that we will enable our race to survive in Africa. I

will go even further and admit that although our youth may be able to play Rugby football and protect their skin with differential legislation, they will not be able to preserve their white brain and if they are to survive, it will be by nothing but by superior education. (Zvobgo, 1987, p.18).

In brief, the colonial policy on education was to ensure that as few Africans as possible had access to education. The quality of education to be given to Africans was not to be on par with the quality of education given to European children. It was therefore an education for subservience and dependence that the colonial regime provided to Africans. Thus, the Zimbabwean government had to revamp the education system in terms of accessibility, quality, equity, curricula and orientation.

The Policy of Education for All

The Chimurenga II (War of Liberation) in Zimbabwe was a result of inequality in the provision of education in as much as it was a result of social, economic and political inequalities. Thus Tongogara summed it:

My grievances were based on the question of oppression which I had seen myself, from my parents or from my own people, particularly in the deprivation of land. You know our people are naturally farmers. They like the soil. They know that everything is soil, and yet they are deprived of the rich soil in Zimbabwe. This and education, I used to listen to my parents talking about it. My elder brother failed to get a place for school, even other friends. (Martin & Johnson, 1982, p. 56).

Indeed, Chung (2008, p. 7) observed that "educational deprivation was one of the worst forms of colonial oppression." Thus, at independence the Zimbabwean government adopted scientific socialism as its guiding philosophy in educational reforms. The option for a socialist philosophy had implications on the education policy of the new government. As is pointed out by Chung and Ngara (1985, p. 87) the conviction then was that: "While material conditions determine the education system, education can also have far-reaching consequences on, and help to change the material conditions of a people." In other words, education was perceived as critical to political and socio-economic development.

Thus, the policy of education for all enunciated in the first policy statement made immediately after independence, *Growth with Equity* (Chung, 2008, p. 88) was based on the belief in the ability of education to bring people to a higher level of consciousness and social change, "for by making people aware of their conditions of existence you release that power that is in them, the power to change society." Consequently, education was viewed as a prerequisite to social, political and economic transformation (Mhundwa, 1983; Gwarinda, 1983) leading to social justice and racial equality. This was based on the understanding that the underdevelopment of African education was a deliberate policy systematically pursued by the colonial government (Zvobgo, 1998). Thus the philosophy of education that informed the new government was reconstructionism. Consequently, the Zimbabwean government education policy required that pupils should be able to access a primary school within a radius of five kilometres from their homes. In addition, for every five primary schools, a secondary school (which started off as an upper top at a primary school in most rural areas) had to be established. To demonstrate its commitment to the provision of secondary education the Ministry of Education constructed a government secondary school in every district (Chung, 2008). This resulted in unprecedented development in education in Zimbabwe (Mubika & Bukaliya, 2011).

The above notwithstanding, it must be noted that the adoption of socialism itself was based on the mistaken view that since African communities were communo-feudal at the point of colonization, they would embrace socialism as a system that was not radically different from the pre-colonial system. Thus, the Zimbabwean government failed to come to terms with the inroads the capitalist system had carved for itself in African culture. They forgot that African communities did not remain static but were undergoing change and had been initiated into the capitalistic mode of production and all its attendant tastes. As such, socialism as an ideology would be regarded as an imposed philosophy and would not have a buy in among the majority of the black Africans in Zimbabwe.

In a bid to provide education for all, education was made a right for all Zimbabweans, regardless of race, colour, religion or creed (Zvobgo, 1998; 1997; 1994; Chung & Ngara, 1985;

Bwerazuva, 1982; Mhundwa, 1983). At the same time, the government of Zimbabwe unified the previously racially divided education systems including coming up with unitary curricular by 1983 (Chung, 2008). The result of this policy was phenomenal expansion in enrolments in all sectors of education as well as the number of schools built as indicated in Table 1.

Table 1 - Number of Primary and Secondary Schools, 1979-1996

Year	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1995	1996
Primary	2401	3160	3700	3880	3960	4160	4230	4300	4440	4470	4510	4530	4633	4659
Secondary	177	200	690	740	790	1180	1220	1280	1400	1480	1510	1520	1526	1528
Total	1578	3360	4390	4620	4750	5340	5450	5580	5840	5950	6020	6050	6159	6187

Source: Peresuh, 1998, p. 131

With the increase in the number of schools, enrolment increased at all levels. Primary school enrolment rose from 1 235 994 in 1980 to 2 510 605 in 1997, while secondary school enrolment increased from less than 25 000 in 1980 to more than 800 000 in 1997. After 1991 the increase in primary school enrolment became marginal as shown in Table 2. However, the strides made in the provision of education were phenomenal and laudable as more marginalised people could now access the education they were denied during the colonial era.

Table 2: Primary and Secondary Enrolment: 1980-1997

YEAR	PRIMARY	SECONDARY
1980	1 235 994	-
1985	2 229 396	80.0
1990	2 119 865	-0,4
1991	2 294 934	8,0
1992	2 305 765	0,5
1993	2 436 671	6,0
1994	2 476 575	2,0
1995	2 482 508	0,2
1996	2 499 381	1,0
1997	2 510 605	0,4

Source: The Nziramasanga Commission of Inquiry Report, 1999, p 37

After 1990, the Zimbabwean government believed it had done enough in the provision of schools. The focus shifted from quantitative increase to improving the quality of education offered in these schools, yet the provision of education to all remained elusive as Table 3 shows. The table clearly shows that not all children of school going age were in school. This is supported by the Education for All (EFA) 2000 Assessment Country Report which notes that the net enrolment ratio in 1992 was 80% while in 1998 it had risen to 87% instead of the projected 100%. The phenomenon of street children is a clear testimony to this, whatever reasons have led them there.

That tertiary education also expanded as a result of the policy of education for all is reflected in the fact that while in 1980 there were eight teacher- training colleges, by 1994 there were fifteen colleges eleven of which trained primary school teachers while four trained secondary school teachers. In the eleven primary school teacher training colleges, pre-service teacher training was combined with short residential training with extended teaching practice in the schools. This was the Zimbabwe Integrated Teacher Education Course (ZINTEC) model meant to alleviate the problem of teacher shortage in schools resulting from massive enrolments in schools. The ZINTEC programme involved student teachers staying longer on teaching practice than in residential sessions. This went a long way in reducing the number of untrained teachers in schools.

Table 3 Age Specific Enrolment Ratios: School Age Population (6-18 years): 1992 Ratio of Children in school as a percentage of all the eligible children in each age- group

Years	6	7	8	9	10	11	12	13	14	15	16	17	18
Male	36,42	75,56	89,14	93,57	94,53	94,95	93,07	90,62	84,96	77,28	70,03	59,77	42,93
Female	39,81	77,74	90,05	93,96	94,86	95,19	93,02	88,81	78,82	65,41	53,48	39,00	21,52
Average	38,12	76,65	89,60	93,77	94,7	95,07	93,05	89,72	81,89	71,35	61,76	49,39	32,23

Source: The Nziramasanga Commission Report 1999, p 58

In 1980 there was one state university in Zimbabwe, the University of Zimbabwe. Presently there are fourteen universities, eight state universities and six private universities. Enrolment in teachers colleges rose from 4 000 in 1980 to 17 900 in 1994. There were only three vocational training centres in 1990. By 1999 there were fifteen with projections for a further twenty-two by year 2000. While for technical vocational colleges enrolment rose from 3 600 in 1980 to 27 000 in 1994, at university level, it increased from 2 200 in 1980 to 10 800 in 1994 (Peresuh, 1998). Thus, in quantitative terms, there was a major improvement in the provision of education to the majority of the people in Zimbabwe and the removal of the bottleneck system of education. To improve the quality of higher education a separate Ministry of Higher Education and Technology was set up in 1988. However, this has been constrained by poor funding as a result of economic hardships experienced by Zimbabwe as from the year 2000 to the present.

From the onset, there were criticisms from those who believed that the policy of education for all was going to compromise the quality of education provided by the state since the policy was aimed at quantitative change (Zvobgo, 1994). However, it is essential to take cognisance of the fact that the quality of education could not have been lower than when it was provided to Africans by the colonial government whose aim was to provide education for servitude. Nevertheless, some of the criticisms, on the envisaged large classes that would result from the policy of education for all, shortage of qualified teachers and lack of financial resources were to some extent justified. The concerns were vindicated by the 1995 survey that showed that Zimbabwe had made only marginal qualitative gains in the improvement of primary school teaching and learning environment and in pupil achievement in reading (EFA, 2000). This is clearly the case if one looks at Table 4 shows trends in the pass rates at O' level between 1985 and 1990.

Table 4: O level numbers and percentage passes

	1985		1986		1987		1988		1989		1990	
	Number	%	Number.	%	Number.	%	Numbers.	%	Numbers.	%	Numbers.	%
Passed 5 or more subjects	14 762	13.1	14 566	11.5	18 124	11.9	18 647	12.5	22 430	13.5	25 651	13.2

Source: Chung 2008, p. 33

In fact, Mubika and Bukaliya (2011) quote the Ministry of Education, Sport, Arts and Culture as reporting that the national pass rate had declined from between 60% and 70% to less than 40% in 2010. There are secondary and primary schools which now record zero percent pass rate (Gumede, 2009; Zimdiaspora, 2011).

However, proponents of mass education argued that quality could still be achieved from quantity. They argue that it would have been futile for the new government to pursue policies that would have been deemed discriminatory as was the case during the colonial era. If Advanced level passes and the quality of those admitted to universities is anything to go by, these have been vindicated. At the University of Zimbabwe, those who had two points used to be able to secure places. In recent years, the cut off points have been fluctuating between eight to nine points for girls and ten to eleven for boys. Points for girls are lower in conformity with affirmative action policy that takes cognisance of the fact that during the colonial era and at present, girls were and are among the most disadvantaged groups of people in terms of access to education.

The provision of education for all between 1980 and 1990 as is pointed out by the EFA 2000 report was largely based on general declarations and statement of intend. The report further points out that the policy formulation process was hurried and highly centralised. As a result, such problems as lack of control of the expansion process, skewed allocation of resources in favour of urban schools, shortage of manpower and equipment arose (Colclough et al. 1990). At the same time no time frame was provided for the goals and targets stated. The main concern was making education available to the previously disadvantaged groups. Yet, Colclough et al argue that the policy of education for all succeeded in making education cheaper but not free. This compromised the effectiveness of the policy of education for all as some pupils could not pay school levies, fees and teacher incentives.

It is ironic that it was in 1990 that the Jomtien Declaration which was in tandem with the policy of education for all in Zimbabwe was pronounced while the government of Zimbabwe through the adoption of the Economic Structural Adjustment Programme (ESAP, 1990-1995) opted to abandon the policy of education for all. ESAP and its successor, ZIMPREST emphasised cost recovery and cost sharing with the parents. The government also committed itself to cutting expenditure on social services including education. It can therefore be surmised that from 1990, government's commitment to EFA was nominal. This reasoning is justified since the government now focused on assisting only those who were regarded as being in difficult circumstances, such as rural women, girls, orphans, AIDS child victims, children of the poor, street children, disabled children and refugee children. Yet the 2000 EFA assessment Country Report by UNESCO in collaboration with the Zimbabwean government argue that Zimbabwe reformulated its programmes and strategies in the context of the Jomtien Declaration. The same goals and strategies were expanded and reconfirmed through the Dakar Declaration of 1994 to which the Zimbabwean government is signatory. The Dakar Declaration culminated in the National Programme of Action which became the reference point for EFA programmes in Zimbabwe. Yet the above policies call into question Zimbabwe's commitment to education for all.

Indeed, it is quite clear that not all children of school going age are in school, hence the need for such programmes as The Second Chance Education Programme run by World Education in collaboration with the Ministry of Primary and Secondary Education which seeks to reintegrate 40 000 into the formal education system by 2015 (World Education, 2014). The situation was exacerbated by the socio-economic crisis experienced by Zimbabwe from 2000 to 2008. The crisis resulted in "massive exodus of qualified human resources – all leading to the deterioration of the education system." (Mkhosi, 2012, p. 1). The crisis rendered such intervention as the Basic Education Assistance Module meant to assist the poor with tuition fees ineffective. It is essential to observe that the focus on education for all, notwithstanding accompanying challenges discussed above resulted in Zimbabwe achieving the highest literacy rate in Africa, around 92% by 2008 (Shizha & Kariwo, 2011). More young people had access to education at all levels than during the colonial era. Consequently, the education system produced a huge pool of school leavers who were absorbed into industry, commerce and the civil service sectors of the country. In other words, manpower shortages in these areas were reduced as a result of the policy of education for all. Furthermore, through the Education Policy enunciated through the Education Act of 1982 and 1987 which abolished all forms of racial discrimination in education, created a unitary education system, abolished tuition fees at primary school level, made mandatory the use of the mother tongue in the first three years of education, and instituted other reforms aimed at democratising education (Chung, 2008).

Race, Gender, Class and Education

Other important issues which education for all sought to redress were social class, racial and gender imbalances in education (Zvobgo, 1990). The policy of education for all in this respect was based on the belief in the equality of all people regardless of social class, race or gender in line with the socialist philosophy that Zimbabwe had adopted. It was also a result of the realization that Africans in general and women in particular were discriminated against in the provision of education during the colonial era. According to the *Gender Review of Education in Zimbabwe Report* (2010), women and girls of African descent experienced double discrimination during the colonial era, that is, first because they were Africans and second because they were female. Consequently, gender gaps in literacy and all levels of education were very wide. These imbalances had to be redressed through the policy of education for all. While access to education by most groups in society has improved, economic inequalities have militated against the attainment of social class, racial and gender equality in education. The rich who were mostly white have been largely replaced by a black elite while the remaining whites, joined by some black elites have retained their institutions or have established new ones as private schools to which the poor have no access. Initially, to avoid going to the same schools with blacks, whites sent their children to South African white only schools. White teachers left formerly white schools for South Africa (Zvobgo, 1998). Zvobgo further points out that within two years of independence in Zimbabwe, tertiary institutions were characterized by a total absence of white students. This was an attempt to avoid racial integration, which can also mean a rejection of the policy of racial reconciliation adopted by the new government of Zimbabwe in 1980. At the same time, middle-income Africans who had moved into areas previously reserved for whites had their

children replace white pupils. This, coupled with the zoning system meant that inequality in the provision of education was now a result of social and economic inequalities (Zindi, 1996).

It would appear that the policy of education for all addressed racial imbalances more than gender disparities. Due to economic difficulties, faced with the option of who to educate, most poor parents opted to educate boys while encouraging girls to get married (Zindi, 1996). This was the case especially at secondary school level. At the primary level, a lot of progress was made as is indicated by the fact that the gender gap in enrolment is almost non-existent. For females, primary enrolment increased from 588 233 in 1980 to 1 231 473 in 1997 while for males it rose from 647 761 to 1 259 888 (**National Population Policy, 1998**). There has been gender parity at school completion at primary school level since 2001. Girls are also doing better in Grade 7 examinations than boys (**Gender Review of Education in Zimbabwe Report, 2010**). Some of these positive developments in the education of girls can be attributed to the **National Gender Policy** of 2004 that criminalised gender discrimination by emphasising equality and equity of sexes. At the secondary school level, the gap is still quite evident. Thus in spite of the policy of education for all, girls remain disadvantaged. According to the World Bank Report, cited in Zvobgo (1997) girls are less likely to attend school than boys; their dropout rate is higher than that of boys. The introduction of school fees as a result of the Economic Structural Adjustment Program reversed the gains made by the policy of education for all (Zvobgo, 1997). As indicated above, this was because the policy required the reduction of government expenditure on education. This meant that parents had to foot the expenses of educating their children. Thus, in the long run the removal of the barriers against the education of girls in terms of legislation was compromised.

Science Education for All

In line with the policy of education for all, secondary schools known as 'Upper Tops' were built in rural areas. These schools had no modern laboratory facilities. Yet, as pointed out by Ndawi (1983), education for all also meant science education for all. Realizing the need for science education for all and the lack of laboratory facilities in rural areas as well as the lack of electricity and equipment, books and manpower, the government introduced the Zimbabwe Science project, popularly known as Zim-Science. The Zim-Science project emanated from the government's belief in the use of the environment and the idea of appropriate technology. The intention was to establish a Zimbabwean based Science Curriculum. Science was regarded as important because of the qualities of mind it develops in children. Among these qualities are a heightened sense of curiosity, intellectual honesty, and open-mindedness (Ndawi, 1983).

In spite of the noble intentions behind the project, Zim-Science has been criticized for offering inferior science education to pupils. Those who studied Zim-science did not compare favourably with those who studied conventional science. However, it must be realized that this project achieved international recognition (Takundwa, 1988). It also enabled the teaching at least of some science to pupils who otherwise would have had no access to any science education at all. Though the development of the mental dispositions and qualities mentioned above is difficult to assess, that all pupils needed them must be acknowledged. Had the policy of education for all not been abandoned, it would have been fruitful now to focus on a more enriched science education for all.

Education with Production

The education system that the Zimbabwean government inherited from the colonial government was characterized by a sharp distinction between intellectual education preserved for white people and vocational education in its worst form designed to make blacks 'hewers of wood and drawers of water for the colonists'. At best, as was observed by Chung (2008, p. 14), it was intended to produce workers able to follow instructions in English and "sufficiently numerate to work at the lower levels in factories and commercial enterprises." As pointed out earlier, there were two types of secondary schools during the colonial era, the F1 which was academic but not comparable to white academic institutions, and F2 secondary school which was technical but again inferior to technically oriented education provided to white pupils. The F2 secondary schools were meant for the less intellectually gifted African pupils. The distinction between the two types of African education is what the policy of Education with Production adopted after 1980 aimed to rectify so that there was a balance between academic and technical education in all schools.

Thus Education with Production was intended to link theory with practice in education and to restore the dignity of manual labour. According to Chung, the focus of education with production was a graduate who was able to create self – employment through the skills acquired at school. The learners at the eleven pilot schools were able to construct buildings at the schools, produce agricultural products from school farms and theatre arts. So it was intended to enable learners to participate in the productive processes (Mhundwa, 1983). Mhundwa (1982, pp. 34-35) argues that it was a result of the realization that:

Without academic training, the individual's ability to produce can be handicapped, without the ability to produce, his academic training would cease to be of value to the individual and to his society, and without a good character, academic and productive pursuits can be thwarted by the unstable, inconsistent and unreliable nature of his general behaviour.

Thus Education with Production was intended to be skills based. It was also intended to make education responsive to the needs of the nation by relating it to the economic and social needs of the people.

As indicated above, it must be noted that the idea of linking academic education with practical education was not new. The greatest problem that arose is that the government failed to clearly elucidate to Zimbabweans what Education with Production really meant. So, there was lack of conceptual clarity on Education with Production. In the end it was reduced to each school offering at least one technical subject to its pupils (Gwarinda, 1983). In some schools technical subjects were set aside for the less able students, an indication that the educators had not been liberated from stigmatisation associated with the F2 secondary education of the colonial era. In other words, there was no paradigm shift to facilitate the success of Education with Production. Consequently, in some schools Education with Production was reduced to income generating projects. Because of the lack of appreciation of the concept of Education with Production, the philosophy remained confined to the eleven pilot schools set aside for trial of the philosophy by the government. Thus the implementation of the philosophy and its extension to other schools was a failure. Indeed Chung (2008, p. 16) agrees that technical education in Zimbabwe “did not provide a high level of technical competence” but a “good orientation to modern technology.”

Hot Sitting and composite classes

The policy of education for all necessitated the construction of new schools and the reconstruction of schools destroyed during the war of liberation. The policy of education for all ensured that no child of school going age was barred from going to school. This resulted in a large number of pupils in schools that did not have enough space resulting in the problem of double sessions or 'hot sitting'. In rural and urban areas, some pupils learnt under trees, barns, workshops or even in the open as construction of classrooms could not match the increase in pupil enrolment levels. Naturally, the learning environment affected the quality of education provided under such harsh conditions. However, it would appear the Zimbabwe was not concerned much with the quality of education available to the pupils during the first decade of independence. More focus was on access to education for all children. But over 30 years after independence, hot sitting has not disappeared from many schools. This phenomenon seems to have become a permanent feature of the Zimbabwean education system.

In newly resettled areas, the challenge is a different one. In these areas there are no adequate classrooms as well as teachers. The numbers of pupils are also low resulting in teachers teaching composite classes. In some schools a teacher can have as many as three classes in the same classroom (Hapanyengwi & Chataika, 2013). This can hardly be regarded as creating conducive learning environments for the learners. What creates such scenarios is the policy of allocating teachers to schools on the basis of school enrolment where the ratio has to be one teacher to forty pupils. This may need to be revised if the concern is that every child must have access to quality education.

Special Needs Education

During the colonial era, the provision of special needs education to Africans was left entirely to missionaries with Margareta Hugo of Dutch Reformed Church establishing the first, school for the

visually impaired at Chibi in 1927 and the Methodist at Waddilove introducing a teacher training course for teachers of visually impaired in 1959 (Zindi, 1997).

After independence in 1980, government became more involved in the provision of special needs education. The government took over the training of specialist teachers at Waddilove and moved it to the United College of Education in Bulawayo in 1983 (Zindi, 1997). It then initiated vocational courses for specialist teachers of the blind. The government also established a Braille Printing Press and adopted a sign language for Zimbabwe which culminated in the putting together of a sign language dictionary. The government also opted for the policy of the integration of the pupils with disability into society in line with the Jomtien Declaration. In spite of this, the 1996 Ministry of Education Sport and Culture statistics reflect that the government had only three special schools while the charitable organisations had twenty-seven (Nzirasanga, 1999).

In higher education, at the University of Zimbabwe, a Bachelor of Education in Special Education degree was introduced in 1994. Other universities like the Zimbabwe Open University and the Reformed Church University were later to followed suit. However, while reference is often made to the Education Act of 1982 and 1987 and the Disabled Persons Acts that they made educational available to persons with disability, no legal instruments were put in place to ensure that pupils with special educational needs received appropriate education. Indeed the Nzirasanga Commission Report (1999, p. 41) notes that, "Despite the efforts being made, Zimbabwe is still far from adequately catering for all the children with special needs." This remains the major weakness in the Zimbabwean government's endeavour to provide education to people with special educational needs.

Adult Education

Among a number of programmes necessitated by the policy of education for all was the adult literacy programme that was embarked upon in 1982 with the assistance of such charitable organisations as the Adult Literacy Organisation of Zimbabwe (ALoz). A number of adults in both rural and urban centres needed literacy, numeracy and computational skills. Sigauke (2001, p. 53) argues that literacy, among other things was understood to prepare "the individual for his/her social, civic and economic role that goes far beyond the rudiments of literacy training." The National Population Policy reports that in 1982, the adult literacy rate was 62%. It was therefore aimed at empowering the non-literate so they could participate meaningfully in the development of their communities. For those in rural areas, reading and conceptual skills were important in their agricultural and pastoral activities. Those in urban areas also needed to communicate functionally in the second language as they interacted with people from other countries and from within Zimbabwe (Mhundwa, 1983). Evening classes were also organized for those who would be at work during the day. It was also realized that if parents were to appreciate the education of their child, they also had to be aware of what it entailed. A lot of progress was made in this regard as is indicated by the fact that while in 1982, 37.2 % of the adult population were non-literate (UNESCO puts the figure at 31.2%) by 1992 the figure had dropped to 19.62% (Sigauke, 2001). The problem was that this programme was largely donor-funded. It tended to lapse with the drying up of donor funding when there was still a lot to be done. Non literacy remained high in rural areas especially among women. Yet women form the labour force responsible for rural development. If women form the majority of workers in the rural areas, such a useful endeavour needs to be resuscitated.

Education for Hunhu

As early as 1980, Samkange & Samkange (1980) observed that there was need for a philosophy to guide the new nation of Zimbabwe. They subsequently recommended that the education system of Zimbabwe be grounded in the philosophy of *hunhu*. The philosophy of *hunhu*, they argued was the philosophy espoused and shared by the people of Zimbabwe, hence:

Hunhuism or ubuntuism is therefore, a philosophy that is the experience of thirty five thousand years of living in Africa. It is a philosophy that sets premium on human relations. In a world increasingly dominated by machines and with personal relationships becoming ever more mechanical, Africa's major contribution in the world today may well be in her sense of *hunhu* or *ubuntu* which her people have developed over the centuries. (Samkange & Samkange 1980, p. 34).

Confirming the centrality of *hunhu* in African philosophy, Ramose (1999, p. 49) also wrote:

Ubuntu is the root of African philosophy. The being of an African in the universe is inseparably anchored' on ubuntu. Similarly, the African tree of knowledge stems from ubuntu with which it is connected indivisibly. Ubuntu then is the wellspring flowing with African ontology and epistemology. If these latter are the basis of philosophy then African philosophy has long been established in and through ubuntu.

Because its focus is the preservation of human life and human dignity, the philosophy of *hunhu* demands empathy and an option for life in relating to the different other regardless of race, gender, or ability or disability. The philosophy of *hunhu*, demands human solidarity, fraternity, responsibility, honesty, justice, trustworthiness, hard work, integrity, hospitality self sacrifice for the benefit of others, humility and gentleness. Hence it is our belief that the appreciation of the philosophy of *hunhu* leads to the realization of the singleness of humanity and the need to have a common vision as a people that will guide Zimbabwe's education systems. Also:

The attitude one human being gives to another, the kindness, courtesy, consideration and friendliness in the relationship between people: a code of behaviour, an attitude to other people and to life, is embodied in *hunhu* (Samkange & Samkange, 1980, p. 39).

In agreement with Samkange and Samkange, Hapanyengwi and Makuvaza (2014) argue that if these are the qualities that the philosophy of *hunhu* cherishes, it is important that the philosophy be made the basis of the Zimbabwean education system. The argument is being reinforced that the philosophy of *hunhu* be adopted as the foundation of Zimbabwean education in concurrence with Luthuli who argues that every education is based on some philosophy of life. It is also the philosophy that is recommended by the Nziramasanga Commission of Inquiry into Education and Training. The focus of an education based on *hunhu* will be the production of a person with all the above stated qualities - *munhu ane hunhu* (a complete being). This philosophy is being advocated because it emphasises on those values that according to the Nziramasanga Commission Report (1998), the people of Zimbabwe Cherish.

That the so-called new education in Zimbabwe was in fact the glorified colonial education system divorced from the philosophy of the majority of the people was recognized by the government which proceeded to commission a committee headed by Nziramasanga to investigate the possibility of coming up with relevant education system informed by the philosophical, cultural values of the people of Zimbabwe. But it took nearly twenty years for the government to realise its failure to provide appropriate philosophy of education for the people in Zimbabwe. The philosophy of *hunhu* makes it imperative that all pupils be treated as equal human beings receiving equal educational opportunities and treatment. If *hunhu* takes root as the foundation of the Zimbabwean education and there is adequate commitment to it, then efforts will need to be made to ensure that all children including those who live on the streets are in school. Concrete steps will need to be taken to ensure that all schools produce *vanhu vane hunhu* (complete human beings).

Conclusion

The policy of education for all has to some extent failed because it was not grounded in the philosophy of the people who were supposed to benefit from it. The people did not view it as their own as it came clothed in an alien philosophy of education. It could not mature because it was not grounded in a philosophy germane to the African people in Zimbabwe and those other races hated the ideology that informed it. The policy also failed because of the introduction of the Economic Structural Adjustment Programme that reduced government expenditure on education and also the effects of the economic challenges experienced from the year 2000 to the present. Naturally these led to the reversal of some of the gains achieved in the field of education. It is our view that the philosophy of *hunhu* has the greatest potential to contribute towards making education socially, politically, economically and culturally relevant. It is this philosophy that can guide us as we ponder the appropriate foundation of the policy of education for all. It is this philosophy that we propose to provide guidance in resuscitating adult education, affirmative action in education as well as special needs education programmes. It is our view that this philosophy obviates the problem of relevance in the provision of education for all in Zimbabwe.

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EFFECT OF COMPUTER SIMULATION INSTRUCTIONAL PACKAGE ON SENIOR SECONDARY SCHOOL MATHEMATICS STUDENTS' RETENTION IN ARITHMETIC PROGRESSION IN LAVUN LOCAL GOVERNMENT AREA OF NIGER STATE, NIGERIA

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Abstract

This study investigated the effect of computer simulation instructional package on senior secondary school mathematics students' retention in arithmetic progression in Lavun Local Government area of Niger State. Quazi-experimental design was employed and the sample for the study consists of 156 SSII students from two intact classes in two purposively selected public schools in the study area. Mathematics Achievement Test consisting of 25 multiple choice items was used as instrument for data collection. Test retest method was used to ascertain the reliability of the instrument and a reliability coefficient of 0.76 was obtained. The data collected were analyzed using Analysis of Covariance (ANCOVA) statistics. Findings revealed that students taught arithmetic progression through computer simulated instructional package retained the concept learnt more than their counterparts taught using conventional lecture method. However, there was no significant difference in the retention of boys and girls taught using the package. It could be deduced that the use of computer simulation instructional package can serve as a viable alternative or supplement to conventional lecture method of teaching. The package was therefore recommended to be used by mathematics teachers to supplement conventional lecture method in the teaching and learning of arithmetic progression with a view to improving students' retention of the concept.

Keywords: Arithmetic Progression, Computer, Mathematics, Retention, Simulation

Introduction

In this modern world, science and technology advancements have been used as a yardstick for measuring development, developed countries such as China, USA, Russia and many more are examples of countries where innovations in Science, Technology and Mathematics have placed them among the first five strongest economy in the world (Imoko & Agwagah, 2006). Mathematics remain a core subject in both the primary and secondary schools (National Policy on Education, 2004), for without a credit pass in mathematics at the senior secondary school level, no student can access the tertiary education in Nigeria. One of the reasons for the review of the National Policy on Education 1998 was to expand the National mathematical centre (NMC) whose role, is to enhance mathematics learning through research (NPE, 2004).

In spite of the importance attached to mathematics as a core subject in our schools today and its application in everyday life there have been consistent poor performances at all levels starting from the primary school level to the tertiary level (Agwagah, 2004, Ije & Harbor-Peters, 2005; Gambari and Fagbemi 2008). This poor performance could be as a result of poor retention of the concept learnt on the part of the students.

Retention is the ability to reproduce the learnt concept when the need arises (Demirel, 2004). However, students' retention could be retained through the use of an appropriate instructional material like computer simulation package in teaching. Learning could be made more effective, lasting and enjoyable and topics that are abstract to students could be made clearer, easier and meaningful for better performance of the concept learnt. Computer simulation package could also reduce the perceived stereotyped status of female students in the learning of Mathematics particularly Arithmetic Progression (AP) in the sense that every student in the study will have access to the package and learn it at his/her convenient time and pace.

The West African Examinations Council (WAEC, 2002; 2003; 2004 & 2007) Chief Examiners reports highlighted poor knowledge on the Arithmetic Progression (AP) as one of the area of student's weakness. In mathematics, an Arithmetic Progression (AP) (also known as linear sequence or

arithmetic sequence) is a sequence of numbers such that the difference between the consecutive terms is constant. That is the increase or decrease between any two consecutive terms is the same throughout. The increase or decrease is called the common difference which can either take a positive or negative value. For instance, the sequence 5, 7, 9, 11, 13, 15,... is an Arithmetic Progression with common difference of 2. If the initial term of an arithmetic progression is a_1 and the common difference of successive members is d then the n th term of the sequence (a_n) is given by: $a_n = a_1 + (n - 1)d$, and in general

$$a_n = a_m + (n-m)d$$

The n th term is referring to any term in the arithmetic progression Therefore a sequence of an A.P can be written thus $a, a + d, a + 2d, a + 3d, a + 4d...$ from the above, it is noted that, the number of common difference that must be added to a particular term in order to get the next term is one less than the term being sought.

Given that an n th term is given by T_n

$$\text{Then } T_n = a + (n-1)d$$

This is the formula for finding an n th term of an Arithmetic Progression. The sum of term in any A.P is the addition of all the terms involved in the particular A.P. This concept could be made easy to students with the use of Computer Simulation Package.

Computer Simulation package is a non-human device which is responsible for the carefully structured presentation of new materials and the seamless incorporation of drill and practice into the learning process. It could also be applied as a strategy for effective learning of Arithmetic Progression. Skinner believed that with help of teaching machines and programmed instruction, “students could learn twice as much in the same time and with the same classroom (Skinner 1968). Therefore, the use of Computer Simulation Package could be an effective way of improving students’ performance in Arithmetic Progression than the conventional lecture method.

It is on these backgrounds that necessitate the study on the use of Computer Simulation Package on Senior Secondary School Student’s Retention in Arithmetic Progression in Lavun Local Government Area of Niger State.

Statement of the Problem

The teaching and learning of Mathematics in secondary schools still remain a serious problem to mathematics teachers due to the abstract nature of the subject. The high rate of failure in Senior School Certificate Examination (SSCE) has become a subject of constant comment by many people who discovered that the traditional principle of learning establish by experimental psychologists are inadequate in solving practical problems. The trend in science and Mathematics teaching over the last few years has been towards emphasizing problem solving and students’ centered learning. Several strategies were employed to improve students’ performance in school subjects in Nigeria among them is the use of computer simulation package in classroom instruction. Based on this, the researchers decided to determine whether computer simulation instructional package would improve mathematics students’ retention of arithmetic progression.

Research Questions

The following research questions guided the study:

1. Is there any difference in the mean retention score of mathematics students taught arithmetic progression using computer simulation instructional package and those taught using conventional lecture method?
2. Does gender influence mathematics students’ retention of arithmetic progression when taught using computer simulation instructional package?

Research Hypotheses

The following null hypotheses were formulated and tested:

HO₁ There is no significant difference in the mean retention score of mathematics students taught arithmetic progression using computer simulation instructional package and those taught using conventional lecture method.

HO₂ There is no significant difference in the mean retention score of male and female mathematics students taught arithmetic progression using computer simulation instructional package.

Methodology

This research adopted quasi- experimental design using non- equivalent control group design. The population for the study comprises all the 19,879 students from 18 co-education public senior secondary schools class two (SSII) in Lavun Local Government Area of Niger State. Purposive sampling technique was used to select two senior secondary schools that are well equipped with computer facilities in the study area before they were randomly grouped as experimental (76 students) and control group (80 students). Intact classes of SS II students (76 and 80 students to experimental and control group respectively. A total of 156 students (comprising 97 male and 59 female) was sampled for the study.

Mathematics Achievement Test (MAT) was the research instrument used in collecting data to answer and test the hypotheses. MAT has 25 multiple choice items with four options (A-D) from where a student is expected to indicate the correct option to each of the items. The instrument covers different levels of understanding based on Blooms Taxonomy of Educational Objectives. MAT was subjected to face and content validity by three computer programming experts, two, mathematics education experts and two test and measurement experts. A test retest method was used to determine the reliability of the instrument and a reliability coefficient of 0.76 was obtained using Spearman Correlation Coefficient.

Students in the experimental group learnt arithmetic progression using computer simulation instructional package while their counterparts in the control group were taught using conventional lecture method. Data collected from the administration of research instrument were analyzed using inferential statistics. Analysis of Covariance (ANCOVA) in Statistical Package for Social Sciences (SPSS) 20.0 Version was used to test the two hypotheses while the level of significance was ascertained at 0.05 level.

Results

Hypothesis 1: There is no significant difference in the mean retention score of mathematics students taught arithmetic progression using computer simulation instructional package and those taught using conventional lecture method.

Table 1 reveals the main effect treatment on retention score of students taught Arithmetic Progression using the Computer Simulation Package (experimental) and those taught the same Arithmetic Progression using the conventional method (control) produced $F = 5.730$ and this value is significant at 0.017. The value of F is equally significant at 0.05. That is ($p = 0.017$; $p < 0.05$). The treatment using computer package produced significant difference on retention. Hence, hypothesis one which states that there is no significant difference in the mean retention score of students taught Arithmetic Progression using the Computer Simulation Package and those taught the same Arithmetic Progression using the conventional method was rejected. The result indicated that treatment using Computer Simulation Package produced significant difference on students' retention in Arithmetic Progression. This result agrees with Kara (2008) who reported that students taught with CAI package retained more than students taught with the conventional method. More so, Altin (2002), observed that students who used computer assisted experimental method (CAEM) retained more than students who used conventional method.

Table 1: ANCOVA result of the mean retention score of experimental and control groups

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	55967.351 ^a	2	13991.838	117.617	.000
Posttest (covariate)	5462.146	1	5462.146	45.915	.000
Group	681.681	1	681.681	5.730	.017
Error	35093.565	153	118.961		
Corrected Total	91060.917	155			

a: Adjusted value

Hypothesis 2: There is no significant difference in the mean retention score of male and female mathematics students taught arithmetic progression using computer simulation instructional package.

Table 2: ANCOVA result of the mean retention score of male and female students taught arithmetic progression using computer simulation instructional package

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	358.997 ^a	2	179.498	1.202	.303
Posttest (covariate)	5462.146	1	5462.146	45.915	.000
Gender	348.819	1	348.819	2.336	.128
Error	22993.312	73	149.307		
Corrected Total	23352.309	75			

a: Adjusted value

Table 2 reveals that the main effect treatment on the retention score of male and female students taught with computer instructional package produced $F = 2.336$, and this value is not significant at 0.128. The value of F is equally not significant at 0.05. That is ($p = 0.128$; $p > 0.05$). The treatment using Computer Simulation Package produced no significant difference on the mean retention score of male and female students. Therefore, the hypothesis which states that there is no significant difference in the mean retention scores of male and female students taught Arithmetic Progression using the CAI package is hereby not rejected. This result agrees with Kara (2008) who investigated the effect on retention of Computer- Assisted Instruction package on students' academic achievement for teaching physics to 7th grade elementary school students in the City of Denizli. At the end the result revealed that there was no significant difference in gender retention of the students.

Conclusion

The result of this study provides empirical evidence that the use of computer simulation instructional package enhances students' retention in arithmetic progression more than the use of conventional teaching method and that gender does not influence students' retention in the concept

when taught using the package. Computer simulation instructional package can therefore serve as a viable alternative or supplement to conventional lecture method of teaching.

Recommendations

1. Since the use of computer simulation instructional package enhances retention of students in arithmetic progression, mathematics teachers are therefore encouraged to employ its usage in teaching and learning of the subject.
2. Government and school authorities should provide computer facilities needed to support school usage of computer simulation instructional package. This will give teachers and students the opportunity to be ICT compliant.
3. Seminars, workshops and trainings on learning technologies should be organized frequently for teachers and educational administrators in order to be updated on innovations in teaching and learning of science, technology and mathematics education.

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EMOTIONAL INTELLIGENCE OF STUDENT - TEACHERS IN RELATION TO THEIR FUTURE PRODUCTIVITY

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Abstract

Emotional intelligence can be defined as the ability to understand the emotions of oneself and others. Although there are many studies on emotional intelligence in the literature, there is limited number of studies focusing on student-teachers in relation to their future productivity. This study investigated the level of emotional intelligence of the student-teachers in relation to their future productivity in a Nigeria University. Three hundred and twenty one student-teachers selected randomly from Faculty of Education, University of Ilorin, Nigeria formed the sample. Emotional Intelligence Scales (EIS) developed by Goldman (1996) was adopted to collect data on student-teachers level of emotional intelligence. Data obtained were analyzed using t-test and one-way ANOVA. The findings revealed that the emotional intelligence of student-teachers was high. There was a significant difference between emotional intelligence of male and female student-teachers. An emotional intelligent student-teacher is likely to be high achiever and become more productive in future irrespective of gender. This implies that improving the emotional competencies of the student-teachers will help them to develop the same among their students.

Keywords: Emotional Intelligence, Student-teachers, University Students, Gender.

Introduction

The essence of education worldwide is to assist individuals to maximize their potentials for optimal self and national development. Indeed, education generally is not only profitable but a prerequisite for meaningful and sustained national economy (Ezenwa & Yaki, 2013). Education is the process, which contributes to the natural and harmonious development of an individual. It assists individual to transfer the knowledge acquired in schools to real life situation in solving future problems and coping strategies to equip them for future challenges (Norton & Schell, 2001). The main aim of education is the all round holistic development of students. The role of teachers in the educational process which helps in making an individual a better individual cannot be overemphasized.

Teachers are the backbone of the educational institutions, without teachers, these institutes are considered the body without soul (Tahir, Rabbia & Saba, 2013). This is because they occupy an important position in the implementation of the school curriculum. They are the managers of the instructional activities within the school system. Probably this is the reason why Nigeria policy on education emphasized that no nation can develop above the quality of its teachers (FRN, 2009). A competent teacher should be able to relate subject content to practical life (Norton & Schell, 2001). Teachers are vital in ensuring quality students worthy in learning and character. There is no alternative to quality teachers if a nation is to achieve excellent performance in all sectors. Therefore, teachers must be equipped with sufficient knowledge, skills and awareness in order to carry out their jobs. One of the critical aspects involved in the development of a healthy, personally accountable and successful person is Emotional Intelligence (Lenka & Kant, 2012).

Emotional intelligence is a confluence of developed abilities to: know and value self; build and maintain a variety of strong, productive and healthy relationships; get along and work well with others in achieving positive results; and effectively deal with the pressures and demands of daily life and work (Maraichelvi & Rajan, 2013; Nelson & Low, 2003). Salovey and Mayer (1990) defined emotional intelligence as the subset of social intelligence that involves the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions. Similarly, Goleman (2010) defined the emotional intelligence as recognizing and managing feelings, self-action, the ability of understanding the others' feelings and to conduct the relationships. Thus, emotional intelligence in the academic and professional spheres contributes to

individual cognitive-based performance over and above the level attributable to general intelligence (Romanelli, Cain & Smith, 2006). Teachers and students with higher emotional intelligence displayed more positive social functioning in interpersonal relationship and are regarded by peers as prosocial, less antagonistic and conflictual (Brackett, Rivers & Salovey, 2011). These attributes improved social competence and quality relationships that could facilitate cognitive and intellectual development leading to better academic performance.

Individual with higher emotionally intelligence are persons who grew up in families emotionally sensitive, open to criticism, know how to express their feelings in different and effective ways, can share and discusses their feelings, aesthetics, morals, ethics, leadership, social, and are individuals with advanced level of knowledge related to problem solving and spiritual issues (Mayer, Salovey & Caruso, 2004). Emotional intelligence is learnable and can be properly developed (Mayer & Salovey, 1997). Hence, it is imperative to develop the emotional intelligence of student-teachers during pre-service years to enable them relate well with the students, avoid discourse, and establish better relationship with their colleagues. The emotional intelligence skills acquired by student-teachers will empower them, in generating particular emotional state to facilitate particular types of thinking, processes of emotional change in their classroom, and regulating their own emotion. Giving importance to cognitive intelligence as well as emotional intelligence, there will be positive developments in academic achievement and quality of life of the students (Maraichelvi & Rajan, 2013; Chew, Zain, & Hassan 2013).

Literature Review

Effective learning takes place when students have an understanding of how to learn and this understanding requires emotional skills such as confidence, self-control, the ability to communicate, and the ability to cooperate with others. Many studies have found positive correlation between emotional intelligence and academic achievement. Khokhar and Kush (2009) found that high emotional intelligence brings about better quality of work performance.

The study conducted by Nelson and Low (2004) revealed the importance of emotional intelligence during transition period of high school graduates in the first year of college. They emphasized the importance of emotional intelligence skills as influencing variables in students' achievement and retention. Rode, Mooney, Arthaud-Day, Near, Baldwin, Rubin, and Bommer (2007) predicted that emotional intelligence was related to academic performance for two reasons. First, academic performance involves a great deal of ambiguity. Second, majority of academic work is self-directed, requiring high levels of self-management. Therefore, individuals with high emotional intelligence would perform better academically. Also, Hogan and Majeski (2004) found emotional intelligence a predictor in identifying academically successful and academically unsuccessful students during transition period.

Farooq (2003) conducted a study on effect of emotional intelligence on academic performance of 246 adolescent students. The result of the study proved that the students who score high on emotional intelligence specifically in the areas of interpersonal skills, intrapersonal skills, adaptability, general moods, and stress management skills tend to have good academic performance as compared to those who score low on these scales. However, comparison of both genders on academic performance revealed no significant differences.

Similarly, Holt (2008) assessed emotional intelligence and academic achievement in higher education, once found that 14% of variance in the GPA of college students was accounted for by emotional intelligence.

Abdullah (2006) conducted a study on Emotional Intelligence and Academic Achievement among University students in Kolej Matrikulasi Perlis. He found that some dimensions of emotional intelligence significantly predict academic performance of college students.

Singaravelu (2007) studied emotional intelligence of student teachers (pre-service) at primary level in Urdu region and found that emotional intelligence of student teachers was above average as the mean and standard deviation were found to be 33.46 and 946 respectively. It was observed that 68% of the student teacher had above average level of emotional intelligence.

Jones (2008) investigated how students' emotional intelligence could meet the expected graduate qualities highlighted by universities and the requirements of the profession. He concluded that students whose emotional intelligence levels were higher may enjoy success in the working environment, therefore providing students with the chance to develop and enhance emotional intelligence may directly impact on their future performance.

Nwadinigwe and Azuka-Obieke (2012) examined the relationship between emotional intelligence and academic achievement among senior secondary school students. They revealed that there was a positive relationship between emotional intelligence skills and academic achievement such that developing emotional intelligence skills of a student would lead to the enhancement of his/her academic achievement.

Maraichelvi and Rajan (2013) examined the relationship between emotional intelligence and academic performance among final year undergraduate. They found that emotional intelligence competencies, such as ability to regulate one's feelings, problem solving, intrapersonal and interpersonal skills are highly germane to academic success.

However, some studies did not find significant relationships between emotional intelligence and academic success. Newsome, Day, and Catano (2000) investigated the relationship of emotional intelligence, cognitive ability, and personality with academic achievement. Emotional intelligence was measured using the Emotional Quotient Inventory (EQ-i), including the total EQ-i score and five EQ-i composite factor scores. None of the EQ-i factor scores, nor the total EQ-i score, was significantly related to academic achievement.

A study by O'Connor and Little (2003) assessed the relationship between emotional intelligence and academic achievement, as measured by grade point average, in college students, using both self-report and ability-based measures of emotional intelligence. The results showed that emotional intelligence was not a strong predictor of academic achievement regardless of the type of instrument used to measure it.

Bastian, Burns, and Nettelbeck (2005) examined the relationships between emotional intelligence and a number of life skills (academic achievement, life satisfaction, anxiety, problem-solving, and coping ability). The participants consisted of 246 predominantly first-year tertiary students from a university in Australia. Participants completed three measures assessing emotional intelligence that were widely used and suitable for an Australian sample: Trait Meta Mood Scale, Assessing Emotions Scale, and the Mayer, Salovey, and Caruso Emotional Intelligence Test. Correlations between emotional intelligence and academic achievement were not statistically significant.

Todd (2006) conducted a study to see the relationship between emotional intelligence and student-teacher performance. However, data, collected from the cooperating teacher and student teacher perspective did not reveal any statistically significant relationship.

Kavcar (2011) conducted a study on the impact of emotional intelligence on academic achievement. He found that there is a positive relationship at a weak level between total scores of emotional intelligence of students in business administration department and academic achievement. No significant relationship was observed between academic achievement and personal skills, stress management and general mood.

As regarding gender differences in emotional intelligence, psycho-educational research has demonstrated some degree of relation between the two; however, this relation has not been clearly established. The results of some studies indicate significant gender differences in emotional intelligence and those of others contradict the notion. Popular literature apparently suggests that men and women significantly differ in their styles of emotional intelligence. Women and girls are generally considered more caring and emotionally responsive than men and boys (Eisenberg, 1994). Goleman (1998), however, denies the idea that women are smarter than men regarding emotional intelligence and vice versa. This was supported in a study conducted by Abdullah (2006) that reported no difference in the emotional intelligence scores of male and female students. Maliha and Rehana

(2010) conducted a study on exploration of emotional intelligence among university students in relation to gender, age and academic achievement. They found no difference in the mean scores of male and female students except on stress management scale where male students scored higher than female students.

However, in a study conducted by Harrod and Scheer (2005) on 200 youths of age 16-19, revealed a significant difference in the scores of males and females on emotional intelligence with females reporting higher EI level. Similarly, the study of Katyal and Awasthi (2005) on adolescence of Chandigarh, showed females had higher EI scores, but the difference was not as significant to be conclusive. Adeyemo (2008) found a significantly higher emotional intelligence in female workers in different organizations than their male counterparts. Similarly, Mayer, Caruso, and Salovey (1999) and Mayer and Geher (1996) found that women are stronger than men.

Regarding age differences in emotional intelligence, the research shows little difference in emotional intelligence regarding age. For example, Balci-Celik and Deniz (2008) conducted a study on the difference in the EI levels of Turkish scouts and scouts from other countries with regard to age and gender. They found no gender difference in emotional intelligence, neither there was any difference in emotional intelligence regarding age. Birks, McKendree and Watt (2009) also did not find any significant correlation between age and emotional intelligence of healthcare students. In another, study by Fariselli, Ghini and Freedman (2006) examined the relationship between emotional intelligence and age, showing a slight but significant positive correlation between them. They concluded that this correlation is very weak and there are more decisive factors that account for variations in emotional intelligence. Natalie & NexTech (nd), reported that emotional intelligence was not significantly associated with age.

However, Salami (2007) investigated the relationship of emotional intelligence and self efficacy to work attitudes of secondary school teachers in South Western Nigeria. Result indicated that emotional intelligence and self efficacy had significant relationship with work attitude. However, age, sex, and work experience had none. In another study, Sanchez-Nunez (2008) found that gender, age and qualification influenced the emotional intelligence of teachers. Also, Ogundokun and Adeyemo (2010) examined emotional intelligence and academic achievement using age, intrinsic and extrinsic motivation as a moderating variables. The results revealed that emotional intelligence, age and academic motivation were potent predictors mildly associated to academic achievement. Age was found to be a significant factor in learning.

In the reports of West African Examination Council and National Examination Council, it was described that students performance in science related subjects at senior secondary school level in Nigeria has been poor (WAEC, 2011; NECO, 2010). The causes of such could be attributed to teachers' low emotional intelligence skills. In spite of the studies reviewed, there is still need to further investigate the level of emotional intelligence to academic achievement in relation to gender and difference in Nigeria.

Objectives

The present study investigated the emotional intelligence of student teachers in relation to their future productivity in a Nigeria university. It specifically examined the:

- (i). level of emotional intelligence of student teachers at University of Ilorin.
- (ii) differences in the level of Emotional intelligence between the groups regarding gender, and age range.

Research Questions

The following research questions were raised to guide the study:

- (i). What is the level of emotionally intelligence level of the student-teachers in a Nigerian University?
- (ii). Is there any difference between emotional intelligence of male and female students - teachers?

- (iii). Is there difference in the emotional intelligence of student-teachers based on their age range?

Hypotheses

Based on the research questions 2 and 3, the following hypotheses were formulated:

- (i). There exists no significant difference between emotional intelligence of male and female students teachers
(ii). No significant difference exists among student teachers of different age range.

Methodology

The population of this study comprised of all the students in the Faculty of Education, University of Ilorin while the target population were 400 level students in the same faculty. Purposive sampling technique was used in selecting 400 level students because they had been taught micro-teaching course (EDU 311), and had undergone teaching practice experience. Four hundred and twenty student-teachers were randomly sampled for the studies. However, only Three hundred and twenty one returned completed research instruments. Student-teachers were drawn from eight Departments in the Faculty of Education, namely (i) Social Science Education, (ii) Educational Management, (iii) Counsellor Education, (iv) Arts Education, (v) Science Education, (vi) Human Kinetics, (vii) Educational Technology, and (viii) Health Education. Stratified random sampling technique was employed in selecting sample size in this study. The list of element in the Faculty of education was arranged into different strata based on gender (male & female) and age ranges between 16 – 19 years (Low), 20 – 23 years (Medium), and 24 year and above (high), then, the required number was randomly sampled from each stratum.

The research instrument employed in this study was the Emotional Intelligence Scales (EIS; Goldman, 1996). The EIS is a 21 item instrument and includes the following four subscales: Self-awareness (SA), Self -Management (SM), Social-Awareness (SA), and Relationship Management (RM).The response were measured on a 4-point likert scale (4 = Strongly Agree to 1 = Strongly Disagree). This EIS was designed to indicate the differences in individual reactions to various situations. Goldman (1996) reported good internal consistency reliabilities of the instrument.

Results

Data were analysed using the Statistical Package for the Social Sciences (SPSS) version 20. The data obtained from the study were analyzed using descriptive and inferential statistics. Research Question one was analysed using frequency count and simple percentage, hypotheses one and two were tested using t-test and Analysis of Variance (ANOVA) respectively.

Research Question 1: What is the level of emotionally intelligence of student-teachers in Nigerian University? In answering research question one, frequency count and percentage was employed as shown in Table 1.

Table 1: Emotional level of student-teachers in a Nigeria University

Levels of emotional intelligence	Freq	Percentage
High	164	50.8
Medium	157	48.6
Low	0	0
Total	321	100%

The table 1 shows the level of emotional intelligence of student-teachers in a Nigeria University. It was observed that 50.8% of the student-teachers had high level of emotional intelligence, while 48.6% had medium level of emotional intelligence. No record for low level of emotional intelligence among the student-teachers. This implies that student-teachers emotional intelligence is high.

Hypothesis One: There exists no significant difference between emotional intelligence of male and female students-teachers.

To test this hypothesis, t-test statistics was employed as shown in Table 2.

Table 2: Emotional level of male and female student-teachers

Sex	N	Mean	Std. Deviation	df	t-cal	p-value
Male	162	79.67	8.71	319	2.673	0.008
Female	159	82.28	8.78			

Table 2 shows the Emotional level of male and female student-teachers in a Nigerian University. From the table, it was found that the male student-teacher (mean = 79.67, SD = 8.71) mean ratings lower than that of the female student-teachers mean ratings (mean = 82.28, SD = 8.78). The mean rating of female student-teachers is significantly higher than the male student-teachers { $t(319) = 2.673$, $p = 0.008$ }. On this basis, Hypothesis 1 was rejected. Therefore, there is significant difference between the mean ratings of male and female student-teachers in favour of male student-teachers. This implies that male student-teachers have high emotional intelligence than their female counterparts.

Hypothesis Two: No significant difference exists between the age range of student-teachers and their emotional intelligence. To test this hypothesis, one way ANOVA was employed as shown in Table 3. This is to determine whether the age of student-teachers have any influence on their emotional intelligence.

Table 3: ANOVA results of student-teachers emotional Intelligence based on age range

Sources of Variation	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	149.751	2	74.876	.960	.384
Within Groups	24815.227	318	78.035		
Total	24964.978	320			

Table 4 shows one-way ANOVA results of the mean ratings of student-teachers between the ages of 16-19 years (Low), 20-23 years (Medium), and 24 year and above (High). From the table, the results revealed that there is a significant difference in the mean ratings of student-teachers in the three age groups { $F(2,318) = 0.960$, $P = 0.384$ }. On this basis, Hypothesis two is not rejected. Therefore, there is no significant difference in the mean ratings of student-teachers emotional intelligence based on age.

Discussion

The results from research question one indicated that 50.8% student-teachers had high emotional intelligence while 48.2% had medium emotional intelligence. This implies that emotional intelligence of student-teachers in a Nigerian University is high. These results are consistent with the existing research literature (Nelson & Low, 2004; Rode et al, 2007; Nwadinigwe & Azuka-Obieke, 2012; Maraichelvi & Rajan, 2013, etc.).

These results are in line with the outcomes of the study conducted by Holt (2008) who found that 14% of variance in the GPA of college students was accounted for by emotional intelligence. Khokhar and Kush (2009) found that high emotional intelligence brings about better quality of work performance. Jones (2008) found that students who emotional intelligence levels were higher may enjoy success in the working environment. Farooq (2003) who found that the students who score high on emotional intelligence specifically in the areas of interpersonal skills, intrapersonal skills, adaptability, general moods, and stress management skills tend to have good academic performance as compared to those who score low on these scales.

It also supports the findings of Singaravelu (2007) who found that emotional intelligence of student-teachers in Pondicherry region was 68%. This finding supports the opinion of Maliha and Rehana (2010) who asserted that Emotionally intelligent of individuals tend to lead happier and more

productive lives. At school, they show better academic performance and maintain a healthy classroom atmosphere in which learning becomes easier.

In line with the common belief that women are more apt in emotional skills, this study revealed significant difference in emotional intelligence of male and female student-teachers. These results are in agreement with the results of study conducted by Adeyemo (2008), Harrod and Scheer (2005), Katyal and Awasthi (2005) and Mandell and Pherwani (2003) who found that female respondents significantly differ on emotional intelligence scores than male counterparts. However, this result contradicts the findings of Abdullah (2006) and Maliha and Rehana (2010) reported no difference in the emotional intelligence scores of male and female students. The justification for this result is based on the fact that self-report and performance based measures of emotional intelligence provides different information. Sanchez-Nunez, Fernandez-Berrocal, Montanes and Latorre (2008) asserted that difference in emotional intelligence on the basis of gender may be attributed to the socialization and emotional teachings of girls and boys in childhood. They contend that girls receive wider spectrum of emotions from parents than do boys which make the former more adept at recognizing and expressing emotions.

The results from hypothesis two revealed no significant difference among student-teachers based on age range. This study does not corroborate with the common belief that age brings about more social and emotional intelligence (BarOn, 2006). The result is in line with the outcome of the studies conducted by Salami (2007), Harrod and Scheer (2005), Balci-Celik and Deniz (2008) and Birks, McKendree and Watt, (2009) who reported that age differences does not affects emotional intelligence. The possible explanation for this result may be accounted with the level of students (adult). Assuming emotional intelligence of children, adolescent and adults were investigated, there may be difference.

Conclusion

This study was conceptualized to explore the relationship between emotional intelligence and academic achievement of the students of Faculty of Education, University of Ilorin, Nigeria. Moreover, the relationship of gender and age with emotional intelligence has been examined. In the light of this study it can be said that student-teachers in a Nigerian university had high emotional intelligence. Gender may be important factors in Emotional Intelligence development of a person. However, female student-teachers had high emotional intelligence than their male counterparts. Meanwhile, age difference has no influence on emotional intelligence of student-teachers.

Recommendations

The following recommendations were made based on the findings:

- (i) Development of better emotional competencies in university students may bring better educational outcomes in terms of improved academic performance, healthier personality development and greater success in work field. As university graduates are supposed to enter in practical life after completing their study, emotional intelligence can produce essential life skills related to effective team work, leadership and management that are helpful in the world of work.
- (ii) There is need to improve on the emotional competencies of the male student-teachers, which will in turn helps them to develop the same among their students. Inspirational subjects can be used in developing an appreciation of the beautiful and sublime emotions in life. Religious beliefs and an abiding faith in God help in tolerance and stability of emotions. They should be sublimated through constructive activities. Sports, games, debates, dramatics, and other co-curricular activities will be of immense value. Skill, confidence and involvement in work as well as a good sense of humour are basic to emotional intelligence. Therefore, work ethics and balanced work and healthy living standard must be emphasized in the curriculum.

Limitations

This study was limited to the students of faculty of Education, University of Ilorin, Nigeria and the randomly selected samples of male and female students were not proportionate to respective populations. These aspects may limit the generalizability of the findings, however, this study provides basis for further exploration in the field of emotional intelligence which requires a great deal of research.

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EMPLOYMENT RATE OF UNIVERSITY GRADUATES IN PRIVATE AND PUBLIC ORGANIZATIONS: IMPLICATIONS FOR POLICY AND PRACTICE IN NIGERIAN UNIVERSITY SYSTEM

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Abstract

Employment commands a central place in the labor market policy. It is a key element aimed at making the labor market function better, equipping people with the right skills for employment, and improving job quality and working conditions. This study therefore compared employment rate of Nigerian university graduates in private and public organizations in Lagos State of Nigeria. Two research hypotheses were formulated to guide the study. The study had a sample size of 300 heads of personnel units across major sectors of the economy using the stratified random sampling technique. Employment Rate Questionnaire (ERQ) and Employability Rate Records (ERR) were used for the study. The study revealed that there was a significant difference in the employment rate of private and public university graduates in private and public organizations. It also showed that there was a significant difference in the rate of employment of Nigeria's private and public university graduates in organizations. Consequent upon these findings, it was suggested that private and public employers should not discriminate when recruiting graduates from private and public universities.

Keywords: Employment rate, University Graduates, Private Organizations, Public Organization.

Introduction and Literature Review

Private and public organizations play a vital role in the economic development of any nation. Organizations which could be private or public, function as a result of human presence. The human resource of such organizations is expected to have acquired some level of education. In Nigeria, university education in most cases, is required for securing employment opportunities into the private and public organizations. This is directed at providing functional and relevant human resources to facilitate the achievement of organisational goals and economic advancement of the nation.

A University graduate is an individual who has completed a course of study and has been awarded a first degree from a university. Traditionally, these graduates in Nigeria are in quest for employment opportunities after their one-year compulsory national youth service. Employment therefore is one of the most important social and economic challenges in most developing nations. Employment refers to the job or occupation that people engage in for pay in cash or kind. Within the context of globalization, world economy is experiencing expansion with healthy growth in employment rate (Dorothea, 2006).

Employment rate is the percentage of the labor force that is gainfully employed in a country. It is one of the economic indicators that is used to examine and understand the state of the economy. In spite of this global expansion in labor, CBN (2001) noted that developing nations like Nigeria is experiencing a low rate of employment.

Figure 1 shows that the rate of unemployment in Nigeria reached an all-time high of 23.9 percent in 2011 from 21.10 percent in 2010 and a record low of 5.30 Percent in 2006. Unemployment Rate in Nigeria averaged 14.60 percent from 2006 until 2011 (National Bureau of Statistics, 2012). This means that over 9 million Nigerians are unemployed, a rate that is above the average of 9.5 percent for sub-Saharan Africa.

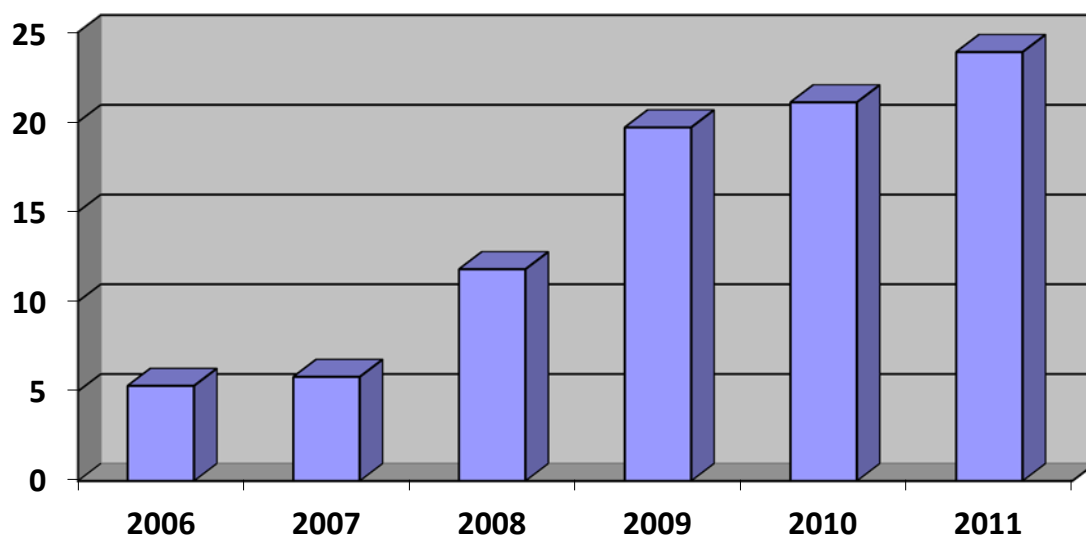


Fig. 1: National Unemployment Rate in Nigeria (2006-2011)

Unemployment rate becomes more disturbing in Nigeria when viewed against the background that majority of the unemployed acquire one form of formal qualification or the other. With the expansion of university and university education, graduates are churned out in their numbers and they seek hopelessly for employment opportunities. Observations show that Nigerian university graduates wander the streets in quest for jobs for years after graduation without finding any. Sometimes, out of desperation and frustration, they get absorbed in menial jobs or are underemployed upon graduation (CBN, 2001). This trend is getting worse by the day. Currently, Nigeria has 40 federal, 39 state and 50 private approved universities but what obtains is graduation and dwindling employment rate resulting in declining shape of economic growth. Besides the sluggish growth rate of the Nigerian economy, it lacks the structural and transformation capacity that is sufficient to expand employment opportunities for the long bloated labor market. In other words, whatever growth that takes place in Nigeria is not labor intensive and as such cannot generate a commensurate proportion of jobs for the unemployed university graduates.

The analysis of labor statistics indicates that the unemployment rate for university graduates in Nigeria may be around 25 percent and that their prospects for employment have worsened over time (Dabalén, Oni and Adekola, 2000). In addition, the number of graduates going into the private and public sector has fallen drastically. Yet, the recent labor market surveys (National Manpower Board, 2000) calculated employment rates by educational levels and the average unemployment rate across all metropolitan areas was 17 percent. The survey showed that for every 100 university graduates, 58 reported being unemployed. The severity of the unemployment problem among graduates varies across regions. For instance, graduate unemployment was negligible in two of the Northern metropolitan areas included in the survey (Jos and Kano), it approached 40 percent in some areas of the South. Although in many of the local markets, unemployment rates for university graduates are lower for individuals with polytechnic/monotechnic education in places such as Aba and Lagos where the rates are higher for university graduates.

As noted by Simeon-Fayomi (2011), insufficient of entrepreneurship education in the curricula of Nigerian universities might be a factor responsible for the high rate of unemployment among graduates. Entrepreneurship education is the process of planning, operating and assuming the risk of a business and it centers on innovation, creativity and risk taking. Entrepreneurship education makes it possible for graduates to start off something on their own without undue reliance on the government to create jobs. Lack of entrepreneurship education is reinforced by our value orientation that every educated person must secure a paid employment either in the private or public sector. This

value system aggravates low employment rate because the available paid job opportunities in Nigeria cannot absorb all the unemployed university graduates.

Besides the insufficient of entrepreneurship education, the curricula and pedagogical arrangements are obsolete, therefore they cannot meet the challenges of today's workplace. In other words, the graduates from Nigerian universities are not found employable due to the compromised standards, infrastructural decay and lack of employability skills (Obanya, 2004; Odia and Omofonmwan, 2007; Dike 2010, Adebakin, 2014). The existence of this skill deficiency discourages both private and public organizations from employing university graduates. This is because employers have to train and retrain them to fit into the organizational operations. The huge resources ploughed into such training programs have serious impact on the organizations' profit margin. This, according to Adebakin (2014), explains why most banks and some private organizations prefer employing Nigeria Certificate in Education (NCE), Ordinary and Higher Diploma Certificate holders from polytechnics and monotechnics who they will train, pay low remunerations and at the same time maximize profits.

The Nigerian public and private business organizations desire university graduates who can think on their feet and determine ways to accomplish tasks. When compared to critical thinking skills, content has become less important to employers based on their ability to impart through experience the subject matter required for the job (McQuaid, 2006; Pierce, 2002; Aworah, 2005). Therefore, the nature of university education and structure of the contemporary Nigeria labor market have placed increased emphasis on employability of university graduates. It is against this background that this study was set to compare the rate of employment of Nigerian university graduates in private and public organizations in Lagos State.

Problem

Private and public universities in Nigeria produce graduates in large numbers on yearly bases, whereas, public and private organizations decried the quality of these graduates. Universities appear to be doing little or nothing about the situation as they continue to produce, year-in-year-out, graduates that continually need to be retrained. Will employers be willing to recruit these graduates? Why the alarming unemployment rate among Nigerian university graduates? It is the onus of this study therefore to investigate employers' readiness in recruiting what they call 'unproductive labor force'.

Hypotheses

1. There is no significant difference in the employment rate of university graduates in private and public organizations.
2. There is no significant difference in the employment rate of private and public university graduates in organizations.

Methods

The descriptive survey research design was used for the study. The study sample comprised 300 heads of personnel units from private (150) and public (150) organizations. The selection of heads of personnel units was based on stratified random sampling technique using the type of organisation as stratum. The sample organizations span across major sectors of the economy such as education, health, banking/finance/insurance, construction, production, communication, transport and hospitality drawn from Lagos State, Nigeria. A questionnaire titled Employment Rate Questionnaire (ERQ) and the Employability Rate Records (ERR) were the instruments used to elicit information on the rate at which private and public organizations employ both public and private university graduates in sampled organizations. Data gathered were analyzed with the t-test at .05 level of significance.

Results

H₀₁: There is no significant difference in the employment rate of university graduates in private and public organizations.

Table 1: Rate of Employment of University Graduates in Private and Public Organizations

Employability Rate	$\bar{x}$	SD	N	t-cal	t-tab.
Private Organizations	5.35	1.66	300	2.88	1.960
Public Organizations	5.73	1.76			

Sig, df= 298, p=.05

Table 1 shows the employment rate of university graduates in private and public organizations. The Table reveals a significant difference in the employment rate of university graduates in private ($\bar{x}$ = 5.35) and public ($\bar{x}$ = 5.73) organizations. It further shows that the computed t-value (2.88) is greater than critical t-value (1.960) which invalidates the null hypothesis. Thus, the hypothesis was rejected. Therefore, there is a significant difference in the employment rate of university graduates in private and public organizations. This implies that rate of employing university graduates in private and public organizations are significantly different.

H₀₂: There is no significant difference in the employment rate of private and public university graduates in organizations.

Table 2: Rate of Employment of University Graduates from Private and Public Universities

Graduate	$\bar{x}$	SD	N	t-cal	T-tab.
Private University	5.41	1.59	300	2.65	1.960
Public University	5.65	1.46			

Sig, df= 298, P=.05

Table 2 presents the rate of employment of university graduates from private and public universities. The Table shows a significant difference in the rate of employment of private ($\bar{x}$ = 5.41) and public ($\bar{x}$ = 5.65) university graduates. It further reveals that computed t-value is higher than critical t-value (i.e $t_{cal.} = 2.65 > t_{tab.} = 1.960$). Thus, the hypothesis was rejected. Therefore, there is a significant difference in the rate of employment of Nigerian private and public university graduates in organizations. This finding signifies that employers hire more public than private university graduates.

Discussion

This study revealed that there is a significant difference in the employment rate of university graduates in private and public organizations. This implies that the rate at which university graduates in private and public organizations are employed is significantly different. Public organizations seem to employ more university graduates than private organizations. This finding was substantiated with experience shared by some private organizations where they take preference in NCE, OND and HND holders as substitute for university degree holders. The National Bureau of Statistics (2012) indicated 11.8 percent unemployment rate among Nigeria youths in 2004 and 23.9 percent in 2011 which signifies that over 9 million Nigerians graduates are unemployed. This rate is above the average rate of 9.5 percent for sub-Saharan Africa. Nigerian Institute of Personnel Management (NIPM, 2000) confirmed that the employability rate of university graduates in Nigeria is on a rapid decline. As organizations are faced with stiff market competition, an arising concern is that current graduates do not match the needs of business. Ssempebwa (2008) reported that employment opportunities for university graduates are dwindling; the periods spent searching for jobs is getting longer and graduates are contacting an increasing number of employers before they secure jobs. This situation becomes more disturbing when viewed against the background that majority of the unemployed acquire one form of university qualification or the other, yet, they seek hopelessly for employment opportunities. Observations have shown that Nigerian graduates wander the street in search of jobs

for years after graduation without finding any. Andrews and Higson (2007) and Dabalén et. al. (2000) for example, reached similar conclusions. Sometimes, out of desperation and frustration, they get absorbed in menial jobs or are under-employed upon graduation (CBN, 2001), this disgusting trend is getting worse by the day.

The study also revealed a significant difference in the rate of employment of graduates from private and public universities. This finding signifies that employers hire more public than private university graduates. Contrary to this finding, Mottanya (2013) found that Kenyan employers prefer graduates from private universities to public ones because graduates from private universities in Kenya are more competent and exude high personal confidence and job competence as opposed to their counterparts from the public universities. Interviews conducted revealed that in Nigeria, most employers do not prefer a specific degree while recruiting fresh graduates from the universities. They increasingly view any degree as the threshold for considering an applicant for recruitment. Possession of a degree indicates “I have the ability to learn, to manage myself, and to grow” in Nigerian context. Holding a similar view are Uzoka and Adetoro (2009) who found that there is no significant difference between manpower supplied by the universities and the requirements of the labor market. The duo further posited that the problem of unemployment may not be traceable to the quality of university output but to some other factors which may be associated with the individual involved.

Discussion

The rate of employing university graduates in Nigerian private and public organizations differ. This submission is akin to the literature reviewed in this study. The study therefore concludes that employment rate of private and public university graduates in the private and public organizations is generally on the decline. This study therefore suggests that:

1. Private providers of university education should provide enabling environment and required facilities to sufficiently equip their products with appropriate knowledge, skills and attitude for effective participation in a very competitive labor market.
2. Public universities need to be well funded by government towards providing required facilities so that graduates would be sufficiently equipped with appropriate knowledge, skills and attitude for effective participation in a very competitive global society.
3. Employers (private and public) should not discriminate when recruiting graduates from private and public universities.
4. University teachers could encourage students to use their discipline-focused knowledge and skills to enhance their own employability competencies and employment prospects.

Implications for policy and practice

Findings of this study have far reaching implications for policy and practice generally, education managers, university administrators, curriculum planners and researchers. The findings provide a depth of high data, the analysis of which has highlighted the value of employers' insight into graduate employment rate. However, the following are different policy areas relevant to graduate employment in Nigeria:

Development of the Curricula to Incorporate Employability Competencies

In considering the introduction of the employability competencies into undergraduate teaching and learning, it is necessary to reflect on how the concept of employability may be introduced into the undergraduate curriculum. One solution would be to introduce business employability skills as a module in itself. Such a module, which could be introduced in addition to the discipline-focused content of the curricula, would enhance greatly graduates' employment prospects. Whilst the introduction of employability module would be of great value to graduates, it is acknowledged that fixing it in the existing timetables might prove impossible. Thus, the most sensible and practical approach would seem to be introducing employability into each area of the curriculum.

Involving Employers and Graduates in Undergraduate Teaching and Curricula Development

Another method of enhancing graduate employability is to involve employers and graduates in undergraduate teaching and curricula development. This will raise undergraduates' awareness and knowledge of the relevance and applicability of classroom-based learning to the labor market.

The Importance of Work-based Learning

Majority of employers drew attention to the role played by work experience in equipping graduates with many of the necessary skills required in the workplace. Work-based learning in the form of formal work-placements (industrial attachment, teaching practice and internships) was noted as being particularly valuable. This will enable students to put into practice discipline-focused knowledge and skills, whilst enhancing their employability skills and productivity level.

Harmonization of Employability Skills

Similarities in employers' experiences and perspectives in both private and public organizations in this study suggest that there is a need to harmonize employability skills across the undergraduate curriculum throughout the Nigerian universities. While such skills may be adapted to suit individual abilities and organizational requirements, there is need for a single/unified approach to employability. Such approach will promote graduate employability while reducing inequalities in university graduate employment.

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INFUSION OF CONTEMPORARY ISSUES IN THE UNDERGRADUATE SOCIAL STUDIES PROGRAMS OF TWO NATIONAL UNIVERSITIES

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Abstract

The purpose of this paper was to gain deeper insights into the way Social Studies programs are structured and taught in two national universities; one from Botswana and the other one from Nigeria; including, the extent of the infusion and presentation of contemporary issues in their Social Studies programs, program similarities, and the challenges faced by lecturers in the teaching of topics related to contemporary issues at the undergraduate level. Using a survey approach and document analysis, this paper examines how contemporary issues, such as HIV/AIDS, drug abuse, child abuse, social policy, violence, reproductive health, climate change, to mention a few, are infused in the Social Studies programs of the two institutions under study, one each from Nigeria and Botswana. Methods of data collection were both qualitative and quantitative and they included case study of the Social Studies programs at the two universities. It was found that the Social Studies programs were structured along the use of integrated methodology with the infusion of contemporary issues across their courses and a high degree of similar content areas and challenges. The recommendations focused on the availability of teaching materials, enlarged classroom space, regular workshops, the use of external examiners, regular program reviews, among others.

Keywords: Infusion, Social Studies, Contemporary issues, Teaching, Learning, Extent, Structure

Introduction

Following the 1968 Mombassa Conference in Kenya, African countries were encouraged to fully introduce Social Studies into their education systems across the African continent (Adeyemi, 2010: p. 250). The countries that adopted Social Studies in their various curricula included Botswana, Nigeria, Sierra Leone, Ghana, Kenya, Uganda, The Gambia, Liberia, Ethiopia, Lesotho, Malawi, Somalia, Sudan, Swaziland, Tanzania, Zambia and Zimbabwe. Social Studies was seen as a new curriculum innovation with the following objectives for schools in Africa: (1) to enable students to understand people's interaction with their cultural, social and physical environments; (2) to help students appreciate their homes and heritages; (3) to develop skills and attitudes expected of citizens; and (4) to teach students to express their ideas in a variety of ways (Merryfield, 1991: p. 621).

All the four objectives have implications for the development and constant review of programs and courses at all levels of education, and in this case Social Studies at the schools and faculties of education at the tertiary level of education in Africa. This study purposively concerns itself with two selected national universities in Africa: one in Nigeria and one in Botswana where Social Studies programs are available at the undergraduate level.

There has always been an emphasis on the teaching and learning of contemporary issues in Social Studies at universities in Africa. This study is therefore vital if the structures, organization, themes, among others, on the infusion of these issues are to be understood between and among institutions, and particularly in the area of program development and review. Recent developments in the world have necessitated the infusion of contemporary issues such as HIV/AIDS, drug use, misuse and abuse, child abuse, passion killing, reproductive health, climate change, and some societal values into the teaching and learning of Social Studies at the tertiary level of education in Africa. The fusion of relevant contemporary themes or topics in the programs of tertiary institutions was seen as a way of producing graduates with the necessary skills of imparting knowledge to students, so that they would be able to function effectively in the global arena.

Objectives of Study

The objectives of this study were to find out:

1. The structure of Social Studies curricula (in terms of the integrated and the single discipline curriculum approaches) at the two selected universities, one in Botswana and two in Nigeria;
2. The extent to which contemporary issues are infused in their Social Studies programs;
3. The similarities with respect to the contents on contemporary issues in their Social Studies curricula;
4. The challenges faced by Social Studies teaching staff while teaching topics on contemporary issues; and
5. The solutions to the identified challenges faced by the teaching staff of the institutions under study.

Research Questions

The following research questions guarded the investigation of this research:

1. How are the Social Studies programs/curricula at the two selected universities in Botswana and Nigeria structured in terms of integrated and single discipline approaches?
2. To what extent are contemporary issues infused in their Social Studies programs?
3. Are there some similarities with respect to the contemporary contents in the curricula of the two selected institutions?
4. What challenges are faced by the Social Studies teaching staff in the teaching of contemporary issues?
5. How can the identified challenges faced by lecturers be solved?

Justification of the Research

In a changing world, academic curricula should be influenced, reinforced, challenged and changed by cross-national studies. It is through comparative analysis that curriculum developers and researchers can gain an enriched understanding of how social, cultural, political, and economic factors shape current debates about the contemporary issues, skills and civic capabilities needed by learners in local and global contexts (Torney-Purta, 1991).

Accordingly, this study is capable of contributing significantly to the Social Studies curriculum development literature. It may also help inform curriculum review and improvement in the selected institutions and beyond. International comparative research informs the profession of what is going on in different cultures pertaining to some phenomena.

The findings emanating from this investigation may be used by educators to improve existing programs in their various institutions. Since program development and curriculum writing are a continuous process, this study may be capable of providing the much-needed information on the wherewithal of curriculum infusion in institutions of higher learning, not only in Africa but beyond. Further, the networking of scholars in Social Studies and related fields of study may result from this investigation. The knowledge about contemporary issues may help deepen the perspectives of students and enable them to function in an increasingly diverse global society. It is very necessary through this type of study to add to existing literature of balancing past and present issues with a view to making the future better than both the past and the present.

Brief Literature Review

Reconstructionist Views

This section deals with a brief literature review on contemporary issues in Social Studies. Contemporary issues in Social Studies programs and curricula have their roots in the Progressive education movement of the early century. Reconstructionist philosophy engenders the role of school as an agency for social improvement. The Reconstructionist philosophy approach to education tries to

foresee future social directions by analysis of past and present trends and then tries to improve on existing practices, with a view to restructure the present to suit the future generations of school leavers. Restructuring here may be in form of the organization of themes or topics or the way facts and figures are presented to the students, in other words, the subject or the recommended integrated method of teaching Social Studies in schools.

The innovation of instructional methods and emergence of reconstructive curriculum development, for example: environmental education and sex education, are not only restorative, but also transformational given the critical challenges of drug addiction, pollution, HIV/AIDS pandemic and other forms of resource depletion (Gill, 2003). In the case of the two institutions under investigation, efforts are made to research into the documents of how and to what extent their programs have contemporary issues infused in them.

While restoration of African values from the past is very important, the revitalization of culture through efforts to solve current problems and crises by including emerging issues in the Social Studies programs of institutions is equally vital. Several authors have asked the question of what kind of future society is emerging. What type of programs will enhance the survival of young people in the future?

Infusion of Themes or Topics

The path to equipping the future generations may lie in the infusion of contemporary issues in the programs of institutions. Infusion of contemporary issues in schools is bound to have positive consequences for individual students and for the larger society. Knopf (1996), Gouridine and Sanders (2003) consider an infused model of teaching as the spreading of contemporary issues across courses within a curriculum and also using facts from many angles to clarify or examine the topics. In support of this assertion, Kowalski (1995) asserts that systematic integration of information should be embarked upon by schools throughout the entire curriculum.

Davies (2006) further sees an infusion approach to as a vital way of enhancing critical thinking in schools. Stockman, Boulton and Robinson (2008) perceives infusion as an action outcome that mixes together as if by melting or blending one entity into another with the goal of blending or integrating the two to make a whole. In infusing issues across the curriculum, emerging issues such as alcohol abuse, tobacco abuse, and other drug prevention strategies using real-life situations may be used as the context for teaching academic skills and knowledge.

Integrated vis-a-vis Single Subject Approach

This section concerns the methods used by teachers in disseminating information to students during the teaching-learning process. Depending on the topic, do teachers use the single method approach or the integrated approach of teaching Social Studies in the classroom? Literature in this area shows that the recommended methodology recommended at the 1968 Mombassa Conference emphasized the use of integrated method of teaching Social Studies but teachers hardly utilize the method (Adeyemi, 2010). Teachers are usually biased in favor of either the single subject or the integrated approach depending on their training.

This is where the Gestalt psychology is at play. The Gestalt psychology believes in the slogan of 'the whole is greater than the sum of its parts'. Invariably, it is opposed to the traditional scientific method of teaching and learning of the social science disciplines separately as Geography, Sociology, Economics, and other related fields which tend to divide the object of study into a set of elements that could be treated or analyzed separately (Hartmann, 1935). Rather, the theory is in support of the principles of the concept of totality whereby disciplines are organized and presented as a system of dynamic relationships e.g. integrated Social Studies consisting of Economics, Geography, History, Political Science and other related disciplines (Polster and Polster, 1974).

Challenges Faced by Teachers

Literature has documented many challenges faced by Social Studies teachers which include inadequate instructional materials, teaching methods, attitudes toward Social Studies as a course of study, teacher training, and remunerations of teachers, among others (Adeyemi, 2013; Gbenu, 2012; Hover & Yeager, 2004). Other challenges faced by teachers at almost all levels of education include lack of adequate motivation, and poor professional, and personal and public image, large class size resulting in high teacher-student ratio, classroom management and the use of new teaching technologies.

Methodology

The methodology of this study involves both the qualitative and the quantitative approaches. The qualitative aspects include document study in the form of Social Studies programs from the two institutions under study, their course descriptions and objectives, content integration which includes contemporary issues, instructional resources and materials, faculty and student views and learning styles on contemporary issues, instructional strategies and assessment diversification. Responses involving interviews from a few of the teaching staff are also used in the interpretation of data.

The quantitative aspect involves the use of survey and document review which resulted into the calculation of the level of agreement (kappa) arising from the content analysis of the contents/topics dealing with contemporary issues in the two institutions under study. This enables the investigator to determine the level of similarity between the Social Studies programs in the two universities. This Content analysis also enables the investigator to make valid inferences from the data to their context. It also involves the use of simple descriptive statistics.

The investigator has purposively chosen a national university in Botswana (University of Botswana) and a national university in Nigeria (Obafemi Awolowo University) for this investigation. For the purpose of confidentiality, the two universities were coded as Universities A and B so that only the investigator could identify which university stands for letter A or B.

Procedures

This study took place between January and May 2014. This includes campus visitations, consultations and collection of relevant Social Studies documents. The early phase between January and February, 2014 resulted in the familiarization and contextualization of the target Social Studies programs at the two national universities.

The second phase between March and April, 2014 covers the period for interviews, and analysis of goals, contents and themes on contemporary issues in the three universities. The expected outcome during this phase is the understanding of the knowledge of the relationships between and among educational policies, academic contents, pedagogical processes and how contemporary issues intersect in the three institutions. The last phase of this study resulted in the writing of the first draft of the manuscript and making necessary revisions.

Results

Structure of Social Studies Curricula

The data analyses involve sequential treatment of data according to the research objectives and questions numbered from 1 to 5 earlier. Table 1 that follows concerns the structure of the Social Studies curricula in the two universities as to the emphasis and adoption of the use the integrated methodology in teaching the contents to students.

Table 1: The Structure of Social Studies Curricula

University	Emphasis of the Use of Integrated Curriculum
A	Yes
B	Yes

An examination of the *Handbooks/Prospectuses* from the two universities depicts that the recommended integrated methodology of teaching Social Studies was adopted in their curricula. This methodology was recommended at the Mombassa conference of 1968 for the effective teaching of Social Studies in schools. A part of the content of a course in one of the universities “IED 151- Introduction to Social Studies” includes the teaching of ‘Social Studies as an integrated and interdisciplinary concept’ (Obafemi Awolowo University, Faculty of Education/Institute of Education *Handbook* of 2011-2015, p. 44).

At the University of Botswana, Faculty of Education, Department of Languages and Social Sciences *Departmental Booklet* 2006-2007, pp.27-28, Social Studies is taught with the use of integrated methodology. ELC 201 –Foundations of Social Studies describes the emergence and evolutionary development of Social Studies which by implication adopts the integrated methodology of teaching Social Studies while ELC321 – Social Studies Teaching Methods/Models equips students with model of teaching and ELC411 – Curriculum Development for Social Studies Teachers emphasizes the problems encountered in defining objectives and organizing single and multidisciplinary programs. In a nutshell, the two universities under investigation, according to Table 1 have structured their programs with the emphasis of teaching Social Studies with the use of the integrated methodology.

Infusion of Contemporary Issues

Table 2 below deals with the extent to which the three identified universities have infused contemporary issues in their Social Studies curricula. Contemporary issues in this case can be defined as present day issues of interest to humans and the society. The Longman Dictionary of Contemporary English (2000, p. 295) defines the word ‘contemporary’ as ‘belonging to the present time’. For Social Studies Education, it goes further to build on the past and the present in order to make provisions for a better tomorrow. For instance, the study and treatment of sexually transmitted diseases had existed in the past and the present, but as new and deadly species, e. g. HIV/AIDS, it becomes necessary to break the ‘silence and the no-go area of teaching’ to teach new and emerging issues in the school curriculum.

Table 2: The Extent of Infusion of Contemporary Issues

University	Extent of Infusion
A	High
B	High

A classification of ‘low’ was assigned to a situation where topics on contemporary issues were found to be less than 30% of the entire topics of the course content, ‘moderate’ to topics between 31 and 50 % and ‘high’ when over 50%. With regard to Social Studies programs at the two national universities, it means that relevant issues, topics and themes that are emerging and relevant to the current era of today are taught in Social Studies. Topics relevant to current societal problems and solutions to them such as climate change, drug use and abuse, marital problems and solutions, HIV and AIDS education, immigration issues, family life education and many others may form part and parcel of the Social Studies curriculum.

One of the universities under study has some courses e.g. – IED 154 – The Family in Traditional and Contemporary Societies, IED 355 – Environmental Education and Sustainable Development, IED 454 – Urban Development and Social Problems, to mention a few. Another university has ELC 421 – Global Perspectives and Materials in Social Studies – which examines the emerging notion of a world as a global village, EEL 401 – Environmental Education Strategies, among others from which Social Studies students can offer. Another university has also encouraged the infusion of HIV/AIDS education in all its programs, to sensitize students to the better understanding of the pandemic. Generally, the three universities have developed their Social Studies curricula to cater for contemporary issues and the extent of infusion is rated high.

Program Similarities

An examination of the Social Studies course outlines and descriptions, and other available documents in the two universities depicts the inclusion of similar topics and themes in their programs. Table 3 that follow shows how similar the courses are with respect to their course titles and course descriptions.

Table 3: The Similarities in Their Curricula

Universities	Similarities
A and B	Almost similar. Culture – Bias

A content analysis of the course titles and descriptions of five similar courses dealing with infusion of contemporary issues in Social Studies programs in the two national universities indicates a high degree of similar topics and themes in their programs. A content analysis, according to Krippendorff (2004, p. 21) which enables the replication and the making of valid inferences with the use of similar courses was adopted. An 84% agreement (or similarities, kappa of 0.84, ($p < 0.000$) in terms of contents dealing with contemporary issues was recorded between the two universities. Some of these contents encompassing aspects of concepts of citizenship, the role of the family in development, sustainable development, HIV/AIDS issues, poverty, urban issues, problems of public utilities, environmental issues, among others, are emphasized by the two universities in their respective *Handbooks and Departmental Booklets*.

An aspect of note in the two universities is the culture-bias inherent in the topics and themes of their programs. While the description of the Social Studies courses indicate the inclusion of Pan-Africanism and issues on the African continent in addition to domestic issues, emphasis on international/continental themes seems to be higher than that of the African continent or environment. The African Social Studies Program, apart from recommending the teaching and learning of domestic and national issues, also gives credit to issues confronting the African continent.

The Challenges or Problems faced by Teachers in Teaching Contemporary Issues

In examining the challenges faced by teachers in the fusion and teaching of contemporary issues in their Social Studies programs, the problems across the institutions are very similar and not peculiar to a specific university. To this end, what challenges or problems do lecturers face in teaching contemporary issues? While many challenges are faced by the lecturers, Table 4 below shows the major challenges faced by the lecturers in teaching contemporary issues in the teaching-learning process.

Table 4: The Challenges faced in Teaching Contemporary Issues

Universities	Challenges
A and B	Teaching Materials Classroom Space Large Class Size

The lecturers posited that teaching materials have posed a great challenge to the teaching of contemporary issues in the classrooms. These teaching materials include the availability of current textbooks which deal with treatment of current and emerging issues locally, regionally and internationally. When available, they are very few in numbers and exorbitant in prices. As a result, it is often the case to depend on textbooks from abroad which may not treat topics on contemporary issues from the standpoint of African perspective.

In addition, the use of technology in teaching is difficult because of the cost of laptops, appropriate software, overhead projectors, films and filmstrips. The use of the technology of blackboard, modules, and other online delivery of contents to learners is a challenge because of costs, and in particular the constant failure of electricity. In short, the much publicized use of e-learning is regarded as an ideal, but in actual fact an elusive means of teaching. More often than not, because of large class sizes, it is difficult to impart contents dealing with contemporary issues to students. The teacher-student ratio is as high as 1: 250 in some Social Studies classes and therefore, teacher-student interaction is difficult. In this type of situation, the depth and quality of teaching and learning are compromised.

Solutions to the Identified Challenges

Similar solutions have been put forward by the lecturers, by way of interviews and observations. Table 5 which follows summarizes the solutions as identified by the lecturers.

Table 5: The Suggested Solutions to the Identified Challenges

Suggested Solutions
Availability/Publication of New Materials Large Classroom Space Regular Local and International Workshops/Conferences Benchmarking of Social Studies Programs Local and International External Examiners' Reports Regular Program Reviews Reduction of Culture Bias

The recommendation that new teaching materials on contemporary issues be published and readily made available cuts across the three national universities. It was also suggested that the costs of these books and materials should be reduced by way of low duty by various governments. In order to reduce teacher-student ratio, it was suggested that spacious classrooms in form of teaching theaters be available for large classes. The employment of more lecturers could also reduce high teacher-student ratio.

Regular attendance at local and international workshops and conferences to enable lecturers keep abreast of current and contemporary issues in their field has also been suggested. This according to them will enable lecturers to be current in the methodology and the subject matter of contemporary issues.

It was also suggested that programs of various universities be studied and standardized topics or themes be agreed upon as benchmark to be used at various universities where Social Studies programs are available. In fact, the use of external examiners can also go a long way to further enhance the teaching of contemporary issues in universities. The reports emanating from the external examiners can suggest the way and means of enriching the themes on contemporary issues at various universities. Such reports can lead to universities reviewing their Social Studies programs regularly to cater for emerging and contemporary issues. Curriculum development should consider the needs of the society at present and in the future. This may necessitate the need to conduct a needs analysis of what a society needs currently and in the future.

Through these efforts, culture-biases in terms of topics and themes can be reduced to make way for a broad perspective of dealing with and teaching contemporary issues at the universities. Since it is recognized that cultures differ in the way people visualize phenomena, topics or themes pertaining to a particular culture may be prominent in the topics and themes of a Social Studies curriculum or program, depending on the cultural background or location of the institution.

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CAUSES OF MATHEMATICS PHOBIA AMONG SENIOR SCHOOL STUDENTS: EMPIRICAL EVIDENCE FROM NIGERIA

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Abstract

Empirical evidence has it that math-phobia is a contributing factor to students' poor performance in mathematics. This study examined math-phobia existence among senior school students in Nigeria and its causes from teachers' and students' perspectives. Two hundred and thirty-eight students and twenty-five teachers were the study respondents. The study revealed that math-phobia exists among students, which is characterized by feverish feelings in math class, difficulty in understanding math problem among others. Highlighted causes include poor student-teacher relationship, non-conducive environment for math class among others. Concerted efforts should be made by all stakeholders in solving the problem to improve students' mathematics achievement in Nigeria.

Keywords: Causes, Mathematics, Math-phobia, Students, Nigeria

Introduction

Mathematics is a core subject in Nigerian secondary schools. The study of the subject was established in schools in order to produce competent persons who are skillful in applying mathematical knowledge in solving everyday life problem. Mathematics is also relevant to decision making process. The Nigerian national policy document on education (Federal Republic of Nigeria, 2013) shows that improvements in the teaching and learning of Science, Technology and Mathematics (STM) is necessary in order to create the basis for technologically sound workforce in line with the nation's developmental needs (Onwuachu & Nwakonobi 2009).

Fajemidagba, Salman & Ayinla (2012), have described Mathematics as a core science subject and tool for the development of any science-based discipline. These include; technology, astronomy, graphics, industry and analytical reasoning in daily living. Ayinla (2011), also posited that mathematics is the pillar of all knowledge, showing its relevance to all disciplines. Onwuachu & Nwakonobi (2009) noted that mathematics is the foundation on which the whole essence of living revolves and the platform for scientific and technological innovation. Mathematics is viewed as a valuable tool for academic enhancement and career choice of individual regardless of gender and age (Ebeh, 2000).

Mathematics is an important subject with broad applicability to everyday life, yet mathematics is often considered as a difficult subject in schools (Pradeep, 2012). However, the student's interest and weakness in mathematics learning could affect the efforts of various sectors in achieving the Millennium Development Goals (MDGs) of making Nigeria a fully developed nation by 2020. Mathematics phobia is regarded as mathematics weakness in students. It deals with the psychological dimension of learning. It is important for educators to identify this factor in enhancing mathematics interest of students.

The term phobia originated from the word 'Phobus' with its root in Greek, meaning fear, terror or panic, but a phobia is more than this, since all persons experience fear of terror occasionally. Phobia is the fear or anxiety disorder, which causes avoidance and panic. Fear is a common type of anxiety disorder, intense fear that is characterized by fear of a particular situation or object (Khalid, 2001). Tillfors, (2003) viewed Phobia as learned emotional responses. The defining feature of phobia is that it causes frequent, severe and intense anxiety. The author further defined phobia as an irrational, intense, persistent fear and anxiety of certain situations, objects or places (Tillfors, 2003). Phobia is of different types. Common types include Anthrophobia (fear of people), Ergophobia (fear of work), Hydrophobia (fear of water), Decidophobia (fear of making decisions) (Winerman, 2007), and for this study Mathematics phobia (fear of math).

Trujillo & Hadfield, (1999) defined mathematics phobia as the level of discomfort that occurs among students in response to situations involving mathematical tasks, which is seen as a threat to their self-ability. Math-phobia has been described to involve cognitive and affective domains of learning. Harper & Daane, 1998; Hembree, 1990; Sloan, (2002) described the construct as related to personality characteristics, negative attitudes toward mathematics, mathematics avoidance, poor mathematics background, poor teaching behaviour, achievement levels, lack of confidence and negative experiences in school.

Mathematics is important to everyday life; it is described as the queen and servant of sciences. A basic level of mathematics has long been recognized as an essential requirement for everyday life and for most occupations (Confederation of British Industry CBI, 2006). Awofala (2000), observed that most of the secondary school students often display negative attitude towards Mathematics. Ahiakwo in Ojimba, (2013) had earlier found that mathematics performance of students at various levels to have declined over the years with that of Nigerian students quite remarkable. Ojimba, (2013) reported that Chief examiners reports of results of public examinations in Nigeria had shown markedly a decline in the percentage of passes in mathematics. Chinn (2009) in his own study observed that despite the importance of mathematics to mankind and the effort of the Government to improve its teaching and learning, the mathematics achievement of students is unacceptably low.

Efforts have been made at investigating trends of students' achievement in Mathematics as well as factors responsible for the level of such achievement. Some of the reasons attributed to the observed poor achievement in Mathematics include; shortage of qualified Mathematics teachers (Ohuche, 1989), poor facilities, equipment and instructional materials for effective teaching (Akpan, 1987 and Odogwu, 1994), use of traditional chalk and talk methods (Oshibodu, 1988, Edwards & Knight, 1994), large pupils to teacher ratio (Alele-Williams, 1988) and mathematics phobia/fear (Georgewill, 1990), limited background preparation in Mathematics, lack of Mathematics teaching equipment and materials, phobia, low level of interest and inadequate government policy (Abimbade, 1995), lack of problem solving abilities (Abimbade, 1997), self-concept and achievement motivation (Akinsola, 1994). Also, access to conveniences and instructional facilities significantly affecting student's achievement in Mathematics have been observed (Jaiyeoba & Atanda 2011). However, as far as the researcher is aware, there are yet to be studies in Nigeria on the causes of math-phobia as a factor for students' performance in mathematics.

Specifically the study sought to:

- i. identify mathematics phobia existence among senior school students
- ii. find out the perception of teachers and students on the causes of mathematics phobia

Methodology

This study is a descriptive research of the survey type. Information were obtained from respondents using a designed proforma for mathematics teacher complemented with structured questionnaire for students. The student's questionnaire was a researcher's adapted questionnaire from the Fennema-Sherman Mathematics Attitudes Scale (FSMAS), which was translated by Zakaria and Nordin (2008). Data collected was analyzed using Statistical Package for the Social Sciences (SPSS) (Ver. 20; SPSS Inc., Chicago, IL). Mean, frequency, charts were used for analyses.

Results and Discussion

The study revealed that mathematics phobia is present among senior school students. Furthermore, in the selected schools for the study, the mathematics teachers were able to identify mathematics phobia as a problem to mathematics learning in their schools. They were also able to provide list of math-phobic students in their class. From table 1, the study shows that the expression of mathematics phobia by students is characterized by feverish feelings in math class, difficulty in understanding math problem, failure to ask or answer/contribute in math class, truancy in math class, student's refusal to do their math assignment and students showing no interest in math class. Some of these findings were in agreement with Smith (1997) and Wilson (2012) who had earlier found out that mathematics phobia among students is characterised in a number of ways ranging from uneasiness

when asked to perform mathematical task, to avoidance, feeling of physical illness, and panic in math class.

Table 1: Expression of Mathematics phobia

S/N	Expression of mathematics phobia	Number of Respondents
1	Feverish feelings in math class	3
2	Difficulty in understanding math problem	4
3	Students do not concentrate in math class	2
4	Students showing no interest in math class	3
5	Students' failure to ask or answer/contribute in math class	4
6	Truancy in math class	5
7	Students mood switch when asked to perform mathematical task	2
8	Students who were not showing concern for math classes	2
9	Students refusal to do their math assignment	3

Source: Survey 2014

The study further revealed in table 2 that mathematics phobia among students is caused by poor student-teacher relationship, non-conducive environment for math class, insufficient preparation on the part of the teachers before going to class, limited time for math class on time-table, the way the subject is painted by people around, teachers' methods of teaching the subject, students nonchalant attitude to the subject, most mathematics teachers are not math-specialist, inadequate instructional materials, poor math background of students, perceived believe/orientation about the subject being difficult, hatred for calculation related subject, perceived nature of math being abstract and inadequate math textbooks for students. These findings corroborated other studies such as Uusimaki & Nason, (2004) and Hasbee, Sam, Nur, & Tan, (2009), they identified inappropriate teaching practices/methods and the teacher's attitude as a major factor causing mathematics phobia (Vinson, 2001). As observed by Wilson, (2012) many students have limited mathematics understandings at lower level.

Further research reported that mathematics phobia develops in a child at the elementary school level (Jackson & Leffingwell, 1999). This findings were in line with the outcome this study that mathematics phobia is as a result of poor mathematics background.

Table 2: Identified causes of mathematics phobia from the teachers' view

S/N	Identified causes of mathematics phobia	Number of Respondents
1	Poor students-teacher relationship	4
2	Non-conducive environment for math class	4
3	Insufficient preparation on the part of the teachers before going to class	3
4	Limited time for math class on time table	3
5	The way the subject is painted by people around	5
6	Teachers' methods of teaching the subject	7
7	Students nonchalant attitude to the subject	3
8	Wide mathematic syllabus	2
9	Most mathematics teachers are not math-Specialist	5
10	Inadequate instructional materials	5
11	Poor math background of students	3
12	Perceived believe/orientation about the subject being difficult	5
13	Hatred for calculation related subject	2
14	Perceived nature of math being abstract	4
15	Inadequate math textbooks for students	7

Source: Survey 2014

Table 3 shows the causes of mathematics phobia from the student's perspective. Even though, some of the mentioned causes by students coincided with the highlighted causes by teachers, other factors such as math have numerous formulae, difficulty in solving math-problem privately, students forgetting the required steps in solving mathematics problem, teacher's inability to solve math problem in class, and believe system that math is difficult were the highlighted causes of mathematics phobia.

Table 3: Identified causes of mathematics phobia from the students' view

S/N	Identified causes of mathematics phobia	Number of Respondents
1	Math has numerous formulae	70
2	Difficulty in solving math problem privately	62
3	Often forget the required steps in solving math problem	59
4	Teacher's inability to solve math-problem in class	57
5	Believe math is a difficult subject	40

Table 4 revealed the suggested solutions to mathematics phobia by respondents. These includes stimulating students interest in math, students re-orientation about math, constant retraining of math teachers, extension of allocated time to math on the time table, provision of instructional facilities, adapting suitable teaching methodology for math-teaching, societal recognition for teaching profession and so on.

Table 4: Suggested Solutions to mathematics phobia by respondents

S/N	Suggested Solutions	Number of Respondents
1	Students' interest in math should be stimulated by concerned stakeholders	4
2	Re-orientation of students about the subject	7
3	Math counseling for students	4
4	Societal recognition for teaching profession	2
5	Provision of instructional materials	4
6	Parents should assist in following up their children on math	4
7	Teacher's preparation before going to class	2
8	Government should have deliberate policies to improve math	2
9	Only qualified teachers should take the subject	3
10	Assignment should always be given and marked by teachers	2
11	Conducive environment should be provided for math class	2
12	Teachers should be encouraged to be friendly while taking the subject	2
14	Constant re-training for math teachers	3
15	Provision of math-textbooks by Governments to schools	2
16	Extension of time allocated to math class on the timetable	2
17	Teachers should adapt best suitable methodology in teaching the subject	2

Source: Survey 2014

Discussion

This study revealed that mathematics phobia exists among senior school students in the study area. This was attributed to various causes and by implication is also a contributing factor to students' poor mathematics achievement. Consequently, math-phobia existence among school students is a threat to national technological advancement.

It is recommended among others that: Teachers should understand individuality of learners based on their math-phobic status and devised appropriate strategies such as biblio-therapy (guided learning), group studying as appropriate to help mathematics learners. Students' re-orientation on mathematics is recommended through organized math-counselling for students. Concerned

stakeholders should implement policies at secondary school level to extend time of math class on time-table as well as conducive environment for the teaching of mathematics. Constant re-training of math-teachers by concerned stakeholders is necessary to help improve math-teaching and learning using the appropriate methodology. School management should be mandated to employ only teachers that are mathematics specialist to teach the subject.

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ORAL TRADITION IN AFRICAN PHILOSOPHICAL DISCOURSE: A CRITIQUE OF SOPHIE OLUWOLE'S ACCOUNT

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Abstract

This paper critically discusses the nature and place of oral tradition in African philosophical discourse with focus on Sophie Oluwole's scholarship on the subject matter. Oluwole, a foremost female African philosopher, defends the thesis that oral tradition almost invariably contains criticisms, analysis, and rational justifications. She argues that one of the most acceptable ways of actually showing and establishing ancient African philosophy is direct dependence on the actual oral texts and tradition of the people. This paper exposes some of the problems in her positions and challenges, critically, the cogency of relying on oral tradition as an index of a people's philosophy. In spite of the various problems and limitations of oral traditions, this paper defends the position that oral traditions still offer valuable literature as philosophy, and materials for philosophizing in the African context, and elsewhere.

Keywords: Oral tradition, written literature, African philosophy, ethno-philosophy, Sophie Oluwole.

Introduction

In recent times, several African scholars have attempted to document their local philosophy entrapped in oral tradition. Some fundamental questions arise in such documentation: can oral tradition qualify as philosophy? Can there be philosophy in oral tradition? In what ways can we use oral tradition in philosophizing? Can knowledge derived from oral tradition be cogently relied on as a foundation for building a philosophical system? In answering this array of questions, one is also implicitly raising another as to the dichotomy between orality and writing and the extent to which one can stretch the strength(s) and limits of the place of orality in philosophy. This paper engages in a critical examination of the foregoing questions focusing on the account of Sophie Oluwole in the context of African philosophy.

This paper is organized in five sections. The first section provides a conceptual elucidation of oral tradition. The second section discusses the role of oral tradition in philosophy by distinguishing between the styles in oral tradition and the content of oral tradition in relation to philosophy. The third section explores Oluwole's discourse on oral tradition in African philosophy. A critical evaluation of Oluwole's scholarship in oral tradition in African philosophy is attempted in the fourth section. The last section homes in the concluding remarks.

The idea of oral tradition

The term oral tradition is seen in different perspectives. Vansina (1985, p. 12) describes oral tradition as "the testimony of the past which are transmitted from mouth to mouth." This connotes that oral tradition must necessarily be of the past, and transmitted through spoken words from one generation to the other. Basically, the term means the transmission of facts, values and fiction through oral means. It would not be termed "tradition", however, if it were just a momentary and temporary method of approach to historical knowledge. It is a tradition simply because it is widely understood and practiced in a society and handed down for at least a few generations, with certain level of persistence, and sometimes, dynamism. The term is therefore used by the observer- the scholar- to refer to the source of his/her knowledge of a people's history and culture (Gbadegesin, <http://yoruba.org/Magazine/Summer97/F4.html>: par. 2).

Ozumba (1997, p. 72) tells us that "orality refers to all kind of unwritten communication of intellectual significance." Perhaps, it may be added that oral tradition is an indispensable source of history, indicator of deep thought, and transmitter of cultural and religious values and a testimony of

material, symbolic and intellectual aspects of culture. Orality presents to us the ideology that radiate among a people, contra individual thought.

From the foregoing, the expression “oral tradition” applies to a process as well as to its products. The process is the transmission of such messages by word of mouth over a long period of time. The products are mainly oral messages based on previous oral messages which are at least a generation old. Oral tradition entails “the process of using speech rather than writing for the reciting, chanting and discussing all extant works in our heritage” (Ajikobi, 1998, p. 6). It does involve unwritten past events or cultural values transmitted through the words of mouth. Oral tradition is a source of history, religion, philosophy, and even culture. This point is underscored in the words of Akinyoola, Akano & Oyatowo (2009, p. 187): “Oral tradition to the peoples in pre-literate societies, is many things rolled into one, including religion, knowledge, the natural science, apprenticeship in craft, history, etc., with a view to re-enacting the past.”

“Oral tradition provides the most important source of data for any serious study of the cultural beliefs and practices” (Omolafe, 1996, p. 1). We need to note that it is not all aspects of oral tradition that are originally motivated by the urge to record history. Folktales, proverbs, songs and chants may serve the people primarily as means of entertainment and expressing their ideas of ultimate reality and meaning, though these forms may also serve scholars as a means of understanding their history. The most important defining features of oral tradition are its oral nature and the fact that it is a medium for cultural continuity (Gbadegesin, 2010).

Having considered the meaning of oral tradition, it is pertinent to examine what oral tradition consists of. Uduigwomen (2002, p. 39) itemizes its composition to include: myths, fable, legends, stories, proverbs, beliefs, folk tales, songs and dances, liturgies and rituals, pithy sayings, riddles and adages, ideas, social attitudes, conventions, institutions and customs. All these are some of the ways by which thoughts and cultural heritages of a people are presented to posterity.

Oral tradition through its various media has helped in the transmission of knowledge from one epoch to another. It has assisted humanity in general to preserve their thoughts and cultures. In this sense, the historical relevance and import of oral tradition is incontrovertible. Akinyoola et al rightly noted this when they write that “history is firmly rooted in the human memory, and this is really understandable since no formal means existed by which to document, in a chronological order, the sequence of events right from the time the people originated” (Akinyoola et al, 2009, p.187). But it may be asked, if granted the above, one important question that agitates the mind is, what is the place of oral tradition in philosophy? There is serious acrimonious debate on this as opposed to the pivotal and undisputed place of oral tradition in historical incursions. But what could have accounted for this doubt with reference to philosophy? Without pretension to cultural nostalgia, what exactly is the role or place of oral tradition in philosophy?

Oral tradition and philosophy

In order to expose the role played by oral tradition in philosophy, we shall consider a possible distinction between the styles in oral tradition and the content of oral tradition. In respect to style, some scholars have claimed that literature is essentially philosophy, and given the fact that oral tradition constitutes oral literature, which is a literature, therefore, in style, oral tradition is philosophy. Philosophy is essentially literature. In understanding what literature is, two definitions suffice. The first is a common and popular view that literature is “everything in print” while the second definition is particular to Curtis (as quoted in Flack, 1993) who defines literature as:

A transmission of power; textbooks and treatises, dictionaries and encyclopedias, manuals and books of instruction – they are communications; but literature is a power line, and the motor, mark you, is the reader. (Flack, 1993, p. 118)

These two definitions of literature are erroneous because they do not give room for the literature in non-literate societies; they base their judgments on the literate society without considering the unlettered society. But this is not all there is to literature. There is no doubt that Literature has its foundation in oral tradition. It is in the recognition of this point that Ajikobi (1998,

p. 2) avers “any coherent idea of literature ... must include ‘oral literature’ which is not only in popular demand by the people in rural societies but also exists as a ‘universal phenomenon’ in every culture worldwide.”

True to Ajikobi's view, oral literature plays a significant role in the transmission of ideas in a literate world. Generally, we cannot supplant writing with oral literature, as writing has its base in oral tradition and it is meant to corroborate it and not to unseat it. Therefore, if oral tradition is literature and literature is philosophy, it can be concluded that oral tradition qualify as philosophy. But there is a caution here: should we say that philosophy will just be attached to anything spoken? A consideration of this question leads us to the second dimension on the content of oral tradition. The important question here is what considerations are most fundamental in assessing the content of oral tradition in order to be classified as philosophy?

There are divergent views on the above question. These views can be broadly classified into three. One is the view that oral tradition as it were can only serve as source materials for philosophizing. One finds p'Bitek (1970), Gyekye (1987), Ozumba (1997), Kimmerle (1997), Imbo (2002) and Adegbindin (2010) in this category of opinion. Second is the view that certain aspects of oral tradition constitute philosophy in themselves. Here we find Oluwole as a foremost ardent defender of this view. A loose position on oral tradition as philosophy is maintained by Ihuah (1999, p. 136), who says that there is “authentic philosophy expressed in all African oral texts: names, proverbs, folktales and songs amongst others.” The third view on the relation between philosophy and oral tradition is an outright denial of the theses of the first two views by scholars such as Hountondji and Ong.

Samuel Imbo (2002, p. 68) maintains that “it is more fruitful to realize that the oral traditions are just a means of transmitting the culture's rigorous intellectual traditions. Philosophy is the extraction of meaning from the accounts of the oral traditions.” Therefore, if we are to examine the philosophy of a people, the myths that exist in such culture are ready made materials that assist us in understanding the philosophy of such people. Proverbs, myths etc., which exist in oral literature are rich in content of the people's worldview and as such, can serve as a source material for the professional philosopher to work on by applying the essential tools of philosophy to them. Therefore, without resorting to any equivocation, oral tradition has significant role to play in the evolution of authentic African philosophy. Imbo is not alone in this orientation.

Ozumba also holds similar view. According to him, in non-literature society, people are conscious of preserving their culture, history, occurrence, religion, and philosophy in the right way. To achieve this, they use different method which makes it easy for members of the society to retain such thought and pass it through posterity. Myth is one of such ways. It is mostly transmitted to posterity in form of entertaining the younger ones. Myth, present to us stories about the people of the past, event in the past, ideas of the past etc. Myth present the thinking of our fore-fathers on issues in form of fiction, in these stories wisdom are embedded in it. It is now left for us to have the ability and understanding of myth in order to extract such wisdom or philosophy. Ozumba (1997) quoted Vico's words when he said:

It follows that the first science to be learned should be mythology or the interpretation of fables, for all histories of the gentiles have their beginnings in fables... By such a method the beginnings of the sciences as well as the nations are to be discovered. (Ozumba, 1997, p. 80)

It is important to note at this point that mythology is not just the coinage of some people. It is the reality that radiates among a people and their beliefs about certain occurrence. “We must not discountenance the truth that there is no myth without a basis in reality. And conversely there is no sophisticated knowledge without its mythical basis” (Ozumba, 1997, p. 80).

Gyekye (1987, p. 200) informs that in Africa, a great deal of philosophical system has remained oral for a long time. He sees philosophical materials embedded in the proverbs, myths, folktales, folksongs, rituals, beliefs, customs and the traditions of the African people. In establishing the truth of this claim, Gyekye (1987, p. 200) analogically notes that “the Vedas were handed down from mouth to mouth from a period of unknown antiquity.... When the Vedas were composed, there

was probably no system of writing prevalent in India...” The point here is that it was through oral tradition that the philosophies contained in the Vedas were preserved. So also is the case with the philosophy of Socrates.

We now turn to the second strand of viewing the relationship between oral tradition and philosophy. If one construes philosophy as the love of wisdom, and accepting the role of proverbs in the preservation of a people's wisdom and worldview, then it opens one to the conclusion that oral tradition, which proverb is subset, is philosophy. Without necessarily oblivious to the fallacy of composition involved in this reasoning, and let us take for granted the misunderstanding of the phrase, 'love of wisdom' in the context of the above argument, one finds such reasoning in Akporobaro (2001) and Obiechina (1975). Seeing proverb as a community thought, Akporobaro says:

A collection of the proverbs of a community or a nation is in a real sense, an ethnography of the people which if systematized can give penetrating picture of the people's way of life, their philosophy, their moral truth and social values. (Akporobaro, 2001, p. 10)

Corroborating this view, Obiechina contends that:

Proverbs are the kernel which contains the wisdom of the traditional people. They are philosophical and moral expositions shrunk to a few words, and they form a mnemonic device in societies in which everything worth knowing and relevant to everyday life has to be committed to memory. (Obiechina, 1975, p. 156)

The soundness of the above view finds expression in Aristotle's view of proverb, who as quoted by Momoh (1989, p. 232), says that “a proverb is a remnant from old philosophy, preserved amid countless destruction by reason of its brevity and fitness for use.”

Sophie Oluwole's discourse on oral tradition

In her book, *Philosophy and Oral Tradition*, Oluwole (1999) aims at establishing the existence of an ancient tradition of African philosophy. She exposes the false distinctions between orality and literacy on the one hand and the relationship between philosophy and oral tradition on the other hand. She sees philosophy as the critical examination of ideas, beliefs and principles of human existence. For her, philosophy presupposes the existence of human critical thinking in a particular language. This is so because philosophy is expressed in words, and words are expressed in language.

Thus, when talking of the existence of ancient African philosophy, we are simply referring to its existence within the gamut of a particular language. By ancient African philosophy, she does not mean one monolithic philosophy for the whole of Africa. In other words, it is not a single metaphysical and/or epistemological point of view shared by every African just as ancient Greek, Chinese and Indian philosophers were not. Rather, she means different classical philosophical accounts and views as expressed in different African languages and cultures.

Just as the terms 'Greek' and Chinese each refers to the thoughts of different philosophies, which share some literacy form and style of expression as well as some particular intellectual orientations, the term 'African' is also a family similarity that justifies the classification of several African languages and ethnic groups into one cultural group. In her attempt to discover an instance of an ancient African philosophy, she explored the oral tradition of the Yoruba. Before considering her analysis of the conceptual structure and philosophical cogency of the oral text she presented, it is important to first examine her arguments on the dichotomy between orality and writing, and the implications of such analysis on the possible existence of ancient African philosophy.

One of the major arguments upon which the non-apologists premised their claims on the denial of ancient African philosophy has to do with the issue of writing as a necessary condition of philosophy. For Oluwole, there are no 'a priori' rules against the adequacy of presenting a philosophic treatise in any specific literary form. There are no universal paradigms, which all forms of thought must adopt.

In other words, critical or strict philosophy can occur whether in the oral or written form. She argues that the history of Western philosophy itself does not justify that oral tradition is anti-intellectual and that it cannot contain philosophy. For instance, Plato's predecessors used aphorism, imagery and tales to formulate critical philosophy. While Plato himself used this style, modern philosophers like, Nietzsche and Schopenhauer also wrote strict philosophies using image and aphorism. The point Oluwole is making is that tales, aphorisms, proverbs, folklore, among others which are all part of oral tradition can entail philosophy. Contrary to the claim that philosophy is best promoted in the written form, she argues that "it is not impossible that philosophers who codify their works in writing sometimes produce irrational and inconsistent thesis" (Oluwole, 1999, p. 15).

Kimmerle shares the view of Oluwole on the dichotomy between writing and orality, but differs from Oluwole on oral tradition as philosophy. Kimmerle maintains that it is wrong to speak of an opposition between oral and literate. This is because there are elements of writing in a mainly oral tradition and elements of orality in a mainly literate tradition. Following Jacques Derrida's *Grammatology*, Kimmerle argues against the hierarchic thinking that writing is superior to orality. Construing writing as the production of readable traces and signs connected with human behavior of any kind (such as alphabetic signs, graphics, pictures on the body, traces in the sand, etc.), Kimmerle (1997, p. 43) hammers that the opposition between literate cultures and oral cultures has to be avoided because both are of the same age. None is either "higher or lower in any sense, but just different" (Kimmerle, 1997, p. 44). This position of Kimmerle notwithstanding should not be misconstrued to mean that she agrees with Oluwole that some oral texts passes muster as strict philosophy in themselves. Kimmerle is explicit on this below:

Ethno-philosophy is constituted by two different instances: the myths, proverbs and language structures on the one hand, the authors, who make a philosophical text of them, on the other hand. Only when both instances do exist together, ethno-philosophy emerges. Myth, legends or proverbs are not already philosophy by themselves. And also the opposite is true: the authors who conceptualize ethno-philosophical texts do not take them out of their own ideas. The former belong to the spoken language, which is for all kinds of philosophy (that is to say: not only for ethno-philosophy, for it, however, in a very specific way) a constitutive starting point of philosophizing. The latter produce written texts, which become part of the history of continuous interpretation and critique. Ethno-philosophy is constituted commonly by spoken language and written texts. From the interaction of both instances, ethno-philosophy emerges as philosophy. (Kimmerle, 1997, p. 47)

Obvious from the above is the claim that Kimmerle's interest lies in the dissolution of the opposition between oral and written literatures, and not in the discovery of philosophy out of oral literature as Oluwole is primarily concerned. Cognizant of the distinction between oral expression and written expressions, Oluwole harps that:

Spoken words...exist only for a very limited time and can travel on their own only within the limited distances. Because of this very short spatio-temporal existence, oral tradition in a substantial sense, is quite ephemeral...The inherent dual short comings of oral expressions, that is, the limitations of time and space, can be greatly reduced through the use of human memory. Yet, memory is never a perfect way of recording or transmitting thought because lapses do occur through normal and accidental conditions. (Oluwole, 1999, p. 3).

The point in the above excerpt is that oral tradition has some limitations. Memory is an important aspect of oral tradition. Without memory no person can lay claim to an iota of knowledge or possession of oral tradition. Russell (1963) avers, "memory is the source of all our knowledge concerning the past." Any time we are revealing a myth, folklore, proverbs etc., it comes from our

memory. Memory serves the bi-function of storing information and synthesizing them for future use. In fact, “oral texts cannot perform without the aid of memory” (Oluwole, 1999, p. 3).

However, memory is unreliable. As its own arbiter, memory is consigned to the private realm; “it is subject to forgetfulness, discordance of information, misrepresentation, opacity and miscontextualism” (Ozumba, 1997, p. 75). The use of memory “is never a perfect way of recording or transmitting thoughts because lapses do occur through normal and accidental conditions. Damage to the brain, forgetfulness, and the most permanent of them all – death – may occur without notice. In such a situation, brilliant and important ideas may be lost forever” (Oluwole, 1999, p. 3). These are accidental events that can occur to the memory which prevent it from being a perfect way of preserving the knowledge of a people. The memory makes a man the source of a people's knowledge and if such man eventually dies, it is similar to a burnt library. This is one of the critiques brought against oral tradition through memory.

Also, oral tradition is said to be confirming what has been revealed to one from an aged scholar who might not necessarily be the most informed person. “The oldest may not be the most informed, the popular may not be the most versatile in thought, the mellifluous may not be the one with the most authentic information” (Ozumba, 1997, p. 79). Another critique that can be leveled against oral tradition is that many of the knowledge brought about by oral tradition are related by old men and women. And it is a truism that old age brings forgetfulness and senility is the disease of the old which has no cure. The simple implication of this is the skepticism on the reliability of oral tradition as a source of knowledge. This point becomes more sacrosanct especially when we bear in mind such problems as: “the progressive breakdown of the transmission of oral tradition from one generation to another, the mortal nature of informants as well as their motives and changeability, the difficulty of separating the past from the present, selectivity and, the lack of chronology” (Mugaju, 1990, p. 32) in oral tradition.

In the words of Ajayi (1981, p. 2) “oral traditions are sometimes subject to additions, subtractions, exaggerations and distortions. Consequently, it is difficult to separate truth from fiction.” Because of the possibilities of distortions in the original ideas when passed through oral tradition, from one generation to the other as well as other shortcomings of oral tradition, Oluwole observed that writing must have evolved to come as a rescue to all the undesirable limitations of oral expression.

The most fundamental feature of writing is according to her, that of being a means of producing readable signs and symbols for the purpose of external communication. And by implication, writing does not refer to the thought documented or recorded. Once such signs and symbols are conventionally learnt and understood, it conveys similar meanings to the sender and receiver. And in this way, writing bridges time and space in communication with least distortion. This is the advantage writing has over oral tradition.

On the basis of the above analysis, Oluwole notes that thought occurs, first, in the mental realm just before or during the act of oral expressions, and that writing comes third in the process, because it is only a means of documenting and transmitting thought, words and ideas through visible signs. By implication therefore, literary styles and context of human thought cannot be said to have been created through writing. Indeed, while oral expression may occur independently of writing, the reverse may not be possible. This is because it is difficult and even impossible to write without reflecting, without pronouncing each word, without making of inaudible sound. As Akinjobi (1998, pp. 5-6) correctly observes, “Without oral traditions, we could know very little about the past of large parts of the world. Writing art cannot possibly subsist without the speaking art.” The existence of writing therefore depends on the existence of oral performance: “on the reflection that goes on in the mind at the time of writing” (Oluwole, 1999, p. 5). This means that oral performance precedes writing and writing has its source in oral art.

Drawing further on the distinction between oral and written texts, Oluwole writes on the act of thinking. This is because the later depends on the former. While thinking is an art, which may be learnt and which greatly depends on a thinker's natural capacity, writing is a craft, which must be learnt both by the highly gifted and the man of average intelligence. The teaching of a person with low intelligence the techniques of writing will not necessarily make him or her gifted thinker. According to

her, merely knowing the technique of writing will not make fool a genius. On the contrary however, ingenuity may be expressed in the oral form by thinkers who have never learnt the art of writing. On this showing therefore, oral tradition is the creation of individual minds; though the ideas, beliefs and principles expressed in them later become the accepted norms by the society. Writing only performs a supplementary function of helping people to memorize and know what has been said orally.

Oluwole quite believes that writing has its own advantages. One, when used to document individual thought, writing provides immense opportunity for clearer explanations, analyses and criticism, which may arise at the level of discussion. It allows a thinker to be cautious of and avoid self-contradiction and other fallacious thinking. Writing allows for making work available to wider audience and this promotes a better opportunity for corrections of views and idiosyncrasies in human thoughts. In spite of all these merits of writing, Oluwole said that writing can also lead to narrow-mindedness, inward looking and parochialism in individual thinkers. It sometimes hinders the initiation of novel theories. Also, since writing has to be produced in specific forms, "it tends to lack the kind of rapturous immediacy and spontaneity of expression" (Oluwole, 1999, p. 16). Scholles & Kellog (1978) in their book, *The Nature of Narrative*, notes the shortcomings of writing by recounting the view of the historical Thamus. Thamus, the primordial king over all Egypt, expressed a great fear when Thoth, the Egyptian god of wisdom and magic invented writing. Thoth had come to inform King Thamus how writing would increase both the memory and wisdom of the Egyptians, but Thamus exclaimed thus:

O most ingenious Thoth, one man has the ability to develop a new skill, but another to judge whether it will be a curse or blessing to its users. Now you, the father of letters, through your affection see in them the opposite of their true power. For this invention (writing) will cause those who use it to lose the learning of their minds by neglecting their memories; since, through this reliance on letters which are external and alien to the mind, they will lose the ability to recall things within themselves. You have invented not a medicine to strengthen memory but an inferior substitute for it. You are providing your students with a way of seeming wise without true wisdom; for they will appear to have learned without instruction; they will seem to know a good deal while they are really ignorant of many things; and they will become public nuisance, these men who look wise but lack wisdom (Scholes & Kellogg, 1978, p. 19)

Given the above critical analysis of the short comings of writing as a necessary condition of philosophy, a position defended by the non-apologist of ancient history of African philosophy, Oluwole's position is that there were ancient Africans whose thoughts were rational and critical, even though these have been transmitted from generation to generation through the medium of oral tradition. Accordingly, she is of the view that the acts of reflection, criticism, analysis, arguments and discussion can all be carried out in a purely oral form without writing. And "since the formulation of poetry, discursive prose, verse, narrative, etc., did not depend on the art of writing, the creation of these literacy styles and structures cannot be said to depend on the mastery of writing" (Oluwole, 1999, p. 6).

In effect, Oluwole's position is that the non-apologists failure of recognizing the literary qualities of oral tradition is as a result of their misconception of Western science and written literature. Contrary to their positions, she holds that "oral literature almost invariably contains criticisms, analysis, and rational justifications" (Oluwole, 1999, p. 6). But the difficulty in identifying all these intellectual compositions in African oral literature and appreciate their distinctive literary style is because of ignorance and incompetence of many African scholars and understanding oral texts in the indigenous language. According to her, "many can neither speak nor read in African languages. Those who can were never taught how to analyze, understand and interpret African thought within its own conceptual structure" (Oluwole, 2007, pp. 13-14).

It is arguable to posit, contra Oluwole, that the alleged ignorance of African languages as expressed in the people's oral tradition is a consequence of many factors; most important is the contents of oral traditions which are often expressed in cryptic languages that are highly complex and

of such depth and obscurity that comprehension becomes rather difficult if not impossible (Omolafe, 1996, pp. 4). This excuse may not be genuine and satisfactory to Oluwole.

This is understandable because of her quest to defend the ancient existence of African philosophy, which she thinks can only be discovered in oral traditions. Oluwole believes that Africa must have had her own Socrates, Plato, Pythagoras, etc. though most of their names are now lost in memory. She therefore sees as imperative, the crucial task of interpreting their ideas (as domiciled in oral tradition) in contemporary medium for easier understanding and critical examination. She objects the insistence of members of the school of professional philosophers (e.g., Peter Bodunrin, Paulin Hountondji, Kwasi Wiredu, among others who are for the most part, the non-apologists of the existence of ancient African philosophy) on their position that ancient Greek thought is scientific, critical and rational, and that these intellectual qualities are absent in oral tradition, which she presented as ancient African philosophy.

Hountondji for instance, dismisses not only the use of oral tradition as a source material for philosophizing; he rejects also the claims of scholars like Oluwole who claim that oral text is philosophical. For Hountondji (1983, p. 101), oral literature by its very nature, prohibits criticism, tends to perpetuate a conservative and anachronistic tradition which is backward and unscientific. Philosophy in Hountondji's (1976, p. 106) thinking "begins at the precise moment of transcription." Sharing the view of Hountondji, Ong says without writing there can be no philosophy. He maintains that:

We know that all philosophy depends on writing because all elaborate; linear, so-called "logical" explanation depends on writing. Oral persons can be as wise, as wise as anyone, and they can of course, give some explanation for things. But the elaborate, intricate, seemingly endless but exact cause-effect sequences required by what we call philosophy and by extended scientific thinking are unknown by oral people. (Ong, 1986, p. 43)

Both Ong's and Hountondji's perception of oral tradition as anti-intellectualism and enclave of mysticism has been criticized by Oluwole. She does not take Hountondji seriously because he is seen to have accepted Western paradigms without question. Her point in this regard is that Hountondji failed to realize that "intellectual features do not occur in same literary form and conceptual genres in all traditions of human thought" (Oluwole, 2007, p. 13).

In pursuing the logical conclusion, her belief in the existence of ancient African philosophy, Oluwole said that one of the most acceptable ways of actually showering ancient African philosophy is direct dependence on the actual oral texts. These oral texts are different African languages in most ancient African societies. A careful study of these oral texts, she believes, will reveal the reflections of ancient African thinkers on the mysteries of the universe, nature, human experience, and other fundamental themes of philosophical relevance. In her words:

Research into oral literature is justified on the assumption that some rational principles must have guided traditional African thinkers in the past. Present day African intellectuals have lost contact with their forebears as well as with one another. Colonial education did not bequeath to Africa only new systems of government, education etc., it replaced African traditional principles of thought with foreign ones. Worse still, it gave Africa several alien languages that cut their intellectuals from their base. (Oluwole, 1999, p. 34)

The above call to hermeneutically research into oral tradition by Oluwole aims basically therefore to discover principles that underlie traditional African thought. The idea is not to bring back specific views, beliefs or values from ancient African societies. Rather, the reason d'être, according to her, is that "we will never have valid grounds for comparing African thoughts with Western alternatives if we fail to grasp the basic principles under whose guidance African intellectuals operated" (Oluwole, 1999, p. 35). Furthermore, it is doubtful if Africans will ever be sure of what to retain or jettison from their

traditional thoughts so long as they continue to be apathetic towards a rigorous hermeneutic study of oral literature from Africa. On the imperativeness of studying oral tradition, Oluwole notes:

We cannot legitimately dismiss oral literature as a reliable source of discovering an authentic African intellectual culture if our genuine aim is to compare and if possible promote inter-cultural understanding. African tradition of thought, as an ancient intellectual culture, must have principles which have existed long before modern times. And to have a full grasp of the present day line of thought we need a good understanding of each culture. For if we are not fully conscious of what we were, hardly can we really understand who we are now and how we can have a clear vision of what we ought to be. (Oluwole, 1999, p. 40)

Contrary to the view of philosophers like Hountondji, Mudimbe, and Appiah, who believe that 'strict' philosophy cannot exist in oral texts, Oluwole illustrated the existence of explicit philosophy in oral text, using the Yoruba example. In doing this, she allowed the oral texts to account for their own existence as philosophy. For instance, in her article, "African philosophy as illustrated in *Ifa* corpus", she showed how 'oyeku meji' and 'owonrin', which are verses in *Ifa* literary corpus, each passes muster as critical philosophy in spite of the fact that they were preserved and transmitted in the oral form (Oluwole 1996). She argues that there is a distinctive literary tradition identifiable in *Ifa* literature, where proverbs, aphorism, metaphor, tale as well as imagery are freely used. The two texts on 'oyeku meji' and 'owonrin meji' qualify as an instance of ancient African philosophy because they contain arguments, criticisms and justification of the ideas expressed.

A critical evaluation of Oluwole's scholarship on oral tradition

One possible criticism that might be leveled against Oluwole's attempt is that she is only trying to create new philosophies from the texts, especially with her translations. However, a counter response to this charge is that professional philosophers traditionally engage themselves in the analysis, explanation, criticism and/or justification of the works of different philosophers without thereby creating new philosophies out of them. Her intention is to discover cogent philosophical principles and treatise, inherent in these indigenous oral texts. She agrees with Kimmerle (1997), who also defends this approach of studying oral tradition as a way of discovering different ways for expressing philosophy, which will avoid the Western opposition paradigm, in which difference is necessarily regarded as evidence of inferiority. More fundamental, her goal is to initiate the process of putting an end to the dominant imperialistic thinking, which has over the years, unduly influenced Africans in despising and ignoring their oral tradition as a primitive and inadequate heritage for modernist living.

Another possible criticism that might be posed against Oluwole's attempt to showcase oral tradition as ancient African philosophy is that what has been presented is nothing short of Yoruba (African) worldview, mysticism, religious system, rather than philosophy. This is because individual authors of the ideas, beliefs and thoughts so expressed are not known by name. A counter reaction/response to this criticism, as given by her is that classical philosophies, in almost all cultures, existed as religious systems. This is true of ancient Indian philosophy and ancient Greek philosophy. What qualifies them as philosophy is that critical reflections were carried out in them. It is, therefore "an error to declare a thought system non-philosophical just because it uses religious terms to explain knowledge and human experiences" (Oluwole, 2007, p. 26).

Though, while it is true that some of the accounts given or presented as an ancient African philosophy may be intuitive, bold and unscientific, those of several ancient Greek and Chinese philosophies were not free of this same charge. Besides, there are many ideas, beliefs and values in ancient African worldview that can be adjudged rational. And for this reason, it becomes important that texts in the language of thinkers are studied so as to expose their philosophical meanings, their critical strength and/or weaknesses. These oral literatures are in themselves texts on ancient African philosophy.

It must be pointed out at this point that for Oluwole, it is not the analysis per se that will make any of the oral texts philosophy. What qualifies them as philosophy must already be inherent in them. But the critical assessment of such text would be a work in contemporary African philosophy. In other words, when we formulate some philosophy from oral texts, we are engaged in contemporary African philosophy rather than studying ancient African philosophy. On the charge of anonymous and unknown names, this is a criticism equally applicable to many texts in classical Greek philosophy. For instance, many of the sayings accredited to Socrates, Plato, and Aristotle have been argued to be popular mythology – “they said, he/she said”. And strictly speaking, the fact that the authors of the oral text are mostly unknown by name does not destroy the cogency of the text as philosophy.

Another possible criticism against the apologist position of Oluwole on the existence of ancient history of African philosophy as explicit in oral tradition is that many of the media of oral tradition, for instance, proverbs, are short and crisp, and as such, cannot constitute philosophy, which by standard entails justificatory explanations. As a counter response, it is arguable to say that the shortness of a literary piece does not necessarily deprive it of being philosophical. Classical Chinese and Indian philosophies were crisp and appeared mystical and intuitive. Even many of the ancient Greek philosophers like – Thales and Heraclitus were initially short and crisp before they were later developed into elaborate theories by their later disciples.

Arguably, this call by Oluwole on the need for serious studies of African oral literature can be said to be a plea for a wholesale return to things African just in the name of propagating unwarranted uniqueness and distinctiveness. But then, this critique can only be a product of the illusionary thinking that culture, in its different ramifications, is an ancient, traditional, changeless and hermeneutically sealed heritage which can be preserved intact (like virginity) more or less forever. In defense of Oluwole, one can refute this charge of philosophical study of oral tradition as a path to anachronism by arguing that a genuine call for adequate research into African oral heritage does not necessarily entail “romantic vision of the past” for the sake of carving unique African intellectual identity. Oral literature does not establish a dead form of thought. It is generative in nature and can still be developed and explored for modern use.

Conclusion

On the whole, Oluwole is a strong proponent of the view that there was ancient history of African philosophy and that the ideas of these ancient thinkers could be found in our African oral tradition in their varieties. With her emphasis on oral tradition as philosophy as a distinctive African literary thing, one is likely to criticize her silence on written traditions of the Egyptian and Ethiopian civilizations, which are also part of Africa. Without recognition of the historical root of ancient African philosophy in these civilizations, her account is at best, biased and myopic.

Well, arguably, Oluwole is not totally incognizant of the existence of written traditions of Egypt and Ethiopia; only that she does not regard the account of ancient history of African philosophy in these civilizations as entirely an indigenous creation of black Africans (Oluwole, 1999, p. 21). This is because of the influence of both Islam and Christianity on the philosophical ideas of the ancient Egyptian and Ethiopian thinkers. Whether this quest for authentic and purified or unadulterated intellectual heritage is in itself justified and possible is a different question entirely.

However, it is conclusive to note that oral tradition is not without its own shortcomings. In spite of the various limitations of oral traditions identified in this paper, we are of the view that oral traditions still offer valuable literature as philosophy, and materials for philosophizing. Mythical narratives, legends, personal poems and testimonies, proverbs, and maxims, drum texts and art motifs, which form the core of African oral tradition have a basis in historical reality and are at the same time explorations of the possibilities of group and individual thoughts and views about their intellectual heritage, historical experiences and philosophical thoughts. Since every philosophy is cultural conditioned and historically influenced, oral literature cannot be swept under carpet in philosophical matters. We need to re-state that written literature cannot supplant oral tradition as they both have their merits and demerits.

In conclusion, we do not say that oral tradition should be placed above writing. The fact remains that both belong to literature. They are both forms of transmitting the philosophy of a people

to the unborn generation and have their advantages and disadvantages respectively. Philosophy being the child in the bath water of oral tradition should not be thrown away with the bath water. Therefore, there is a need for contemporary African (and Diaspora) world to consider, thoroughly, existing oral traditions in order to discover the philosophy inherent in them for intellectual posterity.

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SHRINKING THE BALLOONING YOUTH PRECARIAT CLASS IN NIGERIA: THE NEED FOR YOUTH EMPOWERMENT

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Abstract

All over the world, the debouchment of a new class has been observed with new demands for the progressive troika of equality, liberty and fraternity. Far from being the forlorn cry for the establishment of a Marxian utopia or pantisocracy, the genuine demands for egalitarianism necessitating the restructuration of economic, social and cultural capitals has become a desideratum for society's preservation. Social upheavals, civil protests and collective movements led by a determined precariat class to address social ills and worsening inequalities will continue unabated until the political and economic managers of the state capitulate to these demands. In Nigeria, the elite is already aware of the potential vitriol and precariousness of this class. Existing diurnal narrative in Nigeria is awash with the virulence and dudgeon expressed by this class. Violent crimes such as terrorism, armed banditry, carjacking, cybercrimes, human trafficking of persons, militancy and kidnapping are major highlights of the viciousness and sadism manifested by this class. Evil contrivances have become weapons for economic compensation and retribution on an insensitive elite and society. The imagery of Nigeria's future is akin to sitting on a time-bomb or walking a jagged precipice. In this paper, authors contend that the growing youth precariat class in Nigeria must not be ignored. Leaning on the anomie/strain paradigmatic thesis, they argue that the political class must reverse its natural shenanigans and rhetoric for change programs that will impact on Nigerian youths who are simmering with rage and despondency. Lurking around for the right moment, this dangerous class could spell the doomsday for an already divided polity if genuine efforts are waved aside. Youth empowerment programs must be practically rolled out soon and fast with a genuine politics of paradise built on the principles of economic security and social well-being to integrate this class into mainstream society.

Keywords: Precariat Class; Inequalities; Economic Security; Politics of Paradise; Youth Empowerment.

Introduction

Society is standing at a threshold of a mild revolution or movement hitting its formidable gates and demanding the progressive troika of equality, liberty and fraternity. In some countries, this revolution or movement has succeeded in overthrowing governments, instituting regime reforms, redefining the governance landscapes, rewriting political narratives and catalyzing socioeconomic permutations. This blitzkrieg has manifested itself in Tunisia, Egypt, Libya, Nigeria, in the United States Occupy Wall Street, United Kingdom, France, Greece, Spain, Ukraine and in many First World, Second World and notably in Third World countries where the atmospherics are brimming with dark, minatory clouds of angst, despondency and precariousness. Joining many watchful commentators and academic writers, Bailey (2014, para. 6) asserts that:

...the left have identified the prominence of street demonstrations and occupations of public space and the relative lack of industrial militancy of workers as the defining features of these new movements. They tie this analysis to an argument that broader structural changes in capitalism have weakened the link between capital and labor, thereby displacing the revolutionary proletariat of Marx and Engels with a more atomized, fragmented, multitude whose relationship to work and production is much more tenuous. This new social force has been dubbed the "precariat."

Guy Standing, through his magnum opus, *The Precariat: The New Dangerous Class*, and subsequent oeuvre, has popularised the concept of precariat and brought it to the focal point of academic, political and policy discourse (Standing, 2011a). The reflections of Standing not only highlight the commonalities of the precariat as seen in many modern societies today but also underscore a dominant kindred Weltanschauung shared by many academic writers, researchers and concerned citizens of the world about the "other" side of neoliberal economic and political

orthodoxies. One side of these ideologies affirms the beauty and necessity of the marketization or commoditisation of the economy through market forces of demand and supply, privatisation and commercialisation of state resources, and political and social liberalisation for social advancement, but the other side has balkanised society into two wide extremities of an elite minority that cold-heartedly strives to perpetuate its plutocratic interests in the state and a bulge of hapless citizens, full of dudgeon and antisocial passions, in which a class is gradually crystallising: this class is both insecure as well as precarious.

Existing status quo in Nigeria gives credence to the existence of the precariat class. Although not a homogenous group because of the socioeconomic and demographic differentials that members of this class manifest, since it includes women, children of the poor, the aged (pensioners), unemployed citizens, unemployed youth, unskilled and semi-skilled labour and physically challenged persons, the danger this class poses to the Nigerian society seems to derive from largely the unemployed youths; or better still, what has been termed the NEET population (Population Reference Bureau, 2013). This NEET population represents youth who are not in employment, education or training. While unemployed youth who are in school or receiving training are investing in their future employment prospects and earning potential, NEETs are unemployed and not engaged in educational opportunities and because of these, they risk being unemployable and being quarantined in the labour market for a long time (Urim, 2014). This, of course, can have a backlash on society, and it already has in a mammoth country as Nigeria.

The recent Nigerian Immigration Service employment in 2014 where over 125,000 candidates (in Abuja and Lagos) jostled for 4,000 positions, turned into a fiasco with the deaths of some of the candidates due to a shoddily planned recruitment exercise in which organisers thought it wise to shoehorn tens of thousands of candidates into a small stadium facility resulting in a stampede with all the familiar hallmarks of corruption which the Nigerian state has come to be identified with. In another well-televised incident in 2014, a young Nigerian graduate who claimed to have searched for a job in 32 of the 36 states of the federation and ended up in Akwa Ibom State where he thought he could lay hands on this Holy Grail, after much job search and finding nothing contemplated suicide by lying on the road leading to the state's government house to be crushed by vehicles plying the route. More than being a histrionic display of despair, from Edo to Kano, Abia to Adamawa and Delta to Bayelsa, more youths are seeking ways to vent their pent-up angst-ridden emotions on what they see as society's taciturnity towards their plight. There are many young Nigerians who make up a large shoal of primary and secondary school dropouts, who do not have any form of employable or financially viable skills and some who are very disadvantaged when it comes to western education because they are illiterates. These young Nigerians have become lumpenised and exist on the fringes of social and economic progress in the country. Many of them are hungry and angry, and because they are hungry, they cannot sleep; and because they are "awake", the elite cannot sleep.

Already, some members of this class have declared tacit war on the Nigerian state by embarking on antisocial vices as quid pro quo for their negligence and continued lumpenisation, which diurnal narratives evince. It follows that unless something is done to rein in the precariousness this class poses to the continued existence of Nigeria, the existing climate of terror, kidnapping, youth violence, human trafficking of persons, political assassinations, carjacking, religious conflicts and ethnic unrest may fester inflexibly until the Nigerian federation atrophies. In this study, the authors argue the need for the youthanization of empowerment programmes embedded within a politics of paradise and humanity and driven by the principles of economic security and social well-being to integrate this class into mainstream society and avoid the impending apocalypse brewing in the horizon.

Objectives

The general objective of the study is to examine the global emergence of the precariat class with focus on Nigeria. Other objectives of the study include:

- i. To explore the ballooning youth precariat class in Nigeria and the dangers it poses to the country.
- ii. To identify factors that have reproduced the youth precariat in Nigeria.
- iii. To prescribe youth empowerment, guided by the politics of paradise, as a panacea for youth precarity in Nigeria.

Methodology

The methodology adopted for this study is the qualitative approach with heavy reliance on secondary data such as books, journals, technical reports and online resources.

Conceptualisation of terms

Probing the terms “precariat” and precarity

The use of the term “precariat” dates back to the 1980s when French sociologists used it to define unprotected, temporary workers as a new social class, and it has its variants in French (*précariat*), Italian (*precariato*) and German (*Prekariat*), with shifts in meaning determined by the time, place and social context in which it is used (“The precariat”, 2014). The emblazonment of the term was pioneered by Guy Standing in his very fecund oeuvre which has resonated across epistemic boundaries because of its vraisemblance in many modern societies.

Precariat is a blend of adjective *precarious* and noun *proletariat*, a word used to describe working-class people as a social group. *Proletariat* has its origins in Latin *proletarius*, which denoted a person who had no wealth in property and whose only way of serving the state was by producing offspring (“The precariat”, 2014) that would work for the good of society and who sell their labour to live. Generally, the precariat typifies a social group consisting of people whose lives are difficult because they have little or no job security and few employment rights.

According to Standing (2012), the precariat embraces an agglomerate of insecure people, who live in bits and pieces, are in and out of short-term jobs, without a narrative of occupational development, and include millions of frustrated educated youth who do not like existing socioeconomic conditions before them, millions of women abused in oppressive labor, growing numbers of criminalized tagged for life, millions being categorized as ‘disabled’ and migrants in their hundreds of millions around the world. He calls them denizens because they have no occupational identity, and lack a restricted range of social, cultural, political and economic rights than citizens around them (para. 11). Being urged to be “flexible” and “employable”, they act opportunistically. They cannot construct occupational careers or draw on a social memory, or have a feeling of belonging to a community of pride, status, ethics and solidarity (Standing, 2011). Standing further argues that the denizens are also denied effective rights because they have nobody to represent them in the political mainstream (Standing, 2012, para. 21)

The precariat, therefore, suffers from a combination of insecurities which includes labor market insecurity, employment insecurity, job insecurity, work insecurity, skill reproduction insecurity, income insecurity and representation insecurity (Standing, 2013). These overlapping insecurities force the precariat into precarious circumstances which feed their anger, needs and desperation. Facing a prospect of economic insecurity, members of the precariat class are increasingly disengaged from mainstream politics and sometimes are against the political establishment because it is seen to support the muskeg of deprivations in which they are submerged.

According to a recent survey in the UK, the precariat belongs to one of the seven new classes in UK and Europe which include the elite, established middle class, technical middle class, new affluent workers, emergent service workers, traditional working class and the precariat in that order (“Great British Survey”, 2011; “Huge Survey”, 2013). This creates bifurcated extremes of a plutonomy and a precariat.

While the plutonomy refers to 1% of the population who make up the elite and very wealthy members of society and who can afford luxury lifestyle, the precariat leads a precarious existence at the periphery of society with substantial numbers falling into the precarity trap in many societies of the world (Chomsky, 2012). Many political thinkers from Winston Churchill, Alexis de Tocqueville and Noam Chomsky have vituperated plutocrats for ignoring their social responsibilities, using their power and influences for narcissistic purposes, thereby increasing poverty, marginalizing the majority, nurturing class conflict, and contaminating societies with greed and hedonism (The Guardian, 2011; Toupin, 1985).

The growth of the precariat has been accelerated by the neoliberalism of globalization, which put faith in labor market flexibility, the commodification of everything and the restructuring of social protection (Standing, 2011 & 2012). Not yet a class-for-itself, but a class-in-the-making, the precariat is internally divided into angry and bitter factions because of a combination of anxiety, alienation, anomie and anger which makes it the dangerous class. As Standing (2011) observed:

Frustrated youth comprise the progressive vanguard of the precariat. They are growing restless, especially since the Faustian bargain exploded. Budgetary cuts are eroding the commons and the precariat's living standards. Stirrings on the edges of global capitalism are harbingers of momentous events. The middle east uprisings were the first revolutions in history to be led by the precariat, technologically-savvy youths with nothing to lose because they had nothing to gain in the existing global economy, in which their rulers were in league with the world's financial elite.

Thus, the precariat is a mixed class comprising insecure masses of the people, the lumpen, the commons, bottom of the poor, bottom of the pyramid, the unemployed, unemployed youths or the NEET population and other citizens or denizens of the modern state whose present social, economic and political situation is worse off and whose future seems blighted.

Precarity, on the other hand, is a social condition that lacks predictability or security, affecting material or psychological welfare of the masses of the people. Specifically, it is a phenomenon in which large parts of the population are being subjected to flexible exploitation or *flexploitation* such as low pay, underemployment, unemployment, casualization and intermittent income and existential precariousness such as high risk of social exclusion because of low incomes, welfare cuts and high cost of living (Standing, 2011). In many developed economies, many of their citizens and residents are already victims of precarity in different sectors but particularly youth, women, immigrants, the unemployed, the underemployed, many seniors, the poor and physically challenged people are exposed. In Africa, including Nigeria, the youth, women, the poor and their children and senior citizens have been tethered to precarious existential conditions that qualify them as members of the precariat. However, youths are the vanguardists of this dangerous class in Nigeria and Africa, just as the undertakings of this class have demonstrated in the metropolis.

Theoretical Underpinning

Anomie/Strain Theory

The theory of Anomie/Strain was chiefly embedded in the work of the French sociologist, Emile Durkheim. According to Durkheim, anomie manifests itself in one of two interrelated ways depending on the evolutionary stage of society (Smith & Bohm, 2008). In less developed, more homogeneous societies, anomie is likely to be a product of the breakdown of social norms or the dissociation of the individual from the "collective conscience" while in advanced industrial societies, anomie is more likely to occur when there are problems in the "division of labor" (the interdependency of occupational roles) (p. 2). In other words, in the first case, the collective or common conscience is unable to regulate human desires (lack of regulation), while in the second case "individualism" is promoted to such a degree that people become so egotistic and no longer care about the welfare of others.

To Durkheim, the consequence of a society that is temporarily unable to exercise its regulative function is an increase in the rate of suicide, and presumably crime. It is important to note that heightened prosperity can disturb the collective order in the same manner as national declines of wealth (Smith & Bohm, 2008). The distillate of Durkheim's theoretical ratiocinations is that society must place adequate restraints on the aspirations and appetites of its citizens or better integrate them into the collective whole in order to maintain equity and sustain itself.

While Durkheim underscored the role of inherent and often insatiable human appetites or aspirations as the reason for anomie, Merton (1938) contended that many human appetites or aspirations were not intrinsic but were culturally induced. This means that the inability of people to achieve culturally defined aspirations, such as the accumulation of material wealth, by legitimate socially structured means produced what Merton called anomie or strain. According to Merton, individuals develop adaptations to the strain they encounter. These adaptations include: conformity,

innovation, ritualism, retreatism, and rebellion (Smith & Bohm, 2008). Three of the adaptations (innovation, retreatism, and rebellion) tend to manifest in aberrant or criminal behavior (p. 2). To Merton, lower class individuals are more susceptible to frustration and strain because they have less opportunity to attain vertical mobility while aspiring to achieve common success goals, such as wealth or good income status. It is for this reason that Merton states that lower class society possesses more innovators and hence more criminals than other class groups. Therefore, it could be argued that the lower class produces more innovators who are economically alienated; with crime or any form of vice representing a potential means to achieve cultural status (Smith & Bohm, 2008). Thus, innovation becomes an attempt to integrate oneself into the hub of society, while other adaptive behaviors such as retreatism describes those who lack the means and desire to achieve cultural goals such as the activities of psychotics, pariahs, outcasts, chronic drunkards and drug addicts while the rebellion adaptation attracts members or individuals who seek a drastic change in their current social conditions (Merton, 1938).

A gestalt of Merton's theory of anomie reveals that these adaptations are normal (or functional) responses to alienating social conditions, particularly the disharmony between the cultural goal of wealth accumulation and limited legitimate means to achieve such capital (Smith & Bohm, 2008). The dialectic between goals and means to achieving them leads to some social policy implications. To Merton, a reduction or change in success goals and/or an increase in means or opportunity to achieve these goals will result in a decrease in crime, while an increase in success goals and a decrease in the means to achieve them will result into precariousness.

This theory enjoys great applicability when the issue of the precariat is examined. A peep into the precariat suggests a class that suffers social exclusion, lumpenisation, poverty, discrimination, joblessness, skill deficiency, and sometimes social and political abandonment. This results in frustration which in turn leads to dissatisfaction, resentment, and anger, which are all the emotions that result in strain and crime or violence. In Nigeria, where for many years, the precariat has been taken shape, especially as it is seen in its youth population which lacks access to social, economic and cultural capitals, these denials has forced these youths to display the tripartite adaptations of innovation, retreatism and rebellion manifesting in violent and malevolent acts such as armed banditry, juvenile crimes, kidnapping, militancy, ethnic confrontations, terrorism and all kinds of violence and venalities, which are carried out to protest the elite's taciturnity or a quid pro quo by young members of the precariat class on society's apathy. Thus, the precariatization of the majority of the youth population in Nigeria and Africa has resulted in the precariousness of this class to the survival and continued prosperity of the nation and continent.

The Global Emergence of the Precariat

Although, Standing (2011c) contends that the global precariat is not yet a class in the Marxian sense because it is internally divided and is only united because members share similar fears and insecurities, he posits that the global precariat is a class in the making, approaching a consciousness of common vulnerability. While it consists of those in insecure jobs such as temps, part-timers, casual workers, those in call centers or in outsourced arrangements, the precariat is generally a class of the vulnerable who feel "their lives and identities are made up of disjointed bits, in which they cannot construct a desirable narrative or build a career, combining forms of work and labor, play and leisure in a sustainable way" (Standing, 2011d, para. 4).

The precariat has championed the Occupy movement in the United States and Europe demanding the reversal of economic and social inequality with the goal of making the economic and political relations in all societies less vertically hierarchical and more flatly distributed (Collins, 2011; "Woman dies", 2011). Local groups often have different focuses, but among the movement's prime concerns deal with how large corporations and the global financial system control the world in a way that disproportionately benefits a minority, undermines democracy, and is unstable (Dobnik, 2011; Leessig, 2011; The 99% Declaration, 2012; Thompson, 2011). For instance, delegates of the 99% Declaration gathered in Philadelphia in 2012 to address what they considered an injustice regarding the growing precarity in the United States in which 46 million Americans were trapped in poverty (The 99% Declaration). Describing the Wall Street protests as being targeted against economic inequality and corporate greed aimed at the nerve center of American capitalism, Walters (2011) asserts that these dissents are no longer merely a New York phenomenon. Thompson has also reported the transcontinental nature of the precariat movement in this excerpt:

...the protests are neither entirely coordinated nor entirely spontaneous. Their messages are consistent: the creep of austerity and the continued anguish of the global middle class in the developed world after the Great Recession. The motifs are familiar, as well. The Guy Fawkes masks. The 99 Percent signs. In Rome, the protests turned violent, but they were mostly peaceful throughout the world.... thousands of people (are) marching across several continents, including in Sydney, Australia; Tokyo; Hong Kong; Toronto; Chicago; and Los Angeles, where several thousand people marched to City Hall as passing drivers honked their support. (2011, para. 1)

The first Occupy protest to receive widespread attention was Occupy Wall Street in New York City's Zuccotti Park on 17 September 2011, but by October 9, Occupy protests had taken place or were ongoing in over 951 cities across 82 countries, and over 600 communities in the United States (Walters, 2011). As Adam (2011) also observed, Occupy Wall Street protests that began in New York, became contagious as tens of thousands of people around the world took to the streets to reprise their anger at the global financial system, corporate greed and government cutbacks. Rallies were held in more than 900 cities in Europe, Africa and Asia, as well as in the United States, with some of the largest occurring in Europe (Adam, 2011). The demonstration in some parts of the world has been violent leading to the deaths of protesters while other protests have been largely peaceful.

Notably, the precariat in Europe has been involved in different forms of movements and protests to bring their governments' attention to the plight of the urban poor and the growing precariat trap into which most citizens were ensnared during this period. These precariat protests have been seen in the Euro May Day parades and loosely organized protests, the Spanish *indignados* who rejected mainstream political parties, while demanding what appears as a discordant bag of changes (Standing, 2011d); protests in Milan, *den plirono* actions and prolonged mass protests in Greece, and the various first precariat-led revolutions in the Middle East dubbed "The Arab Spring", a revolutionary wave of demonstrations and protests (both non-violent and violent), riots, and civil wars in the Arab world that began on 18 December 2010 (Borger, 2010). In fact, concerning the Middle-East precariat-led uprisings, by December 2013, rulers had been forced from power in Tunisia, Egypt, Libya, and Yemen; civil uprisings had erupted in Bahrain and Syria; major protests had broken out in Algeria, Iraq, Jordan, Kuwait, Morocco, and Sudan; and minor protests had occurred in Mauritania, Oman, Saudi Arabia, Djibouti, Western Sahara, and the Palestinian territories (Peterson, 2011; Spencer, 2011; "Tunisia's Ben Ali", 2011).

As Harsch (2013) noted, social protest in Africa is a perennial because of the embedded social dislocations, people-governance disconnect and impoverishment of a vast majority of the African people over the years. For Harsch, this was why in 2013 alone, there were thousands of protests held across Africa in the forms of strikes, marches, rallies, sit-ins, boycotts, or unorganized outbursts of violence where Africans took to the streets in large numbers to vocalize their social and political discontents (2013). While the elites on the continent have many ways to influence policy such as bankrolling of favorite candidates and parties, evading unwelcome taxes and regulations, subverting state institutions through corruption and bribery, public protest is one of the few weapons available to the oppressed classes to bring their grievances to their governments and force the latter to listen to them. According to Harsch (2013), with only a half dozen of exceptions, in 2013, every African country experienced some form of public protest, even in authoritarian states where citizens have been subjected to panopticon treatments such as in Angola, Chad, Ethiopia, Gambia, Sudan, Swaziland, and Zimbabwe.

The Occupy Nigeria movement was a clear indication of the restiveness of the precariat in Nigeria regarding the stolidity of government to its social and economic situation. The Occupy Nigeria protest commenced on 2 January 2012 in Lagos as a response to the fuel subsidy removal by the Federal Government of President Goodluck Jonathan but spread to other cities like Ibadan, Kano and Abuja (VOA News, 2011). The protest was chiefly against the removal of subsidy on petroleum products, 120% increase in the price of petrol, corruption in government and the public service, inhuman treatment of Nigerians by government and security agents and high rate of poverty in the country. Using social media technologies and spaces, the activism by the protesters took on an international dimension drawing solidarity from Nigerians abroad and friends of Nigeria who organized similar protests in the U.S., London and South Africa. With sustained local and international pressure, the Goodluck Jonathan government capitulated to the demands for a policy reversal on the fuel subsidy removal.

Similar protests were witnessed in South Africa in different cities such as Johannesburg, Cape Town, Durban, Grahamstown and East London. The Occupy South Africa crystallized to protest and incite mass action against the racial, economic and social inequality in South Africa (AHS, 2010).

All these protests, which can be said to be legitimate demands by the people are aside the antisocial expressions of criminality, vices and malevolence which some members of the precariat class unleash on their respective societies as a way to also protest their angst and despondency and to demand an apology for what they consider an insensitive and amoral system. Consequently, the foregoing shows that the “precariatized mind” is enveloping the public space globally, including in Africa, creating a concoction of anger, desperation, despondency, fear, doubts, uncertainties and rebellion, which are sure-fire ingredients for criminal behavior, anomie, nihilism and antisocial innovations aimed at wresting justice violently from perceived institutional enemies or targets or demanding a quid pro quo from society that it considers blasé.

Ballooning Youth Precariat Class in Nigeria

As indicated in Figure 1 below, out of approximately two billion young people aged between 10 and 24 years, as against the estimated current world population of 7,211,239,210 people, over 75% of these youths are from developing countries; this is about 22% of the world’s population (Population Reference Bureau, 2013; World Population Statistics, 2014).

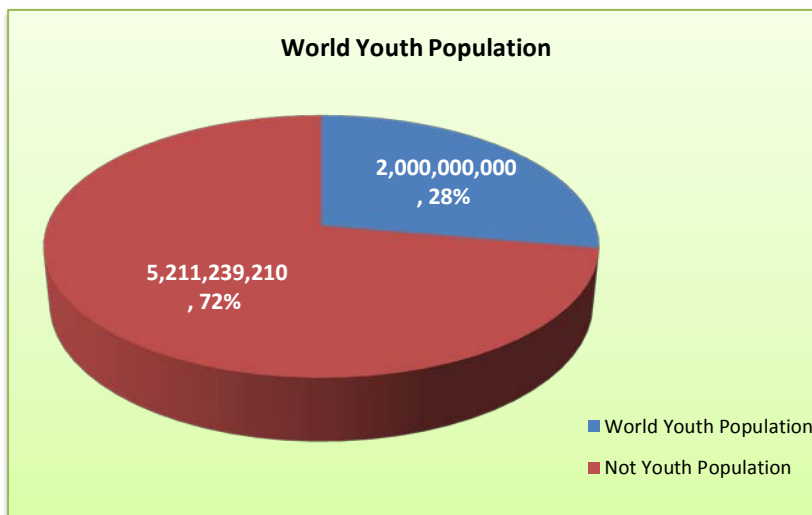


Figure 1: World Population Statistics

Source: World Population Statistics, 2014

In Africa alone, about 344.4 million young people fall into the category of 10 and 24 years (Population Reference Bureau, 2013, p. 6) out of the estimated population of 1.069 billion people for the year 2014 (World Population Statistics, 2014). If this age bracket is extended to 40 and 45 years, the population of young Africans within that bracket could extend to over 60% of the people, meaning that young people are the next generation of potentially productive economic and social actors for and on the continent, and as a report observed this growing youth demographic could be a once-in-a-lifetime opportunity for an indigenous-wired economic growth which has the potential of securing a prosperous future for the continent’s poorest people (Risenetwork, 2013). Rather than ululate over this prospect, the ballooning number of young Africans in Africa could also become a social and political tinderbox for the security and economic stability of the nations in Africa if existing diurnal narratives are not reversed.

For instance, in Nigeria, while the country’s estimated population in July 2013 stood at about 175 million, the youth population between 1 to 24 years is over 110 million people (Index Mundi, 2014). Absent an addition of young people between the ages of 25 to 45 years, the nation has a very youthful population that can either be a boon or doom depending on what the political and economic managers do with it.

Estimated Population of Nigeria (July 2013)				
Age Bracket	Male	Female	%	Male + Female
0-14 years	39,127,615	37,334,281	43.8%	76,461,896
15-24 years	17,201,067	16,451,357	19.3%	33,652,424
25-54 years	25,842,967	26,699,432	30.1%	
55-64 years	3,016,896	3,603,048	3.8%	
65 years and over	2,390,154	2,840,722	3.0%	
	87,579,043.4	86,928,840	100%	
Total Population	174,507,883.4			

Source: Index Mundi, 2014

With the dismal labor market outlook for young people which has worsened nearly in every region of the world (Ghana Business News, 2014), resulting in global youth unemployment which rose to 13.1 per cent in 2013, from 12.9 per cent in 2012 and 11.6 per cent in 2007 (ILO, 2013), many countries of the world are now concerned about young people who are not in education, employment, or training (NEET) (Population Reference Bureau, 2013). The Nigerian government should be more concerned about its youth population because as at 2011, while the national unemployment rate was about 23.9%, youth unemployment rate was over 50% (Rise Network, 2013). This situation seems to have worsened as the recently aborted Nigerian Immigration Service (NIS) job test held in the first quarter of 2014 showed in which over 125,000 job applicants, mostly young Nigerians, showed up in Abuja and Lagos for the advertised 4,000 positions in the NIS.

Thus, the number of young people who are not in employment, education or training in Nigeria is ballooning with dangerous portents as this class of Nigerians are forced on the fringes of society without any form of social or economic safety net to cushion their precarity.

Added to this blight are the rising cases of dropout primary and secondary school pupils in Nigeria. As at 2012, about 10 million primary and secondary pupils were dropouts in the country with 7.5 million of these being females (Information Nigeria, 2012). Nigeria is even regarded as the country with the largest number of out-of-school children in sub-Saharan Africa (Afisunlu, 2013). A visit to any of the state capitals in Nigeria in the night gives a shocking revelation about a growing army of NEETs whose livelihood hangs in the balance, whose future is bleak and who are potential quarries for anarchists, terror merchants, armed robbery gangs, human traffickers, sex slavery agents, cybercrime operators, violent criminals and sociopaths and blood lusty and feral politicians.

Many members of the initial Boko Haram terror group in the north were NEETs who had little or no formal education, employment or training and were easy marks for the religious blindfold and brainwashing they were subjected to. Had those recruits had some form of formal western education, financially viable skills or training or employment, they could have been able to resist as Standing (2012) styled it "... (the) populist sirens onto the political rocks, to rushes of anarchic discord or to support demagogues offering a neo-fascist vision or crazed evangelical message" (para. 30).

The precariatization of these young people's minds not only makes them willing recruits to anarchic, insurrectionary or reactionary interests in the state but also has the potential of morphing them into death angels in society.

To make matters worse, the left in Nigeria have become *bourgeoisified* so much that the social benefits they enjoyed as youths in the country like free education and other infrastructures have been left to deteriorate. Almost all the states controlled by the left have resorted to indiscriminate hiking of fees in education, especially in their tertiary institutions, making it more difficult for a larger percentage of youths who may desire to earn a higher national diploma or degree to give up their dreams because of the impossible fees meant for the plutonomy. This happened in the state-owned university in Lagos in 2014 where the state government hiked fees absurdly and stoked the fire of rebellion in their students who carried out a sequence of riots and protestations to force the state government to reverse what they considered an inimical and antagonistic policy which a human rights lawyer and civil society gladiator in Nigeria christened a "pro-Boko Haram policy" (Atoyebi, 2014).

Finally, the bloated youth precariat in Nigeria is populated by many uneducated or illiterate

Nigerians. This is caused by many factors. While some religious devotees like the Boko Haram sect believe that western education is evil and anathematized for moral and healthy human development and therefore subscribe to strict Islamic education, there are subsisting cultural factors in some parts of Nigeria that favor the education of male children as against that of female children. This patriarchal disposition limits the education of female children and advances that of male children.

Factors That Have Reproduced the Youth Precariat in Nigeria

There are international and autochthonous factors that have catalyzed the distention of youth precariat in Nigeria.

International factors swelling the youth precariat class in Nigeria

The first is globalization. Global movement of capital has made it possible for many investing corporations and nations to seek markets that provide the least resistance but a cornucopia of rewards. As a developing country with inchoate infrastructure and amenities, Nigeria is least favored for investments especially as it was ruled for many years by its military elite who did not respect international business agreements and treaties and were more disposed to heuristic approaches in the management of the nation's resources. For many years, the military was the Achilles' heel or albatross that frightened investors within and outside the country away. Nigeria just celebrated 15 years of uninterrupted democratic experience out of its 54 years of nationhood. Thus, the military era characterized by unfavorable economic and industry policies pushed out investors and businesses leaving many Nigerian youths without meaningful livelihoods or opportunity to gain employment. This bulging youth population has been pushed into the precariat trap and many are struggling to get out of the quagmire in which they have found themselves. The present administration is working hard to address this anomaly.

Second, the entry of the "Chindia" economies of China and India has redrawn global economic dynamics. With their huge population of about 2.5 billion people, the entrance of the Chindia economies has further swelled the global labor market. The cheap labor, the huge consumer market and the growing infrastructural and economic transformation that these economies provide have enticed global capital and investments and continue to do so. Although being the largest consumer market in Africa, yet Nigeria seems not to stand a chance if it wants to compete with the Chindia economies because in other factors such as the presence of an enabling environment for investments, benign economic policies that could attract investors and the political will to pursue a fair, open and transparent governance system which could increase investor confidence, Nigeria seems to shamefully lag behind. Thus, the Nigerian population is worse off when it comes to attracting global labor opportunities and its youth population is further consigned into the precariat trap.

Finally on the international dimension to the precariatization of Nigerian youth, the dark sides of neoliberal capitalism which promotes individualism in the place of community, profit in the place of people and planet, and formality and certification in the place of vulnerability, has introduced a cold-hearted and blindsided capitalist system and bourgeoisified political latticework that favor the distribution of resources and rewards to the elite and dominant class with leftover crumbs for the dominated and downtrodden classes. This system has further widened unchecked social and economic differentials between the rich and the poor. Furthermore, capital has become iron-fisted and crude in the treatment of labor, while the latter is controlled by the whims and caprices of supercilious and unrestrained tiny financial elite and its political allies and cronies. The youth who are children of the dominated classes are forced to walk the narrow and iron-gated path to the ivory towers of all social goods while the elite, their scions and cronies are given a free rein in determining who gets what, when and how and according to their whims and thrills. In Nigeria, this cold-hearted capitalism has repressed a greater portion of the youth population and pushed many of them into the precarity trap.

Autochthonous factors responsible for the ballooned youth precariat class in Nigeria

The following are well-considered homegrown influences which have also ballooned the youth precariat class in Nigeria. One, a strong reason for the distention of the youth precariat class is the problem of misgovernance in Nigeria. For many years, Nigeria has suffered misrule in the hands of its elected or selected or self-appointed leaders in the case of putschists. This culture of misgovernance

has not only become entrenched in the governance circle, it has also been perpetuated over time by the military as well as the civilian leadership. A government that refuses on one hand to pay a meagerly N18,000 (about \$113) as monthly minimum wage but on the other hand promptly assents the egotistic sirens for bloated perks for members of the three arms of government especially the executive and parliament is one that cannot be excused for misgovernance. Imhonopi and Urim (2012) have rightly argued elsewhere that “the democratic system in Nigeria has been perfected as a conduit pipe for perpetrating all forms of kleptocracy and self-styled perpetuation of the dominant class’ interests in the country” (p. 74). Such a system only protects what Stiglitz (2011) has called inequality of the 1%, by the 1%, for the 1%.

Two, as Imhonopi and Urim (2013) put it, Nigeria has remained a “victim of poor leadership and convoluted systemic corruption which has become pervasive and cancerous in the country’s national life” (p. 78). The public and private sectors have been so much blighted by poor leadership and corruption in the country that resources, opportunities, positions and politics are all arranged within the grasp of the highest bidder. Wealth is accumulated at the expense of national development without deference to the basic needs of the masses (Imhonopi & Urim, 2013). This unfair, egomaniacal and venal disposition by the political and economic managers of the state has elicited resistance and unpopularity by the people who have continued to demand for the equalization and liberalization of access to opportunities in the state. Nigerian youth therefore are among those the state and its representatives have lumpenised and lumped into the precariat.

Three, lack of political will to develop a fair, transparent and accountable political and economic leadership that defers to the people has in addition increased secrecy in governance and put a smokescreen on the several abuses perpetrated by those put in charge of the public till or commonwealth. The youth are among those who are disenfranchised from enjoying the benefits of good and accountable leadership because of the indisposition of the establishment to do what is right.

Four, absence of or limited infrastructures have also hamstrung the empowerment of the youth and increased their social and economic vulnerability. Spotty power supply, uncongenial environment for enterprise and promotion of creativity, bad and gullied road networks and a general climate of misdevelopment are disincentives to youth development and empowerment.

Fifth, the curricula of most educational institutions, except for the recent tweaking done to some of them, are akin to an ancien regime. The outmoded streak with these curricula has meant that products from Nigeria’s educational system are unfit for industry or for the competitive globalized market. Also, young Nigerians who are not able to go to school do not have the option of attending vocational schools or training centers where they can be groomed into professional blue-collar workers who can be further empowered to start their own businesses rather than depend on the government or the private sector for work since SMEs have proven to be the drivers of economic growth and industrialization in most countries of the world (Imhonopi, 2014; Urim, 2014).

Lastly, a warped value system that ignores the promotion of entrepreneurship has remained an albatross in government’s recent efforts to liberalize the entrepreneurial space. The quest for quick money and a microwave generation that despises hard work but believes in sudden stupendous wealth has created a growing number of arrivistes who have become the heros and role models of young Nigerians. These nouveau riches bandy their ill-gotten wealth, having been minted suddenly by the system into the millionaire and billionaire status, and this veneer blinds young people to dream to build wealth from scratch. To escape any social impediments, young people who cannot wait to follow the narrow way opt to pursue their capture of the glittery society by engaging in antisocial and violent activities including kidnapping, cybercrimes, human trafficking, human sacrifice for ritual money-making, terrorism and militancy, among others, in order to achieve this goal. This situation fails to support efforts to grow an entrepreneurial culture as young Nigerians see those who have engaged in these vices as the inspiration and motivation to achieve their own dreams. In addition, there are insufficient funding windows and opportunities to support youth entrepreneurs; even existing entrepreneurial training establishments have become politicized and access to them is done based on political patronage and largesse for party apparatchiks.

All these endogenous factors have potentiated the growth of the youth precariat class in Nigeria and have continued to push many more youths into this morass.

Delivering The Youth Precariat Class In Nigeria Through Genuine Youth Empowerment Programs

To arrest the descent of many young Nigerians into the precariat, certain urgent steps must be taken by government and other stakeholders in the body polity to deliver many youths who through frustration and disenchantment with the system could choose violence, sociopathy and anarchism as a way of venting their stifled disaffection and anger as has been witnessed through the unsettling actions of ethnic militants of the Niger Delta, the liberation envoys of the Biafran irredentists and the near invincible Boko Haram terror messengers.

First and foremost, the Nigerian government must offer an accountable, open and transparent leadership that is fair, equitable and just in its dealings with all ethnic groups and sections of the Nigerian society. Any attempt to continue the infamous tradition of impunity and privatization of government's business and public service will only embolden the vulnerable communities in the state to seek alternative survival measures. The youth population that is supposed to be a blessing may be lured by the sirens of insurgency, anarchism and doom further threatening the delicate peace, unity and economic prosperity of the Nigerian nation.

Second, there is need to revitalize the entrepreneurial space by encouraging more young Nigerian graduates to create their own jobs by exploring their talents, gifts and endowments for the good of their own selves and that of the society at large. To enable this, government must cease to pay lip service to its funding programs and platforms which have been tethered to partisan, sectional and subterranean considerations. Not only must access to the entrepreneurial space be liberalized, it must be done objectively and dispassionately admitting anyone and everyone who sincerely approaches it for funding for their financeable business ideas. By so doing, young Nigerians will be encouraged by the sincerity of government and rather than tow trails leading to the destruction of the state, they will choose to become architects of change and transformation.

Very importantly, to stem the slide into anarchism in the state, government must consider the compulsory payment of a monthly basic income to its precariat class. These are people who do not have jobs, education or skills or who cannot offer any reasonable labor exchange for payment such as physically challenged people, the very poor, senior citizens without pensions and other citizens of the state who may need some helping hand. Helping these people with basic unconditional income as is being done in India and Brazil at the moment will rescue a lot of these people from the nadir or fringes of the precariat trap and inspire them to tow the path of solidarity for the state, its institutions and totems.

Fourth, there is the need for the creation of a youth bank to provide the needed funding for young entrepreneurs without the traditional requests from banks for collateral and other loan pre-qualification demands. Through this step, more youth entrepreneurs will emerge who will create jobs for themselves and for others and offer society the much needed stimuli for its economic and industrial transformation.

Fifth, government and the elite or the political and economic classes should also consider supporting the creation of a special youth fund acting as an angel investment window for gifted and creative young people. Some projects that may not be financed by the Youth Bank because the period for recouping investment made may be longer or because of the technical nature of the project or business ideas can be assisted by this fund. Also, the same fund can be used to assist indigent youths who want to go to school at any level but do not have the resources to do so.

Sixth, government can and should draw up a policy that promotes free education at the primary and secondary school levels. This will reduce the number of primary and secondary school drop-outs, especially those who are unable to continue with their education because of lack of funds. Government can go a step further by providing simple meals for these young people. These efforts will resonate across the precariat class and wean many off their destructive and vengeful paths against the Nigerian society.

Seventh, the establishment of an Employment Commission could be considered a ludicrous idea or utopian nonsense, but as long as over 50% of young Nigerians are without jobs, the society may continue to bleed. In fact, the 1% minority may not be able to enjoy their wealth and have their

peace of mind when the precariat continues to suffer hunger and deprivation of basic necessities of life.

Eighth, genuine efforts must be put in place to transform the curricula of the nation's educational institutions so that entrepreneurship and vocational courses are incorporated. This would mean that more young Nigerians have the option to acquire education that leads them to further studies or those who wish to terminate their studies at the secondary school level could have the required financially viable skills to fend for themselves when they finally leave the four walls of their colleges. Also, vocational institutes can be set up to train school drop-outs not wishing to go back to school so they too can acquire important skills and training that can give them a job or provide them with an income. Ninth, government must begin to promote the right moral and ethical values in the state using its institutions and agencies. These values must espouse the dignity in labor, shed young people of the wrong thinking that wealth has to be created quick and fast regardless of the means and that community, rather than individuality should guide citizen relations and engagement in the state. Relying on the African culture that believes in fraternity and community, government must deploy resources to restore community support and assistance which African societies of the past were known for. Multi-stakeholder corporate social responsibility engagements will go a long way in revamping existing infrastructural decay.

Lastly, corporate citizens and social actors such as faith organizations, civil society groups, non-governmental organizations (NGOs), non-government development organizations (NGDOs) and wealthy private individuals must begin to look for ways to participate in the community development of the Nigerian state. Such supports will bolster government's dwindling resources but assist in meeting the basic needs of the people and promoting that spirit of oneness and camaraderie that has been lost on the people.

Conclusion

This paper is not against wealth or the wealthy. It is simply against a system that lets a minority in through the door and shuts it tight against the rest of the majority. Such narcissism or megalomania, to be properly phrased, by a tiny elite has created an ogre or Frankenstein that not only demands a pound of flesh but in some instances also hankers after the annihilation of an objectionable and cold-blooded system. A system that rewards connen or masters of artifice and that embeds and cultivates a culture of nepotism, ascription and inequality within a context of mass poverty, discrimination and convoluted misgovernance breeds a growing community of disenchanting, bilious and revengeful class. Therefore, rather than being a tirade against or a vituperation of the plutocracy in Nigeria, this paper is congruent to an Argus that jangles warnings on the need for saneness, morality, justice and fairness in the design of the social and economic schema with respect to evolving a benign capitalist system that promotes inclusiveness and a politics of paradise built on an anlage of social and economic safety nets for all citizens or the vulnerable ones.

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A PATH ANALYTIC INVESTIGATION OF BIG -FIVE FACTOR ON JOB BURNOUT AMONG GRADUATE POLICE OFFICERS IN SOUTHWESTERN NIGERIA

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Abstract

The study investigated the direct and indirect effects of neuroticism, extraversion, conscientiousness, openness and agreeableness on graduate police officer's job burnout in South-western Nigeria. The study adopted a survey research design of ex-post facto type. The Multi-stage random sampling technique was used to select 1,220 graduate police officers from the six commands in south-western Nigeria. Two instruments were used: the NEO Five Factor Inventory ($\alpha = 0.73$) and the Maslach Burnout Inventory ($\alpha = 0.87$). Data were analyzed using multiple regression model and path-analysis in order to estimate the co-efficient of structural equation of the hypothesized model. Results from the analysis indicated that the most meaningful causal model was tenable. And that the five predicting variables accounted for 38.7% (direct effect) and 61.3% (indirect effect) of the variability in the criterion. Findings indicated a positive association between extraversion, neuroticism and job burnout among graduate police officers studied. The implications of this for policing practice and paradigm shift were also discussed.

Key words: Job burnout, Big five factor, graduate police officers

Introduction

The quality of service delivery and professionalism of the Nigerian Police has fallen below the acceptable standard. The nation is currently at crossroads in terms of security challenges. This could be seen in diverse manifestations of crimes and criminal acts being perpetrated virtually every day in all nooks and crannies of the nation. This is as a result, among other reasons, of public disdain for the rank and file. In effect, service delivery of the police in Nigeria is measured using public barometers. While the public measure of the police service delivery is in itself a subject of debate, the Nigeria Police has not fared well using other indices: corruption, extra judicial killing, inter-personal relationships and, currently, curtailing of home-grown terrorism. The aggregation of these and other challenges confronting police personnel in Nigeria could certainly have psychological toll on the rank and file. Akin to these, the number of police personnel, which is about 375,000, when compared with the population of about 175 million people, falls short of the United Nations' recommendation of one police to four hundred citizens.

All over the world, the police form a vital arm of government which is responsible for the enforcement of law and order within the state. According to Alemika (1993), the society, for its defense, needs a well-led, well-trained and well-disciplined force that can be trusted, and enough for the state to prevent crime before it happens or if it happens, to detect crime and bring the accused to justice. Anything short of this defeats the principles of effective policing as enunciated by Robert Peel in the 1827 bill to the British Parliament. Aremu (2014) taking a clue from Robert Peel's police principles, notes that many years after the principle were spelt out in the legislation that established police institution in London, the principles are still crucial to 21st century policing. In spite of this, the magnitudes of crime and criminal activities have not abated. The police personnel are overstretched and stressed. Aremu (1998) submits that the overall effect is that police personnel in Nigeria seem frustrated and helpless and this makes the citizens to hold the police profession in very low esteem.

The manifest frustration evident among police personnel and its attendant negative impact on police effectiveness has become a concern for police officers and researchers. Evidences from police researches by Akinawo (1994, 1995), Aremu & Idowu (2001), Aremu & Adeyoju (2003), Aremu (1996, 1998), have shown that all is not well with the present policing system in Nigeria. Although the research documentation from the scholars on police cited is not categorical, the inference is that the personnel are over-burdened.

Policing job, perhaps more than any professions, not only requires absolute professionalism, but also total commitment expected to make the practitioners proactive and efficient. This becomes

expedient in a multi-ethnic country like Nigeria with increase profiling of crime and peace-threatening activities, like kidnapping, ethnic crisis, armed robbery, religious crisis, extra-judicial killing, political violence, and, of recent, the Boko Haram saga. All these could exert much pressure on the personnel of the Nigeria Police.

One fundamental problem that could confront the police is job burnout. A high level of burnout can have significant implications for police organizational performance. For example, burnout has been strongly linked with a number of key work-related attitudes and behaviors, including organizational commitment, absenteeism, resignation, and job performance (Cropanzano, Rupp, & Byrne, 2003; Davey, Obst, & Sheehan, 2001; Schaufeli & Enzmann, 1998; Wright & Cropanzano, 1998).

Burnout is one of the most familiar terms used when expressing the cost of caring. For many years, burnout has been recognized as an occupational hazard for various people-oriented professions, such as human services, education, health care, and police. Freudenberger & Richelson (1980) view burnout as a state of fatigue or frustration brought about by devotion to a cause or a way of life, or relationship that failed to produce the expected reward. Maslach & Jackson (1981) provide a more detailed definition of burnout as a syndrome of emotional exhaustion, depersonalization, and reduced personal accomplishment. This definition can be situated in police work because, according to Aremu (1998), policing job is about human contact.

One key aspect of the burnout syndrome that describes increase depletion of emotional resources and inability to give of oneself at a psychological level is emotional exhaustion. The second aspect is the development of negative cynical attitudes and feelings about one's clients. Such negative reactions to clients may be linked to the experience of emotional exhaustion. This callous or even dehumanized perception of others can lead staff to view their clients as somehow deserving of their troubles (Ryan, 1971). The attitude of the police towards the public could be explained in this context. The third aspect of the burnout syndrome is the tendency to evaluate oneself negatively, with regard to one's work with clients. Workers feel unhappy about themselves and dissatisfied with their accomplishments on the job. Generally, police personnel in Nigeria are dissatisfied with their job (Aremu 1998; Akinawo 1994). From the above viewpoints in literature, it could then be deduced that stress is a major determinant of job burnout.

In Nigeria, a high level of stress has been observed among the working class (Ndom & Makanjuola, 2004). Adeyemo & Ogunyemi (2005) assert that workers, who are involved in personal interaction, including the police, are more vulnerable to occupational stress and job burnout. There is the problem of image. Added to this is the harrowing climate in which they work. They also contend with many challenges in the course of their duties like negative perception from the public, poor funding and mismanagement of available funds, in-fighting among senior officers for promotion/posting, decayed state of discipline, inadequate basic and continuous training of police personnel, obsolete and outdated arms and ammunition, overcrowded barracks, lack of conducive offices and working materials. These militate against their work performance, efficiency and effectiveness and could also endanger them emotionally and thereby, making them to face serious job burnout while on duty.

Studies have been conducted on burnout and personality factors, but not much has been done on the police, especially in Nigeria, where studies of Akinawo (1994,1995), Aremu & Idowu (2001), Aremu & Adeyolu (2003) Aremu (1996,1998), and others have concentrated on variables like mentoring, organizational commitment, job satisfaction, pro-social behaviors and emotional intelligence. While these studies are themselves not exhaustive, their import on the development of literature on the police work cannot be ignored. Although these studies were carried out on different populations other than the focus of this study, attempting to investigate the influence of the constructs on the graduate police officers would boost the literature on the police and personality factors. This study investigated the influence of personality on job burnout among graduate police officers using a path analytic approach.

The current study

Given the paucity of studies on the two concepts in this study (job burnout and graduate police officers), this study investigated job burnout among graduate police officers in Nigeria. It also investigated the big-five personality domain (neuroticism, extraversion, conscientiousness,

agreeableness and openness to experience) on job burnout of the police officers. The direct causal effects of the factors were measured with a view to identifying the most meaningful causal linkages among the dummy variables and job burnout among the officers. This will not only enrich the theoretical postulation on big five factor and job burnout. This study adds to empirical assertions with special reference to a special group of population, graduate police officers, and to Nigeria in particular. It is assumed that the participants had traits of the big- five personality factors and have the tendency to experience job burnout in view of the peculiarity of the profession. Based on these, the following research questions were answered in the study.

1. What is the most meaningful causal model involving the big -five factor and graduate police officer's job burnout?
2. What are the directions and estimates of the strengths of the causal paths of the factors in the model?
3. * What are the direct and indirect effects of the factors on job burnout among graduate police officers in south western Nigeria?
4. What proportion of the total effects of the factors are direct and indirect?
5. What is the relative effect of the factors on job burnout among the officers?

Method

Design and Participation

This study adopted a descriptive survey research design using the *ex-post facto* type. The Nigeria Police Force with about 375,000 officers, constituted the population of this study. From this population, one thousand, two hundred and twenty (1,220) graduate police officers were randomly selected. Graduate police officers are officers of the Nigeria Police Force who entered into the force as graduates (Bachelor of Science / Bachelor of Arts / Bachelor of Education/ Bachelor of Technology and Higher National Diploma) and were trained in the Police Academy. At the end of their training at the Nigeria Police Academy, the trainee-cadets are in the class of the senior cadre officers of the Nigeria Police Force.

The participants consisted of three hundred and sixteen female (25.9%) and nine hundred and fourteen male (74.0%). The ages of the respondents ranged from 30 years to 52 years, with mean and standard deviation of ages as 38 years and 4.62, respectively.

Instrumentation

The quantitative data gathering involved the use of the following two questionnaires:

NEO 5-Factor Inventory

This is a 60-item instrument developed by Costa & McCrae (1990). Items in the instrument represent each of the 5 personality domains. They are as follows: Neuroticism- 'I am easily disturbed'; Extraversion- 'I talk a lot'. Conscientiousness- 'I like order', Openness to experience -'Once I find the right way to do something, I stick to it', Agreeableness 'I try to be courteous to everyone I meet'. It has a 5- point structure response format, ranging from Strongly Disagree (1) to Strongly Agree (5). Costa & McCrae (1998) reported 0.87 as a convergent correlation coefficient on the 5 personality domains measured by the instrument. The internal consistency of the scale was established by this study and it returned a Cronbach coefficient alpha of 0.81.

Maslach Burnout Inventory

This instrument was designed to measure an individual job burnout experience of the police officer. It was adapted from Maslach Burnout Inventory (1981). This scale has 22 items to be responded to on 5- point scale : "never" (1), "a few times a year" (2) "a few times a month"(3), "once a week"(4), "everyday"(5). The items are distributed in three dimension emotional exhaustion (feelings of being emotionally sapped), depersonalization (feelings of impersonal response towards recipients of the service) personal accomplishment (diminished feelings of competence and success in working with people). The instrument was reported to have alpha reliability co-efficient of 0.90 for emotional exhaustion, 0.78 for depersonalization and 0.76 for personal accomplishment in the Cronbach alpha

scale. The internal consistency of the scale was established by this study and it returned a Cronbach coefficient alpha of 0.87. Two of the items are 'I feel frustrated by my job'; and 'I feel like I am at the end of the rope'.

Procedure

An official permission for the administration of instruments was obtained from the Commissioner of Police in each of the states and area commands visited and appropriate information was collected from graduate police officers through the questionnaires.

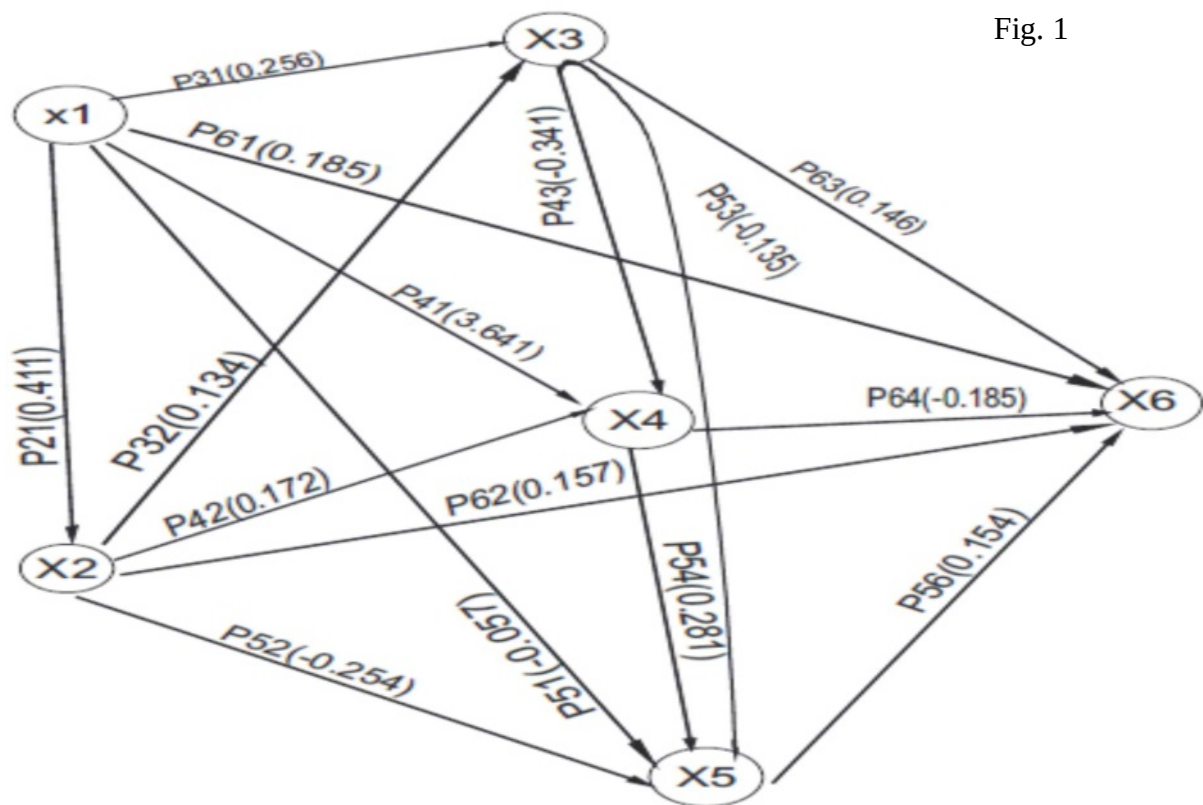


Fig. 1

NOTE : Fig I Shows the hypothesized causal model of the big five factor and job burnout among the graduate police officers while Fig 2 Shows the reproduced causal model of the big five factors and job burnout among the graduate police officers.

Results

In this study, the most meaningful causal model involving neuroticism, extraversion, conscientiousness, agreeableness and openness to experience and job burnout among graduate police officers is shown in the Fig 2 (trimmed from Fig. 1 based on statistical significance and meaningfulness of the paths). From Fig.2, reveals that 12 out of the 15 hypothesized paths met the criteria of significance at 0.05 level of significance. The more parsimonious model, therefore, has 12 survival paths.

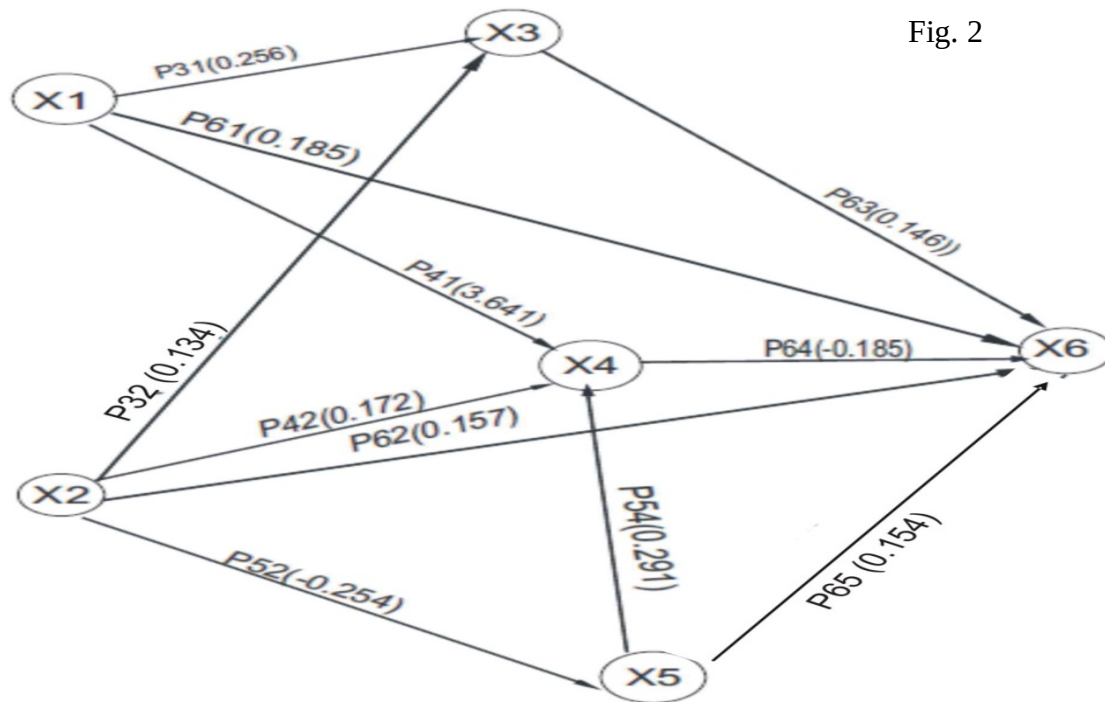


Fig. 2

Table 1:

Variables	X ₁	X ₂	X ₃	X ₄	X ₅	X ₆
X ₁	1.00	0.07	0.06	0.08	0.64	0.67
X ₂	0.07	1.00	0.11	0.24	0.02	0.01
X ₃	0.05	0.17	1.00	0.34	0.19	0.35
X ₄	0.07	0.26	0.33	1.00	0.05	0.45
X ₅	0.51	0.06	0.18	0.05	1.00	0.48
X ₆	0.58	0.05	0.42	0.45	0.56	1.00

Correlation is significant at 0.05

Note:

A: Entries above the diagonal are the original correlation coefficients.

B: Entries below the diagonal are the reproduced correlation coefficients.

X₁ = Job burnout X₂ = Agreeableness X₃ = Conscientiousness

X₄ = Openness X₅ = Extraversion X₆ = Neuroticism

Discussion

The results of this study confirmed the fact that job burnout among the graduate police officers is as a result of personality traits ($F=14.653$, $p < 0.05$). Out of the 15 hypothesized paths (Fig 1), 12 significant pathways survived in the model. The survived pathways were derived from the unreported structural equations. With this, the most meaningful causal model (Fig 2) of the study was produced. The results showed that the proportion effects of the five variables on the dependent variable accounted for 38.7% of the total variance on job burnout of the officers. This statistically implies that 61.3% of the total variance of the dependent variable might be due to other factor not reported in the current study.

The results on the multivariate effects of the independent variables showed that the variables could significantly predict job burnout among the officers. These empirical facts suggest that job burnout among the officers could be linked to the Big five- factors. Although, studies on the Big five-factors have consistently confirmed their dominance on human behaviour (Funder & Dobroth, 1987; Bolger & Schilling, 1991; Costa and McCra, 1998) and reported across the ages (Noller et al., 1987; Ostendoif & Angleitner, 1994), no study has been conducted on the causal influence of the Big 5-

Factors on job burnout among the graduate police officers in Nigeria. Akinshaw (1994, 1995), Aremu & Idowu (2001), Aremu & Adeyoku (2003) and others focused on variables like mentoring, organizational commitment, job satisfaction, pro-social behaviours, emotional intelligence and adolescent rebelliousness. The results in this study further confirmed the influence and potency of neuroticism, extraversion conscientiousness, agreeableness and openness to experience on job burnout among graduate police officers in Nigeria.

Given that job burnout is generally perceived negatively and its consequential effects on the well-being of police officers and security of any nation, the leadership of the police, which is saddled with the responsibilities of recruitment of police officers should, as a matter of urgency, consider the personality factors raised in this study in the enlistment of police cadet. This is because the factors have proven, beyond reasonable doubt, their potency in predicting job burnout among the graduate police officers.

The results of the direct and proportional magnitude of the causal variables on the job burnout showed that neuroticism had the most effective causal variables on the dependent variables, with a correlation co-efficient of 0.672 (significant at 0.05) as shown in Table 1, and path causal coefficient of 0.581 (direct effect on job burnout). This was followed by extraversion, which had a correlation co-efficient of 0.64 (significant at 0.05) and path causal coefficient of 0.51). Thus, neuroticism and extraversion significantly correlated with job burnout of the officers. This result confirmed the assertion of Buhler and Land (2003), who observed a positive relationship between extraversion and emotional exhaustion and depersonalization in a sample of intensive care unit of nursing staff. In addition, Eastburg, Williamson, Gorsuch, & Ridley (1994) found that extraverted nurses required more work-related peer support than did introverted ones to avoid emotional exhaustion.

Deary et al. (1996), Hills & Norvell (1991), Lingard (2003), and Zellars, Perrewe & Hochwarter (2000) investigated the relationship between neuroticism and burnout. They claim that individuals who are higher in neuroticism are more likely to report feelings of emotional exhaustion, lower levels of personal achievement if health care providers dehumanize their patients (depersonalization). Lastly, in a study of 234 highway patrol officers, Hills & Norvell (1991) found not only that neuroticism was highly correlated with burnout, but also that it moderated the detrimental impact of daily hassles. The three other factors- agreeableness, openness to experience and conscientiousness had indirect influence on job burnout in the study. This shows that the affected personality traits indirectly influenced job burnout among the officers.

Implications

The findings have practical relevance to Nigeria Police Force and scholars who wish to further explore the burnout-personality association. If, as the findings suggests, neuroticism and extraversion have a positive impact on job burnout, then it is necessary to recruit, promote and invest in developing those individuals (police cadets) who do not exhibit such traits. The Nigeria Police Force can utilize the findings when developing their recruitment, selection and training strategies for management and leadership positions. This can be combined with selection procedures that take into account the personality traits of individuals particularly agreeableness and conscientiousness.

Anecdotal evidence suggests that the Nigeria Police authority fails to recognize the value and purpose of psychometric and other employment tests during the selection process. Instruments such as 'Personality Audit' developed by Kets de Vries et al. (2006) could be utilized by the organisation in order to scientifically identify the most 'suitable' individual for the position. For example, Personality Audit, can be utilized at any stage of the human resources cycle, from recruitment to behaviour modification initiatives, in order to proactively intervene and identify 'blind spots' of individuals, thus consequently mitigating the negative effects of burnout.

Lastly, a proactive approach to managing job burnout that the officers encounter especially the graduate police officers, in their day to day activities should be addressed by the authorities.

Limitations and future directions

It is widely acknowledged that surveys measuring sensitive issues, such as burnout levels and personality traits, have inbuilt limitations either within the instruments used or based on the fact that

the tools used for data collection are based on the self-report format. Regarding the latter issue, we have to bear in mind the human dimension and the integrity and honesty of reporting personal views, while assuring that the statements within the questionnaire are clearly understood by the population being investigated.

Another limitation is that three out of the twelve zonal commands of the Nigeria Police Force were covered by this study. Covering more zonal commands could lead to better and more representative findings. It is suggested that subsequent studies on this or similar topics should extend the scope of this study.

Conclusions

In conclusion, it is shown in this study that job burnout, which could be influenced by the Big-five factor could be managed if there is a proper understanding of the personality of the police officers. This also suggests that personality factors occupy an indispensable position in the understanding and management of job burnout among graduate police officers. It can then be deduced that productive, efficient, effective and excellent policing could only be achieved when these personality variables are well managed among graduate police officers.

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SLANG AND MULTIPLE METHODS OF INTERPRETING SEX AND SEXUAL IDENTITY IN THE NIGERIAN NOVEL

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Abstract

*Studies on the extent to which Nigerian novelists deploy slang expressions to navigate through the 'sacredness' of sex and sex related topics are yet to be undertaken. This silence is steeped in, first, cultural and religious paradigms where sex and sexual themes in the Nigerian sociocultural ambience are considered taboo topics which are not to be discussed openly; and second, slang, within linguistic studies, is seen by many as an impolite and informal expression mainly used by deviant youths. This article investigates Nigerian novelists' use of slang in describing sex, sexual acts and identity. Helon Habila's *Waiting for an Angel*, Vincent Egbuson's *Love My Planet*, Abimbola Adelakun's *Under the Brown Rusted Roofs* and Okey Ndibe's *Arrows of Rain* are used as representative texts. The analysis indicates that, given the 'sacredness' attached to sex and sex-related issues, the sampled novelists deploy slang as euphemistic strategies to account for sex and sexual identity.*

Keywords: sex, sexuality, identity, culture, social norms

Introduction

For some decades now, studies on slang as an impolite and informal expression used and understood mainly by deviant youths have been the approach endorsed by many a scholar in linguistic discourse. While this is unjustifiable in the sense that slang is created and used by youths, it can also lead to unjustifiable negative conclusion about the category of people who use slang as well as the communicative functions slang can be put. Moreover, slang is one of the many linguistic strategies which Nigerian novelists deploy to capture the interconnectedness between language and social reality. This assertion is a furtherance of Griswold's claim that Nigerian novelists "...populate their novels...with a heterogeneous (and sometimes unlikely) cast of Nigerian characters, having their characters use slang expressions from several local languages..." (2000: 12). Griswold's claim, besides accentuating the fact that Nigerian novelists use slang as a linguistic modality, reveals a lingering gap in the study of slang: the fact that most studies on the use of language in Nigerian novels have not highlighted slang as discourse strategy deployed in the expression of sex and sexual identity. This silence is, of course, steeped in cultural and religious norms where sex and issues surrounding sexuality are not topics discussed openly.

The proclivity, therefore, of acknowledging and engaging the subject of sex and sexuality as it pertains to individuals' identity are near impossible, if not absent. The complexity and dynamism associated with the use of slang in terms of sexual discourse warrants a scholarly investigation since it is not only a means of communication, but a discourse strategy that opens a linguistic window into Nigerian novelists' use of language in dissecting sexually-oriented topics. Helon Habila's *Waiting for an Angel* (henceforth *Angels*), Vincent Egbuson's *Love My Planet* (henceforth *Planet*), Abimbola Adelakun's *Under the Brown Rusted Roofs* (henceforth *Rusted Roofs*) and Okey Ndibe's *Arrows of Rain* (henceforth *Arrows*) have been sampled for analysis.

Approaches to Slang

There are many different attempts to say what slang is or is not. The *World Book Encyclopedia*, for example, describes slang as "a special language used to describe ideas and things in a new and novel way, it may give standard words new meanings" (1992: 47). This definition tells us that slang is all about linguistic creativity i.e. inventing new meanings for existing words such that it explains old words with novel meaning (s). However, the *Advanced Learners' Dictionary* (1995) defines slang as "very informal words and expressions that are common in spoken language and are not thought suitable for formal situations". Implied in the definition above is the idea that slang evolves spontaneously. It is not a standard expression, but "very informal" expressions or words that discourse participants create in the process of interaction. This does not seem to be so because many slang terms are not only spoken expressions, but written. Moreover, Baugh and Cable argue that slang "is a peculiar kind of vagabond language" which as a matter of fact is "hanging on the outskirts

of legitimate speech” (1960: 87 cited in Babatunde & Folorunsho 2010: 134). On a similar thought, Babatunde & Folorunsho (2010: 134) aver that slang “is generally seen as a negative manifestation of language use”. While this article will neither derail into defending what is legitimate speech or illegitimate speech nor question the “negativity” that goes with the use of slang, it is important to stress that what is legitimate speech or “illegitimate speech,” or what is not “a negative manifestation of language” are not only relative and socially constructed, but can only be determined by the context of use.

The New Webster’s Dictionary of the English Language – International Version (1995) describes slang as:

n. currently widely used and understood language, consisting of new meanings attributed to existing words or of wholly new words, generally accepted as lying outside standard polite usage. Originating from the attempt to introduce fresh expression into language that is peculiar to a group, profession or social class...

Although the above definition also sees slang “as lying outside standard polite” language, it suggests that slang provides a creative and different way of saying what can be perfectly well said, and embodies a kind of social criticism, which in the process of providing new names for everyday concepts, also says something about them. The definition also sees slang as a language everyone, their age and profession notwithstanding, uses.

In their study of students’ academic slang, Arua & Alimi insist that the position of slang as “...a prominent language variety is no longer contested” (2009: 4). In corroborating Arua & Alimi’s views, Odebunmi (2010: 47) states, “slang is a variety of language that is restricted in terms of linguistic choices and speakers”. Odebunmi’s perspective bifurcates into two. One, slang is a variety of language not “an informal language,” and two, slang is a language that is used and understood by a speech community. Also suggested by Odebunmi’s position is the idea that any study on slang presupposes the existence of a community of practice whose members are a part of a larger culture or society. In a related opinion, Ijaiya (2010: 12) writes of how “slang can be subsumed under social dialects, because it is also generally used for group identification”. Ijaiya’s definition of slang accounts for the various ways people can expand the frontiers of language to cater for their communicative needs.

Slang is not an impolite expression but a language variety that can be used by anyone “who wants to convey an attitude that the use of standard language word cannot convey” (Eriksen 2010: 22). It, then, implies that slang is an “alternative” language whose use points to people’s willingness to be free; to use words or expressions that describe them and their daily existence in a meaningful and apt manner. To sustain the idea that slang is an impolite or deviant language rather than a language variety for group identification is to undermine language as “a functional code for expressing valued feelings, attitudes and loyalties” (Oni & Oke 2010: 145).

Findings and Discussion

The table below presents some sex-related slang, their sources and meaning in the novels under the consideration of this article.

Table 1: Sexual Slang

S/N	Slang	Contextual Meaning	Source	Novels
1.	A gun	A functional penis	War	<i>Angel</i> (p.162)
2.	Favoured customer	Sexual partner	Style	<i>Angel</i> (p.85)
3.	Power Platoon	Girls that are reserved	Military	<i>Arrows</i> (p.115)
4.	Disvirgin	for sex	Style	<i>Arrows</i> (p.116)
5.	Standby	To uncork a drink	Military	<i>Arrows</i> (p.160)
6.	Bush meat	Concubine	Nigerian English	<i>Arrows</i> (p.217)
7.	Major Penis	Ladies used as flings	Military	<i>Arrows</i> (p.158)
8.	Service	Perfect love maker	Technology	<i>Planet</i> (p.274)
9.	Servicing	To have sex	Technology	<i>Rusted Roofs</i> (p.42)
10.	Bearded snail	To have sex/Vagina	Culture	<i>Rusted Roofs</i> (p.194)

The slang expressions in the above table are used to describe male and female reproductive parts, the act of sex, the instruments of sex and females. Except for *disvigin*, *service* and *servicing* which are used as main verbs in the context of use, all the slang in this category are noun phrases. While the verbs describe sexual acts, the nominal slang functions as names which discourse participants use to identify sexual organs as well as negotiate their sexual identity in specific contexts. The slang terms are replete with pronominal features (she, he, her, him and I), weak modal verbs (would, could, etc.) and definite article (the), which all collaborate to indicate discourse participants' involvement and identification with the people addressed. They are, therefore, cultural, social, symbolic and discursive formations that structure and are equally structured by the communicative needs of speech communities.

Moreover, the majority of the slang expressions in the data are euphemistic ways of describing the act of sex. For instance, *service* (taken from *Planet* p. 274) and *servicing* (*Rusted Roofs* p. 42) are euphemistic descriptions of sexual acts. The euphemisms incarnate people's employment of indirectness when referring to sex. In Nigeria, as in most cultures of the world, sex is upheld as a sacred activity exclusively reserved for married people.

The sacredness of sex, which prompts indirect reference, is steeped in cultural moorings and religious beliefs. This is why, in a gossip between Sikira and Alake, both sex and sex organs are euphemized:

"What will happen? What if she gets pregnant?"
 "They will know at least I was not the one that slept with her, so why will they bother with me? Look, if she wants to pay for the way he is 'servicing' her, it is her problem. You don't stop a young girl from growing a large vagina, so far she can grow enough hair to cover it. If you tell those young girls not to fuck now, they grow restless."
 "Doesn't she know she can get pregnant?"
 "What's my business? They said what does not fill a woman's eye will eventually fill her tummy...(Rusted Roofs, p. 42)

Servicing, as used by Sikira, indicates the proliferation of terms available to denote the same referent by the women's evaluation of the various alternative ways, both positive and negative. The slang, in its progressive tense form, invokes familiar characteristics of slang as a lexicon associated with taboo topics. But the interaction is also an act in the construction of identity. Sikira's use of the innovative term, *servicing*, constitutes a layer of identity construction. By drawing on the cultural notion of sex as a reserve for the married, Sikira and Alake are able to position themselves as adults in contrast to teenagers, Rafiu and Mulika, and particularly as adults who are familiar with the lexicon of sexual acts. The identity formation is to differentiate themselves from teenagers who are not knowledgeable enough to participate in sexual acts.

The question is: does one have to be knowledgeable about sex? From the Yoruba cultural background of the discourse participants, if one is not knowledgeable about sexual acts, it will result in unwanted pregnancy. This position is inferred from Alake's question: "Doesn't she [Mulika] know she can get pregnant?" (p. 42). Moreover, the adverb "now" clarifies that sex requires time, and "those young girls" are admonished to stay away from sex until they are married. The younger generation's impatience angers Sikira: the reason for her dysphemistic choice *vagina*, and the demeaning term *fuck*. Both Sikira and Alake invariably uphold the idea that sex is an exclusive reserve of adults.

In the next example taken from *Arrows*, Iyese uses a slang term to negotiate her sexual identity. She tells Ogugua:

'He raped me twice that night. When I threatened to report his unfaithfulness to his wife he laughed and said that his religion entitled him to four wives and any number of concubines. I became his stand by; whenever his wife went away he called me to warm his bed. Then three months ago he told me he had three daughters by two other women, but that he planned to marry any woman who gave him a son. I told him of my childlessness and he stopped coming around – until today.'
 'You bore him a grudge, then? You felt he deserted you?'

‘Deserted? No! I was relieved. I had tried to break off our relationship once before.’
‘And?’
She laughed. ‘He slapped me until my eyes saw lightening. Then he raped me, laughing’ (Arrows, p. 160).

Standby is a noun that describes a state of readiness to act. In the context of the novel, however, the lexical item is used as slang, and its meaning extended to include a sexual partner who is only needed to warm Major Isa’s bed when his wife is away. The time frame captured in the adverbial, *when*, and the noun clause, *whenever his wife went away*, brings out the depth of the meaning of *standby*: a sexual act that happens at calculated intervals, thereby reducing Iyese to a mere object that is used to satisfy a man’s sexual urge. The slang, a common military term, is used in the discourse situation because the performer of the sexual act is a military officer. In other words, there is a symbolic conjunction between the act and the actor: the slang *expresses* the social identity of the referent. The slang, as used by Iyese, entails two discursive maneuvers, which requires some explication: first, it is resistant in the sense that she expresses a willingness to reconstruct her identity; and second, a corollary of the first, her self-identification triggers her questioning of Major Isa’s transgression of her sexuality. Interestingly, Iyese understands the derogatory depth of the slang and her rejection of being a *standby*, someone who is only needed to satisfy a man’s sexual urge, informs her rejection of such a demeaning sexual identity. There is a strong urge to reconstruct self, and to be free from the oppressive masculinity worldview.

It is also very important for us to look at the expression *he laughed and said that his religion entitled him to four wives and any number of concubines* vis-à-vis sexual practices and religion in the Nigerian context. Although slang is not her area of concentration, Azuah in her article, “Culture, Sexuality and Taboo in Nigeria,” draws the attention of her reader to how religion provides the background for the sexual suppression of women. In her words, she writes “religious laws also dictate, define and limit sexuality”. So even when Iyese threatens to intimate Major Isa’s wife of her husband’s extra-marital affairs, he only laughs, as he and his wife operate within a religious background that allows the man to oppress his wife sexually. This is an explication of how social norms inform identity construction: people’s linguistic construction of sexual identity eminently derives its impetus from cultural practices.

In most cultures of the world, except when used by adults, the act of sex is an unmentionable thing: it is a taboo to speak of sex in its real sense. It is the ideology of “unmentionability” which is embedded in the cultural ethos of most cultures that triggers Lomba’s discursive strategy when a sex worker asks him for sex:

The girl is pulling at Lomba’s arm, impatiently now. ‘I get room behind. Make we go.’ (I have a room behind. Let us go there.)
‘No,’ he says.
She pouts. ‘You no like me?’ (You do not like me?)
He shakes his head. The news has left him confused. ‘I like you...but I am impotent,’ he says at last, ‘I don’t have a gun’ (Angel, pp.161-2).

Lomba and his boss, James Fiki, were trying to escape from Abacha’s killer-squad when they met Gladys in a bar. When the sex worker, Gladys, demonstrates desperation to have sex with Lomba, he conceives sex as war. *Gun*, used as slang, refers to the male organ. It presupposes that the male organ works in the same manner as the gun i.e. it can load a bullet and shoot at its target. In Lomba’s case, he has the bullet (his male organ) but not the gun (a penis that has been rendered impotent by the prevailing circumstance of military hegemony). Thus, even when Lomba admits that he likes Gladys, he would not go to war with her without a *functional gun*. More importantly, Lomba’s inability to *express* his manliness, to contest his sexual identity ends up questioning his self identity. As already highlighted in this article, sex and sex-related topics are taboo topics, more especially for women. Women are not expected to demand sex from men even when there is the strong urge to do so. Gladys’ “unrestricted” *expression* of her sexuality – eagerness to have sex with Lomba – is simply tied to her personal identity – a sex worker.

However, in *Rusted Roofs* (p.194), *bearded snail*, an idiom that functions in a euphemistic way to refer to the vagina, is used to conceal the meaning of the referent. The slang is capable of

differentiating social belonging, as it is an expression that is only known to adults. This is why after listening to this song:

*It was in Lagos that I learnt to eat bearded snail.
With my banana, I eat bearded snail.*

A boy who does not know the meaning of *bearded snail* is forced to ask his mother:

“Moomi,” a boy tugged at his mother’s cloth, “What is bearded snail?” (p. 194)

The little boy’s inability to interpret the meaning of *bearded snail* strategically removes him from the sexual discourse. Implicitly, the use of *bearded snail*, even *banana*, categorises the discourse participants into two groups: the older generation who are familiar with the lexicon of sex and sexual organs and the younger generation who are “inexperienced” with the lexicon of sex and sexual organs.

Both Alhaji’s (the boy’s father’s) response: “*I don’t know what the world is coming to. Then, if this is the kind of music that sells in Lagos, then Lagos people know nothing about music*” (p. 194), and the singer’s lexical choices – *bearded snail* (vagina) and *banana* (penis) – can hardly be differentiated from “the mystery that is wrapped around the theme of sex” which, by and large, “discourages any form of openness towards sex and sexuality generally” (Azuah 2013). More importantly, the slang exposes how the cultural practices of a people intercept with their linguistic choices. It must be stressed here that in the Nigerian sociolinguistic context, as can be inferred from the excerpts above, sex and sexuality is shaped and socially constructed sociocultural entities and concepts. One is considered uncultured, ill-trained and lacking in manners if one describes or talks about sex openly. This is why Motara cannot hide her discontent as she wonders: “*It is the alufansa talk that worries me. How can someone be talking about the matter of the penis and the vagina like that?*” (p. 194). *Alufansa* is a Yoruba word for rubbish talk. Its use (*alufansa*) magnifies the sacredness attached to sex and sex-related issues as well as condemns the singer’s direct reference to sex and sex organs. This, in a way, enacts the notion that identity emerges in the context of interaction along linguistic practices and cultural norms.

In *Arrows*, there is an explicit sexification of drink, through the slang *disvirgin*, in:

A few seconds later the servant handed Ata an unopened bottle of Hennessy.
The minister passed it to me.
‘Disvirgin it,’ he said to me. ‘It’s all yours.’
‘A full bottle of cognac for me? I am not really much of a drinker, sir.’
‘Hah! You’re the first journalist I’ve met who frets before alcohol. As for me, I really like my cognac,’ boasted the minister.
‘I can see.’
‘And I like cigars’.
‘I guess they go well with cognac,’ I said.
‘Absolutely. And I love women.’ He paused. ‘Beautiful women, of course.’
(*Arrows*, p. 116)

Even when the slang term is used to mean to uncork a drink, it has a meta-meaning that can only be explicated when the sociocultural context of the speakers is taken into consideration. It explains how human activities are sexified. To *disvirgin* a drink, perhaps is like having sexual intercourse with a virgin. From the above conversation, it can be tracked that the minister, Reuben, has sex and women in mind when he tells his guest, the journalist, to “disvirgin” the drink. Moreover, the slang term does not only open a linguistic window into the identity of the user, Reuben, a promiscuous top government functionary who has a reserve of *power platoon* (a group of thirty girls solely reserved to provide sexual satisfaction to top government officials), but also an expression of the oppressive patriarchal subjectivities and ideologies that try to construct a sense of what is normal for women in the Nigerian context. While the Nigerian sociocultural linguistic milieu forbids women to openly discourse sex, their male counterparts are at liberty to do so. In this case, the patriarchal order “hinders” the Nigerian woman from *expressing* her sexual identity.

However, the slang *favoured customer* as used in Habila’s *Angel* shows Lomba’s sympathetic gesture at a woman who is compelled by harsh economic realities to indulge in the commercialisation

of sex. Lomba tells his readers:

... She sold *ogogoro* (local gin) and whisky. Her loud and quarrelsome customers were a trial to me in the nights when I sat down to write. Sometimes a favoured customer would stay behind after the others had left, and deep into the night when I sat down to write, her exaggerated moans and the creaking of the bed beneath them were sore trials to me (*Angel*, p. 85).

From the above excerpt, expressions such as *favoured customer*, *her exaggerated moans and the creaking of the bed beneath them* all signify sexual intercourse. While these indirect significations to sex characterise the linguistic behaviour of many a Nigerian user of language in relation to sex and sex-related topics, hidden in the slang is Lomba's warm identification with a nameless woman who because of unavoidable circumstances keeps *favoured customers* in order to earn a living. By not naming the woman, the effect of her promiscuous behaviour is weakened. In other words, the use of *favoured customer* is semantically loaded: it is neither condemnatory nor chauvinistic as in the preceding example. Rather, it expresses Lomba's solidarity, as the slang has an associative move of involvement and understanding of the woman's predicament. Invariably, the woman is encouraged to keep as many as possible *favoured customers*, as Lomba himself becomes a *favoured customer*. He says:

When I returned to the tenement house, she was there by the door. I almost passed her like I always did, but her voice stopped me. 'You no go come inside?' (Won't you come in?)

I looked at her wise, wise eyes, then I went in. I sat down on the rumpled bed. The warmth of the bed rose up like welcoming arms and hugged me (p. 89).

It seems clear why Lomba's slangy description of the unnamed woman is mild for "...there is a tendency to keep a minimum intra- or ingroup differences, and to exaggerate inter- or outgroup differences" (Matu & Lubbe 2007: 406). Also worthy of note is Lomba's refusal to name the woman. Being without a name does not pin her to any form of identity, because "Names and other terms of address often serve as a means of expressing feelings, and they can run the whole gamut from love to hatred" (Windt-Val 2012: 278). The non-assignment of name, therefore, articulates Lomba's positive emotion as well as affiliation with the woman. In other words, there is no condemnation of the woman's sexual identity.

Conclusion

As hitherto purported, the analysis shows that slang is not constitutively a deviant language. Rather, slang is a functional language that is created to satisfy the communicative needs of a speech community. It is also revealed that some slang demonstrate the euphemization of language by speech communities of vices or taboo expressions by tagging those taboo expressions with less offensive or more pleasant expressions. Thus, slang illustrates the ways users of language capture their experiences in line with social and cultural norms. Slang, then, becomes carriers of more than one pieces of information about people's sex and sexual identity, offering inexplicable glimpses into practices that surround sex and sexuality in the Nigerian context. The study of slang, therefore, requires multiple methods of interpretation, because neither the social nor the linguistic meaning of slang is fixed and determinate; and what counts as slang, or even as a discourse strategy, can only be negotiated in discourse.

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SOCIAL MEDIA SPACE PRESENCE: A REVIEW OF NIGERIAN UNIVERSITIES ON SOCIAL MEDIA SPACE.

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Abstract

Social media is used across a variety of organizations including Higher Education Institutions. This study examined the use of social media by universities in Nigeria. A review of websites from selected Nigerian universities was conducted using the National University Commission website. A table was generated indicating the various social media available in the sampled institutions, their status, number of likes, population of the institution and total number of likes for all social media. This analysis found that low levels of social media usage by Nigerian universities and students. Recommendations are made on how Nigerian universities can improve their use of social media space.

Keywords: Social Media Space, Social Media, likes, Nigerian universities, Social Media Presence.

Introduction

Divers usage with advantages of Social Media (SM) applications make them relevant not only for large scale business activities but also open the doors of opportunity for education, research and development and other academic field at a low cost and in increased level of efficiency (Gupta, Gautam & Khare 2014). Gilroy (2009) indicated that colleges are boosting their presence on Social Media sites such as YouTube also that higher education has no choice than to adopt Social Media. Failure to enlist these technologies will force alumni and/or student to create alternative and unregulated sites and thus the university risks losing complete control of their brand online. Branding is an important reason for university to have online presence.

Social networking or online communities created by schools as part of their online presence can bring together potential students with students who are already enrolled (i.e University Ambassadors) or with peers looking for similar information and help. Such engagement seems to be a very effective way of persuading the contemporary consumers (Constantinides & ZinckStagno 2012). Yu et'al (2010) found that increased presence of SM in higher education setting is essential if universities are to (re)connect with these students. For example, Social networking sites are now being used by universities as alternative space wherein students can adapt to the university lifestyle through interacting online with peers and faculty. Selwyn (2012), many universities now maintain profiles and groups on social networking sites such as facebook.

Against the above background this study intends to find out the following objectives among Nigerian universities:

- To determine the available SM platforms among Nigerian Universities.
- To determine specific SM platform(s) available in each university.
- To determine the average number of platform for each university.
- To determine how many likes does each SM platform in each university has.
- To determine the total number of likes on the various SM platforms of each university.

Literature Review

What is Social Media?

There are many definitions of Social Media but for the purpose of this work a few definitions will be considered. Saff and Brake (2009) observed that SM refers to activities, practices and behaviours among communities of people who gather online to share information, knowledge and opinions using

conversational media. The Universal (MCcan report 2008) refers to Social Media as online application platforms and media which aim to facilitate interaction, collaboration and sharing of content. Davis III, C.H.F; Deil-Amen, R; Riss-Angular, C. and Canche, M.S.G. (2012), Social Media Technology (SMT) refers to web-based and mobile applications that allows individuals and organisations to create, engage and share new user-generated or existing content, in digital environment through multi-way communication.

Why Social Media Space Presence?

Higher Education Institution (HEI) has established that Social Media is an effective conduit to reach students and other stakeholders, particularly when the recipients are heavily engaged in other social network activities (Merill, 2011). Tucker (2011) found that using Social Media in Vanderbilt University in the USA especially facebook and twitter; students who lived off campus can be reached more effectively increasing awareness of university events. Another reason put forth by (Kuzma& Wright 2013) was that Higher Education Institution are also realising the cost effectiveness of this approach (Social Media presence) over more traditional methods such as international travel and print advertisement.

Shinn (2011) advised that smaller schools with limited advertising budget can use Social Media to better compete with better-funded institutions. Online marketing through Social Media offers a cost-effective alternative at a time when many universities cannot rely so heavily on public funding. They are under pressure to adopt creative ways to control costs while still maintaining a high level of service (Mandelson 2001).

Higher Education and Social Media Marketing

Reuben (2012), Mahaney (2012) had highlighted some common SM platforms that can be used by Higher Education Institution, which include Facebook, Twitter, Myspace, Delicio.us, YouTube, Flickr, Linkedin, Wordpress and Blog. Barefoot and Szabo (2010), defines it as using a channel to promote your company and its products. Binsardi and Ekwulugo (2003) in their study of Higher Education marketing in UK claimed that a centrally important principle of marketing is that all marketing activities should be geared towards the customer's want. For this generation, Social Media Technology (SMT) is a primary means of communication and information seeking and possibly a central component of their identity and community building (Davis et al 2012). For this fact universities need to move along this trend to be able to get connected adequately with students. Mahaney (2012) In order to reach out to prospective and current students, colleges go to where they all dwell: Facebook, Twitter and YouTube. The best marketing is the most memorable and available.

Jarbur and Agren (2013) work showed that to be successful, it is no longer a viable strategy for the universities to determine what the students want. There should be a shift from being production focus to customer focus. Corroborating this, is the work of (Mark 2013) which stated that why students should be seen as customers; that with the increasing competitions students are making sure that they get the best value for money and universities are therefore adopting a customer focus to be able to give them what they want. The customer focus today for any Higher Education Institution should be the Social Media space where the students are.

Constantinides and ZinckStagno (2011) put it forth that Social Media is a good way of reaching out to prospective students because there are gaps between the information prospective students want and what can be found on the universities traditional communication channels. They suggested that universities should try to get influential individuals and brand advocates to speak out on Social Media which should help universities to see the benefit of using these channels. Kuzma and Wright (2013), Mahaney (2012) suggested that some universities are not taking full advantage of the global reach that these Social Media sites have with potential students, thus ignoring a prime marketing channel. Using Social Media by universities to recruit student has shown by research that it is a potential instrument when used by HEI (Helgesen 2008, Hemsley-Brown & Oplatka 2006).

Use of SM in Higher Education

Some admission offices (of Higher Institution) have begun to use students blog to showcase

current students experiences as a recruitment tool for prospective students (Harris 2008, Mattson & Barnes 2009, Rudolph 2007, Tucciarore 2009, Violino 2009, Wandel 2008,). This has been described as an effective public relations strategy because it is appealing to millennial generation students (18-29 years of age) for whom personal authentic and real time engagement with their institution has become more of an expectation (Rudolph 2007).

Willburn (2008) twitter has provided an opportunity for institutions to create live up-to-the minute notices of commencement programmes, home coming events, class reunions and live chat, while (Swartzger 2007) added as well as emergency alerts. Colleges and universities that have tried to create presence in social spaces have utilised pod casts, video blogs and webcasts to share the works of students, faculty, visiting scholars and alumni with the broader world. Also in online courses tweeting has found it place prominently as discussion medium for faculty and students (Dunlap & Lowenthal 2009). Thus use of social networking sites can offer Higher Education Institution an effective method of recruiting international students.

Methodology

For the purpose of this study, Nigerian universities websites were browsed to know the various platforms that are available. The National University Commission site was also searched to determine the total number of universities accredited in Nigeria as at February 15th 2015; the time of this research and also to get website address for all the sampled institutions. Also www.4icu.org/nigerian-universities.html was also searched for the available population of each institution and SM platforms available.

Sampling Technique

Stratified and random sampling techniques were adopted. The universities in Nigeria were first stratified on the basis of ownership in terms of Federal-owned universities, State-owned universities and private-owned universities. Also stratified was the year of commencement of these universities to ensure that all the selected universities do not fall within the same generation for all the strata. From each of the strata, institutions were randomly selected to make up the total required no for each stratum.

Sampling Population and Sample Size

As at the time of doing this research, there were a total of 119 approved universities (NUC website) distributed as 39 federal-owned universities, 40 state-owned universities and 50 privately-owned universities. 20% of each of these strata was chosen to represent the group, 8 federal-owned, 8 state-owned and 10 privately owned making a total of 26 universities.

Results

The table below reflects the result of the search on the websites of the sampled universities.

S/N	Universities	Population	Year of est.	Facebook	Twitter	LinkedIn	Youtube	Flicker	Others	Total No	
										SM	Followers
1	AbubakarTafawaBalewaUni,Bauchi		1988							0	0
2	Ahmadu Bello Uni, Zaria	25,000 - 29,999	1962	NA	NA	795 NL	NA			1	795
3	Bayero Uni., Kano	7,000 - 7,999	1975							0	0
4	Fed. Uni. of Tech., Akure	20,000 - 24,999	1981	33,783	3,718		74			3	37,575
5	Fed. Uni of Tech., Minna		1982	NA	NA		NA			0	0
6	Fed. Uni. of Tech., Owerri		1980	12,854	1,885					2	14,739
7	Fed. Uni., Otuoke	250 - 499	2011	3,498	5				Google+ NA, BLOG ACTIVE	3	3,503
8	Fed. Uni., Oye-Ekiti	1000-1999	2011	11,531	1,259		NA			2	12,790
9	Abia State Uni., Uturu	20,000 - 24,000	1980	NA	NA				Google+ NA	0	0
10	Ambrose Alli Uni., Ekpoma		1980	NA	NA				Google+ NA	0	0
11	Bauchi State Uni., Gadau		2011							0	0
12	Benue State Uni., Makurdi		1992			33				1	33
13	Cross River Uni. of Sci. &Tech., Calabar	10,000 - 14,999	2001	1,819	NA	NA	NA		Instagram NA	1	1,819
14	Ekiti State Uni., Ado Ekiti	35,000 - 39,000	1982	8,913 NL						1	8,913

15	Enugu State Uni. of Sci. and Tech., Enugu		1981	NA	NA	NA	NA			0	0
16	Ibrahim Badamasi Babangida Uni., Lapai		2005	3,010 NL	202 NL		NA	Active NL		3	3,212
17	Achievers Uni., Owo	500 - 999	2008	821 NL	22 NL					2	843
18	Adeleke Uni., Ede		2011	7	158		NA		whatsapp	3	165
19	Afe Babalola Uni., Ado-Ekiti		2009	3,012	195	NA	6			3	3,213
20	Babcock Uni., Ilesha-Remo	5,000 – 5,999	1999	4,868	304	NA				2	5,172
21	Baze Uni., Abuja		2011	923	480		15		Google+ NA	3	1,418
22	Bells Uni. of Tech., Ota	1,000 – 1,999	2005	NA	NA	214 NL	NA			1	214
23	Bingham Uni., Auta Balifi	500 - 999	2005							0	0
24	Bowen Uni., Iwo	5,000 – 5,999	2001	377	Linked to a different account	NA	NA	NA	Google+, pinterest, picasa, myspace, digi, skype, vimeo, delicious, NA	1	377
25	Covenant Uni., Ota	6,000 – 6,999	2002	32,642	1,259		42		Google+ (57), news feed	5	34,000
26	Elizade Uni., Ilara-Mokin	250 - 499	2012	3,321	299		22			3	3,642
TOTAL				NA (6) A (15)	NA (7) A (12)	NA (5) A (3)	NA (9) A (5)	NA (1) A (1)			

**A – Active **NL – Not Linked with the institution website **NA – Not Active

 Federal Universities  State Universities  Private Universities

Discussion

Common Social Media Platform

From the analysis above the social media platform common to Nigerian universities are Facebook and Twitter. YouTube, LinkedIn, Google+, Whatsapp, blog, and flicker are just used by one or two institutions. Other platforms present in few universities are Instagram, Myspace, Newsfeed, Vimeo, Del.icio.us, Skype, and Picassa; most of this last group of platforms mentioned were mainly not active and they appear only on the site of a particular institution. With the limited number of Social Media platforms present, it shows that Nigerian universities are not moving enough along the current trend of Social Media as reported in the work of Davis et al (2012). Also while other Higher Education Institutions are already using Social Media as a marketing and international recruiting platform, Nigerian Universities are yet to adequately tap into this. The visibility of the Nigerian universities will also be limited as a result of low usage of different Social Media.

Prevalence of the Social Media among Universities

The table also reveals the prevalence of the Social Media platforms among all the universities sampled with active Facebook (FB) common to 15 institution (57.7 percent) while 6 institutions (23.1 percent) has FB logo on their website without being active while other 5 institutions (19.2 percent) do not have on their website at all. Twitter is the next most common platform with 12 institutions (46.2 percent), while 7 institutions (26.9 percent) have the logo on their website without being active, while 7 other institutions (26.9 percent) do not have the logo on their website. YouTube is next most common platform on universities websites with 5 institutions (19.2 percent) having it active, while 9 institutions (34.6 percent) have it on their website without being active, and 12 institutions (46.2 percent) do not have it at all on their websites.

LinkedIn is only common to 5 institutions (19.2 percent), having it active on their websites, while 3 other institutions (11.5 percent) have the logo on their websites without it being active and 18 other institutions do not have it at all on their websites. For flicker it is only 1 institution (3.8 percent) that has the logo active on their website, also 1 other institution (3.8 percent) has the logo on its website without it being active and 22 other institutions do not have it. One institution (3.8 percent) has Google+ active on their website, while other 5 other institutions (19.2 percent) have it on their websites but not active, the other 21 institutions do not have it on their website. Only one institution (3.8 percent) has an active blog account while the remaining 25 institutions do not even have it on their website at all. Other Social Media present among the institutions are Instagram, Myspace, Pinterest, Vimeo, Del.icio.us, Skype and Picasa.

This submission is contrary to Mahaney (2012) that colleges go to where students are to get them since the prevalence of Social Media platforms is very low. Also the Social Media used by universities in Nigeria are mainly Facebook and Twitter while others are near non-use by their percentage contrary to Reuben (2012) and Mahaney (2012) that Higher Education Institution uses Facebook, Twitter, Flickr, YouTube, Del.icio.us, blog, WordPress, LinkedIn and Wikis.

Number of Active Platform per Institution

The number of active Social Media for each institution is determined and it is shown on the table with only 1 institution (3.8 percent) having 5 active different Social Media platforms, followed by 6 different institutions (23.1 percent) with 3 active Social Media platforms, 4 different institutions (15.4 percent) are having 2 active SM platform, for 1 active Social Media platform, it is only 6 different institutions (23.1 percent). Finally 8 remaining institutions (30.8 percent) do not have any active SM platform.

Number of Likes/Followers/Subscribers per SM

The table shows the number of likes for each SM in each institution, with Facebook, 2 institutions have above 30,000 followers with a population of 20,000-24,999 for one of the institution and the second institution population of 6,000-6,999, while other 2 institutions have above 10,000 followers with population of one of the institution not available while the second institution has population of 1,000-1999. For above 5,000 we have only one institution with a population of 5,000-5,999; for above 2,500, we have 5 institutions while above 1,000 is 1 institution and 4 other

institutions have less than 1,000 followers.

For twitter, only 1 institution has above 3,000 followers, while above 1,000 followers are 3 institutions and 8 institutions have less than 1,000 followers. For YouTube subscribers, the institution with the highest subscribers has just 74, followed by another institution with 42, with other institutions having 22, 15 and 6 subscribers.

Linkedin follower for institutions that have active platform is 795, 214 and 33 for the three institutions concerned.

Total Number of Likes/Followers/Subscribers per each Institution

The total number of likes for each institution was also computed as can be seen on the last column of the table with the highest institution recording 37,575 followed by 34,000 and 14, 739. The least likes were 33 followed by 165 and then 214. While 8 institutions do not have any platform and the range for the remaining 12 institutions is between 12,790 and 337. This work shows a contrary conclusion (because only 7 institution (26.9 percent) have total number of likes/followers that is appreciable when compared to the institution's population not to talk of other prospective students) when compared to the work of (Rudolph 2007) which described Social Media as an effective public relations strategy because it is appealing to millennial generation students (18-29 years of age) for whom personal authentic and real time engagement with their institution has become more of an expectation. Since the likes for the institutions are mainly low, it shows that their visibility is limited so also the marketing possibilities through SM, and international recruitment of students will definitely be very small or none at all.

Recommendations

From the findings and discussion above the following are some of the recommendations that can be inferred from this research for furtherance of knowledge in the area of Higher Education Institution and Social Media space presence

- Facebook is the most common with 15 institutions, then Twitter with 12 institutions, followed by YouTube which is 5 institutions. This shows that most of the Nigerian HEIs are not present on the popular Social Media platform. In this age of intense competition both for visibility, recruitment, collaboration, information dissemination and branding. Nigeria universities need to make themselves more present and relevant on the Social Media space.
- Looking at all the Social Media available in the sample, there is no single institution with an educationally designed Social Media technology like Blackboard, Desire2learn, e-learning Tools and Web CT. Nigerian universities need to work on this area and begin to take their teaching to Social Media space and at the same time use these media for educating the outside world
- Also as institutions of higher learning that is the seat of knowledge none of them has a customised Social Media platform that they are using. This can go as a project or invention for students in Information Communication Technology, Mass Communication or other related departments.
- The idea of having Social Media logo on the institutions website without being linked correctly or not active is not the best for universities as this can be discouraging to intending users. Universities should make sure that all the Social Media logo on their website are properly linked and active with good management in terms of recent and frequent posting to make it attractive to users,
- The numbers of likes recorded for most of the Social Media are small compared to the population of the institutions with the exception of Covenant University, Federal University, Oye-Ekiti, federal University, Otuoke, Elizade University and federal University of Technology, Akure having total number of likes that is more than the institution's population. While others like Achievers University and Babcock University have total number of likes in the range of their population. The remaining institutions have lower number of Social Media likes relative to their population. It is recommended that the institutions may have to work on the publicity, postings, usage and promotion of their Social Media account while other research may go along the line of why such a small number of likes relative to population not to talk of expectations that intending students or friends of students in other institutions should be interested in what is going on in neighbouring or their friends institution.

- It was only Facebook that recorded a great number of likes compared to other media, this can be due to the fact that it is the leading Social Media among the Millennial. So Nigerian university can capitalise on this to get attention and publicity while they try to work on other Social Media that hold potentials also for their usage and users can get used to them with time. At the same time ardent users of those platforms can be wooed to become linked with the institution.
- The total number of active platform for each institution is relatively small with 8 institutions (30.8percent) having no platform and 6 other institutions (23percent) having only 1 platform. The universities in Nigeria need to employ Social Media in the publicity, marketing, branding, information dissemination and visibility in this information age. Any institution should be able to manage at least 4 to 6 Social Media as the bulk of their students or prospective students are on diverse platforms of Social Media. Further research can be done in the area of what these institutions are doing/posting on their Social Media.
- It is also discovered that private universities seem to have more platforms than the state and federal institutions; this is a challenge to state and federal institutions to work on this area in making their presence felt on the Social Media space. The high number of SM platforms among the private universities can be due to lack of fund and thereby exploring the potential of SM to leverage the richer federal and state institutions.

Conclusion

This work has revealed the present position of the Nigerian universities presence on the Social Media space, showing that it is relatively low when compared with their counterparts in other parts of the world. This could also mean that they are at a disadvantage with this present millennial age population who are the bulk of the people they have to deal with. There is a need to increase the Social Media presence of Nigerian Universities. The number of likes/followers/subscribers is also very small showing that Nigerian millennial generation cannot find a strong connection between Nigerian Higher Education Institution and Social Media.

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