



LEADERSHIP EDUCATION AND INNOVATION

SHAPING AFRICA'S ROLE IN GLOBAL STABILITY AND DEVELOPMENT

Proceedings of the 2024 International Conference of
The Association for the Promotion of African Studies (APAS)

APAS

Editors

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Nkechinyere NWOKOYE, PhD

Chiugo Catherine KANU, PhD

Ebele Deborah UBA, PhD

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13245 Trebleclef Lane Silver Spring
20904 Maryland,
United States of America

DEDICATION

To all Promoters of African Studies

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PREFACE

The need to address the complex challenges facing Africa in the 21st century requires a renewed focus on leadership, education, and innovation as critical pillars for sustainable development. The 2024 International Conference of the Association for the Promotion of African Studies (APAS), held at Nnamdi Azikiwe University, Awka, Nigeria, from May 22 to 25, 2024, brought together scholars, policymakers, and practitioners from diverse fields to engage in rigorous discussions on how Africa can leverage these three pillars to shape its role in global stability and development.

This book, *Leadership, Education and Innovation: Shaping Africa's Role in Global Stability and Development*, is one of the three volumes produced from the extensive range of papers presented at the conference. The contributors, drawn from various disciplines and backgrounds, offer a rich tapestry of insights that reflect the complexity and dynamism of the African continent. Their research addresses both the historical and contemporary dimensions of Africa's developmental challenges and opportunities, providing a nuanced understanding of how leadership, education, and innovation can be harnessed to drive positive change.

Leadership, as discussed in this volume, is not merely a function of governance but a critical determinant of the trajectory of Africa's socio-economic and political progress. The book explores how effective leadership can foster an environment conducive to innovation, which in turn can catalyze transformative changes across various sectors. Education, another focal point of this book, is examined as both a tool for empowerment and a pathway to innovation. The contributors highlight the need for educational reforms that are responsive to the unique needs of African societies, while also equipping future leaders with the skills necessary to navigate and shape a rapidly changing global landscape. Innovation, the third pillar, is presented as a critical driver of development in a world increasingly defined by technological advancement and creative problem-solving. The book delves into the various ways in which Africa can tap into its vast potential for innovation, emphasizing the importance of creating an enabling environment for entrepreneurship, research, and technological adoption.

This book is more than a collection of academic papers; it is a call to action for African leaders, educators, and innovators to rise to the occasion and lead the continent toward a future of stability, prosperity, and global relevance. The diverse perspectives and solutions offered within these pages are intended to inspire both thought and action, contributing to a broader discourse on Africa's place in the world and its potential to influence global stability and development.

I am deeply grateful to all the contributors for their rigorous scholarship and dedication to the advancement of African studies. I also extend my warmest appreciation to the Emmanuel Kanu Educational Foundation for their support, which made the conference possible. It is my earnest hope that this book will serve as a valuable resource for scholars, policymakers, and anyone interested in understanding and contributing to Africa's development.

Professor Ejikemeuwa J. O. NDUBISI

President, Association for the Promotion of African Studies (APAS)

26th August, 2024

FEMALE PARTICIPATION IN LEADERSHIP: A MEASURE TO ENHANCE GLOBAL STABILITY

Omezue-Nnali Eberechukwu Ekemma

*Legal Studies Department,
Akanu Ibiam Federal Polytechnic,
Unwana, Afikpo, Ebonyi State, Nigeria
ukpabie3@gmail.com*

Executive Summary

Most African States have the background of seeing women as a 'Chattel' bought over with the payment of bride price and whose core objective in life is to get married to one man, give birth to many children and always do some agricultural work and home keeping. However, some African cultures during the Pre-Colonial Era shows that females such as Ana Nzinga, Kongo Prophet, Idia Queen Mother of Benin, Dona Beatriz, Madam Tinubu and many others held sensitive positions and thus exhibited charismatic leadership skills with proven results in their respective communities. However, during the invasion of the colonial masters, most of these women were relegated due to the then Western stereotyped style of male leadership and the African inherent patriarchal mode of inheritance. This paper considers historically the place of female in leadership in the pre-colonial era in Africa, and the current trends of attaining utmost female participation as same has been proven to enhance global stability. Results have shown that female/women in leadership enhances growth, productivity and proper utilization of the available resources in the interest of the populace. The study recommends that more women at all levels and spheres of life be encouraged to break out of the traditional limitations of cultural impediments and wrong mindset and thus maximize their leadership potentials within their scope of interest.

Keywords: Female, Gender Inequality, Culture, Leadership

Introduction

Traditionally, in the African society, women expected to be quiet when men speak, they are to obey male leadership to the latter and not to ever challenge same. A proper African woman is seen as or perceived to be one who accepts marriage as an end goal

and bear as much children as the husband wants, her interest should just be her family and children, not investments or career. The African woman was seen as a bad example whenever she divorces or separates from her husband, she was not allowed or expected to acquire much education. Women who defied these cultural boundaries were mostly seen in the bad light by the society. (Florence Ebila: 2015).¹

It is worrisome that despite the fact that women form majority of the world's population and workforce, yet in African, women are discriminated against and not allowed to engage in land transaction which would liberate them financially, yet they are only ordered to use the land and not own the land (Patience Mynge Song: 2021)².

The former President of Republic of Liberia, Her Excellency Ellen Johnson (who is also the first female President in Africa, who was democratically elected into power) observed that women's leadership in Africa is not a new phenomenon as women have been noted to be critical problem solvers, freedom fighters and have always exhibited their best during crisis period. She further noted that during the Covid-19 Pandemic women leaders played significant roles to save lives and even among the healthcare workers, the roles of women were significantly noticed. Despite the efforts of women in problem solving, African women have not yet been significantly noticed thus they do not still occupy significantly some sensitive leadership seats. However, their presence is gradually being implanted beyond the national offices as we now have African women in the Africa Union, United Nations, World Trade Organizations and so on.

In the Country of Rwanda, it has been noted that they have highest female participation in politics & Rwanda has 30% gender quota, thus Rwanda is the first country to implement 30% quota for women in order to ensure maximal female participation in governance and decision-making process.³

Before the invasion of the colonial matters in Africa States, some women were really influential. Women were under-represented in most African States, It was only a few

¹ Florence Ebila (2015) A Proper Woman in the African Tradition: The Construction of Gender and Nationalism in Wangari Maathai Autobiography Unbowed" Tydskr. Letterkd. Vol. 52 n.1 Pretoria. <http://dx.doi.org/10.4314/tvl.v52i1.10>.

² Patience Mynge Song (2021) Women, Land and Law in Africa, [Http://link.springer.com](http://link.springer.com), Accessed on 30/4/2024

³ Ritwick Dutta (2023) Rwanda's 30 percent Gender Quota led to the World's Largest Share of Women in Government www.sdg16.pluss Accessed on 06/05/2024.

societal cultures that allowed women to ascend the seat of power.⁴ Parpait June (1986) further noted that in the pre-colonial era, African women had considerable influence and authority. Some lands were owned matrilineal wherein women were fully in charge of. This empowered women in matrilineal-based societies, which Afikpo (Ehugbo) is a part of. These societies protected women and encouraged them to hold political offices too. In other societies in Africa, the whole relevance of women depended on the male folks. In such latter societies, the women were restricted from holding political offices, however in the religions sector, women have proven commitment and relevance. They act as Prophetess, Ritual Specialists and Spiritual Experts in fertility and women affairs in general.

Some of the women or women offices that waxed very strong in the pre-colonial era were: The Iyalode of Yoruba, the Omu among the Igbos, Nehanda – a Shona Priestess, Marinda Priestess in Kongo named Dona Beatrice, The Position of the Queen Mother seen in Asante, Baganda, Zulu etc, Women Chiefs in Mande and Serbro of Sierra Leone, Village Head Women in Tonga, Queen Amina of Hausa land and Nzinga of Angola. The colonial era relegated the roles of women, as the colonial masters preferred to work with the men in actualizing their objectives. Women lost control of land and power, they were excluded from the global market place (Ibid).⁵

It has been widely noted that colonialism hold a negative effect on the African women as it opened up wider the concept of gender inequality. The Europeans grew on the ladder of patriarchal practice and thus failed to acknowledge women in power. Scholars have suggested that the genesis of gender inequality in Africa is traceable to slavery and colonialism. It is worthy to note that prior to colonial era in West Africa, women waxed strong over disputes pertaining to markets and agriculture. Colonialism tutored man that they were superior and that women should be subordinates always. The men were educated first and thus made to occupy more sensitive positions of power and authority, this led to a gender gap. In 2018, Global Gender Gap Index⁶ (The Global Gender Gap Report 2018) made a publication that it would take 135 years to close the gender gap in Sub Saharan Africa and nearly 153 years in North Africa (Wikipedia, 2024)⁷.

⁴ Parpait J.L (1986) Women and The State in Africa. <https://pdf.usaid.gov>pnax586>. Accessed on 5/5/2024

⁵ Kathleen Sheldon(2018).Women and Colonialism.<https://www.oxfordbibliographiess.com>. accessed on 06/05/2024. DOI:10.1093/OBO/9780199846733-0067

⁶ Global Gender Gap Index (The Global Gender Gap Report (2018), World Economic Forum, Retrieved on 11/05/2019

⁷ Wikipedia, 2024) Colonial Roots of Gender Inequality in Africa. *Wikipedia*. <http://en.m.wikipedia.org> Accessed on 7/5/2024)

On the other hand, Irakoze (2020)⁸opposed the argument that Patriarchal was nonexistent in Africa in the Pre-colonial Era. He argued that in Ancient Egypt where they had high respect for their Egyptian Queens and had a functional matrilineal system working for them (with the likes of Cleopatra, Nerfititi and the likes), however behind the scene, there was a structure in Ancient Egypt which focused on a male King usually seen as a male god. At some points in the Ancient Egypt where there was no male heir or the heir is still very young, to succeed a King usually called Pharaoh, then a woman would be crowned as a Pharaoh or as a Regent. In Egypt, the first woman Pharaoh to rule was Princess Sobekneferu because there was no Male heir, then next woman Pharaoh was Queen Hatshepsut because her son was a minor, she was crowned a Regent but she forced on and made herself a Pharaoh. After 14 centuries, Queen Cleopatra a powerful woman became Pharaoh. The net is Queen Nefertiti who stepped up as Pharaoh upon the demise of her husband King Akhenaton.⁹

In this Post Colonial Era in Africa, women have lost their place, the Patriarchal system have dominated Africa and this subdued the matrilineal relationship and inheritances. Female chiefs are relegated and lands are now commercialized thereby making its access to women to be more difficult. Women are now less influential in position of authority. In Ghana, the roles of Queen mothers are reduced as male Tribal Chiefs are matching up. The cultural values that upheld the sacred roles of women are now demonized thereby making the practice of same unachievable.

In this 21st century, women in Africa are the worst hit as it affects gender inequality and discriminators. The fact that women put a lot of constraints by the African society, women are subjected to be less economically independent. Women have proven to be major contributors to economic, socio-cultural and political growth of a nation. Yet, women are mostly under-represented in the political sector which actually are the decision-making sector of a state. Women however are not relenting in this 21st century as most women are all out to enlighten and empower other women to see and maximize their potentials in the society. However, some men also believe that women should also be allowed to participate in politics and play their roles in leadership positions and otherwise in order to enhance global stability in the polity and economy of this 21st century in Africa and beyond.

⁸ Irakoze J. (2020)Patriarchy in Ancient Africa. *Judicaelle*. <https://www.judicaelleirakoze.org>. Accessed on 18/05/24

⁹ Ibid

Statement of the Problem

The female folks have indeed faced several obstacles and discrimination based on their gender as females. They have experienced several constraints and restrictions from family, friends, colleagues, fellow females and the society at large. Women have suffered under representation in the leadership roles not minding their capacities at workplaces and at home. The roles of females in leadership positions cannot be however emphasized as this research works seeks to unveil those details.

Significance of the Study

This research work seeks to expose the roles of women in handling leadership positions which shall in turn enhance stability globally. The work compares female participation in leadership from the pre-colonial days in Africa up till this 21st century. The masculine interpretation of religion and colonial master's choice of empowering men in leadership positions over women may have contributed to the gender disparity of this present day. Thus, this study aims to escalate people that females/women in Africa are also capable of occupying leadership positions. They did it in pre-colonial era and are still strong to do more with the aid of several legal authorities which forbids gender discrimination and thus supports female participation.

Objectives of the Study

The study aims at the following:

1. To identify the participation of African women in the pre-colonial era
2. To recognize the effects of colonialism on female participation
3. To identify African women who played effectively positive roles in the past and presently to advance global stability
4. To identify the laws/legal Instruments that empower the African women to be free from discrimination

Research Questions

The study attempts to answer the following questions:

1. What was the place of African women leaders in the pre-colonial era?
2. What are the effects of colonialism on the female leaders and beyond?
3. How to identify the African women (past and present) who had advanced the economy by their leadership prowess
4. What are the laws/legal Instruments that protects women/females in the African society?

Research Methodology

The content analysis methodology was adopted as the most appropriate method for these studies. The study tool was in Books, Articles, Published Research works, Laws, Conventions and Treaties that are related to the subject matter of the study. Female participation, according to Fireable Inc (2024)¹⁰ involves women's involvement in various activities such as work, politics, sports, or any other area where their contribution can make an impact.

Discussion

Khaled K. Nser & Rakan R. Alhrahshah (2019)¹¹ states that from the gender index of 2010, it shows that the rate of participation of women in the Western countries are higher because over there, females participate in International Conferences and Symposia, they make their voices to be heard by demanding to be more relevant. In Europe and America, female participation is higher in social and political life because from the family unit, children are taught equality, females are not relegated to the background, there is no discrimination whatsoever based on age, this makes the female confident and work towards financial independence. This is unlike the situation in Arab and African states where children especially females are treated with cruelty and neglect, the status of women are undermined and relegated, thus leading to low self-esteem, lack of confidence and financial instability. Female participation in Africa have been known to be of positive value to the society politically, economically and socially.

However, there are some African women who have distinguished themselves in this post-colonial era and have occupied seats of powers and influence, some of them are: South Africa's Dr. Nkosazana Olamini-Zuma (the immediate past Chairperson of the African Union (AU) Commission, the first and only woman to head the Republic of Liberia and Africa's first female Head of Government, HE Ellen Johnson Sirleaf (Liberia's President from 2006 to 2018). Our Nigerian Ngozi Okonjo-Iweala (Nigeria's Former Minister of Finance and currently, the Director General of the World Trade Organization, the first African Woman to lead the WTO). She is ranked by Forbes as Africa's most powerful Woman and amongst the World's 100 most powerful Women Ranking in Forbes 2023.¹²

¹⁰ Fireable Inc (2024) Female Participation. <https://library.fiveable.inc>. Accessed on 8/5/24

¹¹ Khaled K. Nser & Rakan R. Alhrahshah (2019) Feminism: Women, Equality and Empowerment in the Community. *Opcion*, Ario 35, Regular No.24.pp.346-359.
<https://www.researchgate.net/publication>

¹² Bird Story Agency (2024) African Women Rise Up in Forbes 2023. Most Powerful Women Rankings. <https://www/aboutbird.africanofilter.org>. Accessed on 19/01/2024

Other notable African women leader is Catherine Samba-Panza who served as Head of State of the Central African Republic from January 2014 to March 2016, Malawi's Joyce Banda (Former President of Malawi, Mpumi Madisa, a South African Business Woman, who became the first Black and African female to be appointed CEO of the Johannesburg Stock Exchange (CEO Designate of Bidvest Group (Wikipedia 2024)¹³. She is also recognized by Forbes 2023 as ranking second place as the most powerful woman in Africa.

Next is Tanzania's Samia Suluhu Hassan, who is currently serving as Tanzania's Head of State. Her proactive business approach has led to economic growth in Tanzania and improved Tanzania as an attractive centre to the world (Okafor Chinedu (Dec. 7, 2023)¹⁴. Another strong woman in Africa is Nigerian MO Abudu, a Media Magnate, the founder and CEO of Ebony Life Media. The Punch Newspaper (10th March, 2024)¹⁵ recognizes MO Abudu (Mosunmola Abudu) as the 2024 Business Woman of the year, she is waxing strong in the media and entertainment industry and ranks 98th position in the Forbes Ranking of 100th Most Powerful Women in the World. These amongst others are the most influential powerful and most talked about women in Africa. There are still other women who are in leadership positions in their different fields of endeavours and sectors of the economy, however, we believe that more women are needed to stand above equals and allow their natural skills, talents, endowments and education to showcase them notwithstanding the diverse cultural limitations and mindsets that seems to always be a factor of constraints.

Amy Novotney (2023)¹⁶ observed that psychological research has shown that women leaders improve businesses, they help increase productivity and organizational dedication. Research has further shown that women are more honest and competent in leadership, they are more compassionate, and they are goal oriented and corroborative unlike men that are authoritative. However, the proportion of women to men in leadership is still very low, thus there is need for women to never relent.

¹³ Wikipedia (2024) Mpumi Madisa <https://en.m.wikipedia.org>

¹⁴ Okafor Chinedu (Dec. 7, 2023) Most Powerful African Women in the World 2023. *Business Insider Africa* <http://africa.businessinsider.com>. Accessed on 10/01/2024

¹⁵ Oghenovo Egado Michael (10th March, 2024) MO Abudu named as 'Africa' Most Successful Woman by Forbes Africa' Punch Newspaper, <https://punchng.com> accessed on 10/05/2024

¹⁶ Amy Novotney (March 23, 2023) Women Leaders Make Work Better. APA. www.apa.org. Accessed on 10/05/2024

Legal Backup to the Women's Rights

The need for women to be free from the age long marginalization in education, health, employment, socially, politically and otherwise has made the United Nations and countries of the world to see the need to promote women rights through the force of the law. There are many International and Regional instruments (Conventions, Declaration, Treaties) which is geared towards promoting the rights of women in the world, they are also enforceable in countries which ratifies them. They include¹⁷:

1. The Convention on the Elimination of all Forms of Discrimination against Women (CEDAW) adopted in 1979 by UN General Assembly, 189 countries have ratified CEDAW.
2. The Inter-American Convention on the Prevention, Punishment and Eradication of Violence against women, adopted in 1994 by Organization of American States (OAS).
3. The Protocol to the African Chapter on Human and People's Rights of Women in Africa, adopted in 2003 by the African Union.
4. The Declaration on the Elimination of Violence against Women in the Association of Southeast Asian Nations made in June 2004 in Jakarta and signed by 10 ASEAN member countries.
5. The Council of Europe Convention on prevention on Preventing and Combating Violence against Women and Domestic Violence or Istanbul Convention, adopted in 2011 by 34 member States.
6. The International Labour Organization Convention No. 190 on Violence and Harassment adopted in June 2019.

Judicial Authorities that upheld the Rights of Women

In the Court of Appeal case of *Alajemba Uke & Anor V. Albert Iro*¹⁸ , the law condemned the 'Nnaeto' custom in Imo State of Nigeria, which restricts a woman from giving evidence in land matters. In the words of the Learned Justice Ignatius Tats-Acholonu JCA (as then was), he stated thus "Any laws or customs that seek to relegate women to be status of a second-class citizen thus depriving them of their valuable and constitutional guaranteed rights are laws and customs fit for the garbage and consigned to history.

¹⁷ (Focus 2030 (2023) Treaties and Conventions promoting Women's Right: An Overview. Facts and Figures – Focus 2030. <https://focus2030.org> Accessed on 10/05/2024

¹⁸ *Alajemba Uke & Anor V. Albert Iro* (2001), 17 WRN 172

In the same vein, the case of *Mojekwu V. Mojekwu*¹⁹, here, a custom of Nnewi in Anambra State of Nigeria was condemned by the Supreme Court because it forbids a surviving wife who is without son to have access to the husband's property, instead the husband's brother inherits the said property. Here, the Learned Niki Tobi stated thus:

“We heed not to travel all the way to Beijing to know that some of our customs including the Nnewi Oli Ekpa customs relied upon by the appellant are not consistent with our civilized world in which we all live today including the appellant. In my humble view, it is the monopoly of God to determine the sex of a baby and not the parents... I believe that God the creator of human beings is also the final authority as who should be male and female. Accordingly, for Customary Law to discriminate against a particular sex is to say the least an affront on the Almighty God himself. Let nobody do such a thing. On my part, I have no difficulty in holding that the Oli Ekpe Custom of Nnewi is repugnant to natural justice, equity and good conscience.’

The Learned Justice Niki Tobi continued and stated further in the case of *Muojekwu v. Ejikeme*²⁰ that,

‘... All human beings male and female are born into a free world and are expected to participate freely without any inhibition on grounds of sex, and that is constitutional. Any form of societal discrimination on grounds of sex, apart from being unconstitutional is antithesis to a society built on the tenets of democracy which we have freely chosen as a people.’

Recommendations

There are plethora of Statutes and judicially decided cases that now support the women and grant them freedom from discrimination, yet, the women need to stand up for themselves in embracing the seat of leadership which they are meant to occupy in order to make positive impacts in the economy just like the likes of Okonjo-Iweali and others.

Women are encouraged to also support their gender; Aba Women's Riot of 1929 was a reality because the women came out in one voice to protest against the oppressive rule of the colonial government. This goes to show that from inception women had always been at the forefront of the fight for freedom and justice, and their voices are yield results. Even in the customary ways, there are subtle and efficient ways that

¹⁹ *Mojekwu V. Mojekwu* (1977) 7 NWLR (pt. 512) P.281

²⁰ Excerpts from Niki Tobi JCA (As he then was) in the case of *Muojekwu v. Ejikeme* (2000)5 NWLR (Pt. 657)413 ; and also cited in Funmi Falana (2008) *Cases & Materials on Women's Rights Law*. 1st edn, Lagos: Legal Text Publishing Coy. Ltd, p. 131 -141@ 140

women showcase their lack of support of a government policy or laws and in most cases their voices are heard. We therefore urge women to support the vision of their fellow women to ensure that more women rise up to occupy leadership positions as same would be beneficial to the families, the society at large and the globe. When younger girls see older women excelling in their chosen fields of career and endeavours, it gives them hope that they too can succeed as a girl-child. Some women like the wives of Governors of States in Nigeria use their good office as the Wife of the Governor to support, empower and mobilize women to occupy leadership positions; a very good example is the wife of the current Governor of Ebonyi State, Her Excellency Mary-Mandaline Uzoamaka Nwifuru who is so endeared to see women occupy leadership positions.

We therefore maintain that more women would be empowered when women occupying leadership positions sees the need to empower and groom more women.

Conclusion

The 1999 Nigerian Constitution in its Section 42 provides that no Citizen shall be discriminated against by reason of sex/gender. In Article 3 of the International Covenant on Civil and Political Rights²¹ stipulates that the Covenant shall ensure the equal right of men and women to the enjoyment of all civil and political rights set forth in the present Covenant, while Article 26 is on the protection from discrimination based on sex, colour, political, property, birth and so on. Furthermore, the Article 3 of the African Charter on Human and Peoples' Rights entitles every individual (both male and female) to be equal before the Law, and Article 18 (3) encourages the state members to eliminate every form of discrimination against women.

Having seen all the legal instruments in support of women as female gender, the duty lies on women to now brace up and take up leadership positions. The leadership positions occupied by women in time past and currently has proven that women are capable of leading in order to achieve a global stability in Africa and beyond.

²¹ The International Covenant on Civil and Political Rights was adopted by the United Nations General Assembly on 16 December 1966 and entered into force on 23rd March, 1976

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FEMALE PORTRAYAL IN *WHAT IF.....* BY LINDA JUMMAI MUSTAPHA AS IMPEDIMENT TO INCLUSIVITY NATION BUILDING

Ngozi Jacinta Ozoh
Nnamdi Azikiwe University,
Awka, Anambra State

Executive Summary

Domestic violence is a wicked act against any family member. It could be emotional, physical, or sexual abuse, and it is now one of the major issues of contemporary societal concerns. This paper analyzes domestic violence as an acute and severe issue that hinders women's full support in nation-building and homebuilding. It is obvious that in spite of legal repercussions and awareness being created by the government to curb domestic violence, a lot of people avoid reporting incidents of violence, especially at home, probably due to fear of divorce or separation. Using domestic violence and feminism in Bell Hook's theory and qualitative content analysis as the researcher's method of analysis, the researcher arrives at the conclusion that, as much as men are victims of domestic violence, women's percentage is higher, and it is a major barrier between women and nation-building as most affected women are usually always imbalanced to think straight. This paper concludes that it is in the interest of women to speak out to avoid such a lag in nation-building.

Keywords: domestic violence, emotional, physical, divorce, nation-building.

Introduction

Domestic violence creates toxic environments at home. It is unsafe; it creates an everlasting psychological and, most times, physical impact on victims who are most often helpless. This destabilizes homes, which, in actuality, are supposed to be the safest place for people. Homes are important places in a child's life because they are the first environment a child experiences. It is part of the larger society; as a unit in society and a child's first encounter, it is supposed to be a comfort zone for any child. Ekeke and Dorgu support the above when they write that the home as a traditional nuclear family is the smallest unit and microcosm of the larger society (2). Home is any child's first school; home therefore has the child's greatest percentage of behavior, effervescent personality, physical, and moral development. Joshua Jeong et al. are of the view that parents lay important foundations for their children; these important

foundations include spiritual, moral, and psychological (1). UNICEF writes that as many as 35 to 40 percent of battered women commit suicide in America due to domestic violence, while Joshua Jeong et al. (2) are of the view that 30 percent of women experience physical or emotional violence from their partners. However, some organizations, like (FIDA) the Federation International De Abogadas (International Federation of Women Lawyers), (GEM) the Gender Equality Movement, (NCWS) the National Council of Women's Society, (WIN) the Women in Nigeria, and (FOMWAN) the Federation of Muslim Women's Association of Nigeria, under the aegis of the Federal Ministry of Women Affairs and Social Development, aim to promote equality, development, and advancement of all persons, especially women in Africa. These associations were formed to improve female emancipation and empowerment. This issue also attracts the attention of African female writers who have tried, according to Nwankwo, "to re-write the women back into positivity after the unwholesome portraiture they received at the hands of the early male writers" (172). These prolific female writers needed to create a space whereby their voices could be heard and their desires made known to the world through their persuasive writing.

The Importance of a spouse in a family cannot be overemphasized, but according to Ilika, Okonkwo, and Adogu, some spouses are abused in their marriages; it could be mental (emotional) abuse, communication abuse, physical abuse, sexual abuse, or financial abuse (7). Leizl F. Arantes and Casinillo are of the view that intimate partner violence cuts across nations, religions, and all classes of people and involves battering and beating (18). These abuses negatively affect families because they can lead to intimidation, man's inhumanity to man, verbal abuse, divorce, separation, battered husbands or wives, depression, prostitution, murder, imprisonment, stalking, and social misfits. It is obvious that in a patriarchal society, men control women and determine the tone of society. Akachi Adimora-Ezigbo is right when she writes that:

In most patriarchal societies, it is men who control or determine the way women should look. If men prefer fat women in a particular culture, every woman in that culture would aspire to be fat. If thinness is preferred, the mania would swing to thin. In the traditional past, many Nigerian communities preferred their women to be plump, robust, and strong. In some parts of Eastern Nigeria, for instance, young women were isolated in "fattening rooms," where they did no work except to eat. At the end of the puberty rites, they become plump, soft-skinned, and ready to be married off. It is assumed that in this condition, they will please their husbands and bear numerous children. There has been a change, however, in ideas about beauty and femininity within the last decade. Most men prefer their women to be slender. Fatness is regarded as a disadvantage, probably because of its health problems. Thinness for females has become fashionable, and most women are keen weight-watchers (8–10).

Women suffer to please their men in every patriarchal society, but it is disheartening to notice that they are mistreated after all the suffering. Some men are violent. Olu-Fumilayo, Adedibu, and Adnifan are right when they write that a violent person can hardly become non-violent. This class of people tends to disorganize families once they find themselves as parts of this smallest unit. Due to violence and social misfits, the women affected are far from offering their best in society. Feminists try so hard to fight domestic violence and change people's perceptions of women. This paper looks at domestic violence as a barrier to women's achievements. Most women in the text do not achieve anything in their families apart from bearing children because they are mistreated by their spouses.

Bell Hook's Theory

Bell Hooks was born in 1952 and died in 2021. She was an American activist. She wrote on gender, class, and race. In 1984, she introduced her theory in her book, *Feminist Theory: From Margin to Center*. Hooks does not only fight for equality between men and women; she also fights to end women's oppression and other forms of exploitation. Feminists emphasize violence against women, especially domestic violence. Hooks writes that domestic violence can occur in different ways, but in any form it occurs, it is totally unacceptable, and trying to differentiate them may only cause more harm and worsen the situation. She is of the view that violence is caused by male dominance, white supremacy, and people thinking that violence is the cure for their low self-esteem. She goes ahead to let us know that parental education should be encouraged and promoted, as these parents are the ones who train these children, thereby making it possible for them to transfer the sexiest culture to their children. Hooks, in her book *Feminism is for Everybody: Passionate politics* invites all to a theory of feminism that is rooted in common sense and one's wealth of experience. Her theory appeals to all those committed to equality and justice because many patriarchal societies are frustrating women's efforts for gender equality. Her theory further analyzes serious issues such as violence, race, rights, and class facing women. Hers is a clarion call to women to be free from every form of violence, injustice, and intimidation. She is clamoring for a feminism free from diverse barriers and urges women to demand a better society where there will be no racist or patriarchal culture. Believing that feminism touches all lives, she asks readers to see feminism from a new perspective and see that it is indeed for everybody. To her, feminism is not only about women's rights—about women gaining equal rights with men—but that females should not be portrayed as weaker vessels to enable them to contribute meaningfully to nation-building.

Hooks, in her book *Feminist Theory: From Margin to Center*, sees feminism as a way to end sexism, sexist exploitation, and oppression. (10) She is against the fact that men

are generally expected to dominate women and use violence if they must maintain patriarchy (12). Bell Hooks feminist theory is of the view that feminism is for everybody, and so everybody must be involved in the feminist movement, making it practical to demolish patriarchal values. In this way, a better society and future are assured.

History of gender-based violence

Canning Kathleen, in her book *Gender History in Practice: Historical Perspective in Bodies*, writes that gender-based violence is complex and is rooted in many factors, such as cultural and societal. Lerner Gerda goes ahead to explain that the patriarchal society that emerged after the Middle Ages solidified the discrimination between men and women, making women more submissive, quiet, and stereotyped. During the Industrial Revolution, women were confined to house chores, and men became breadwinners. These made society more patriarchal, as women were hidden in their homes (56). They were heard, not seen, and this increased the abuse, especially domestic abuse of women by men.

Religion, colonization, and imperialism contributed immensely in those days. Some religious texts encourage the subjugation of women, as verses in the texts allow women to be mistreated. During colonization, indigenous cultures were disrupted, and western patriarchal values were introduced. According to Koss et al, women were relegated to the background and seen as objects. They are of the view that the early societies, like ancient Greece and Rome, started with patriarchal norms and values, and then the Middle Ages brought in Christianity, which equally promoted patriarchal values. They connect gender-based violence with racism, homophobia, and classism. They go ahead and blame colonization and imperialism, as they are of the view that they introduced new forms of violence.

Gender-based violence in the context of the text under study

Gender-based violence affects all genders, ages, and backgrounds. It includes physical, emotional, and sexual abuse and perpetuates harmful gender stereotypes and power imbalances. Amos Mama suffers emotional stress so much that she bursts out, ‘... Oh blast my soul, I saw hell! Those days, I silently mourned. Each day, I thought and thought and thought’ (4). She is not a happy married woman. She warns her friend not to marry because there are many ugly experiences in marriage. She says, ‘Should I now tell you not to marry because I had a bad experience, or should I warn you of many disappointments that you will come to experience as you become somebody’s wife’ (5). Her husband does not beat her often, but the psychological stress she undergoes is such that she cannot bear it. UNICEF supports this when it writes that ‘Emotional torture and living under terror are more serious and unbearable than physical torture in

domestic violence' (24). It goes on to conclude that it therefore makes psychological violence a more qualitative study, as it defies quantification. Her husband cheats on her by saying that he does not take care of her and her two sons; instead, he enjoys spending time with his mistress and other prostitutes. 'He especially loved prostitutes, and if there is a new prostitute in town, my husband would be the first person to 'taste' her.' (11). She sold her valuables to treat her husband when he was sick. The husband had AIDS but did not tell her. She sleeps in the hospital instead of having his mistress take care of him, and she sells her valuables to pay the hospital bills; if not, she will be labeled a bad woman even when people around her know that her husband is not treating her well. She laments to a friend: 'I recall how my husband, who had abandoned me for another woman, fell seriously ill, and instead of his mistress, it was I (moneyless from two long years of not being given upkeep) who had to take care of him when he was admitted to the hospital. I had to sell all my valuable items so that I could pay up the enormous medical bill that... (7). She regrets her marriage and advises her friend not to marry because her experiences are bad. She complains, 'Should I now tell you not to marry because I had a bad experience, or should I warn you of many disappointments... that you will come to experience once you become somebody's wife?' (5). She contacted her husband about AIDS without knowing until he was at the point of death. He died, and she got sick for some time before she later died, leaving three children who later dropped out of school. Kapoor explains this better in his write-up, 'Domestic Violence Against Women and Girls', when he writes that Khan, the former director of UNICEF, is of the view that women and children are the most affected because they are not safe at home, where they are supposed to be very safe. He goes ahead to explain that the home, which was supposed to be the safest place for them, is now a home of horror. Mama Amos later dies of domestic violence and the AIDS she contracted from her husband, terminating her contribution to her family and society at large. Thus, the struggles against patriarchal oppression should be continuous and sweetened with a pinch of radical salt' (Chiluwa 105).

Osinachi Nwachukwu, a famous gospel singer, faced domestic violence. It was reported by Punch newspaper (2022) after her death that the husband beat her even before their children, and she never reported because she wanted the world to see her as a virtuous woman and probably a religious woman. In the same vein, Mama Amos' father in the text under study, usually beats the mother, calling her all sorts of names and she never reported to anyone. He sees her as being good in bed only, and then, when pregnant, she becomes more useless by sitting around waiting for her husband to take care of them. 'Women are just a waste,' he said one day while beating my mother with a belt. 'What you all know is to open your legs as wide as you can to let a man climb you... (14). Violence is not the best option; rather, people will seek dialogue. Binta, another character in the text, complains that in the northern part where she lives, they believe that women are nothing, as most of them just want to live, have babies,

and stay with a man that can feed them. She laments, 'But we in this part of the world just want to survive. I just want to live, have babies, and stay with a man that can feed me' (57). These men or husbands are usually chosen by their parents, so it could be a man without conscience or a man who does not love the girl betrothed to him but must have concluded within him to enslave the girl. She goes ahead to say, 'What will I do with a degree if I still have to go back to my village and marry a man that has been chosen for me since the time I was born?' (57). Northern society does not expect girls to be well educated, as they will end up in their husbands' kitchen and play their gender roles well. In other words, this society looks down on women, and the sharp discrimination between boys and girls is obvious.

Segun, an abusive husband in the text, beats his wife, injures her, and humiliates her whenever she does not pay their landlord, even when he knows that the woman does not work, so where does he expect the money to come from? Hear her say, 'For a few years now, my abusive husband had not been paying the house rent... whenever Mama Lati asked for house rent, he would tell her to see me. Knowing that I would be beaten terribly if I didn't settle Mama Lati, the beatings, injuries, and humiliation I would have to endure were already making me feel lost' (105–106). Unfortunately, poverty contributes to Segun's wickedness; he turns himself into a social misfit. These physical abuses are definitely followed by derogatory words, which make the woman doubt herself and feel ashamed of herself. UNICEF is right when they write in 'Domestic Violence Against Women and Girls' that '... physical violence is usually accompanied by psychological abuse and in many cases by sexual assault' (4). Segun uses derogatory words about the wife and, at one time, used a kitchen knife to try killing her. '... my dinner will be garnished with lots of derogatory words. My husband made life so miserable for me. The day he used the kitchen knife on me was the day I got a wake-up call to leave my abusive husband' (108). Some married men rape their wives, and one wonders what type of marriage some women indulge themselves in. Koss P. Mary, Lor Heise, and Russo Nancy Felipe writes that rape, which is part of domestic violence, is a serious issue that affects women psychologically and socially and affects their reproductive health (15). In the text under study, Segun rapes his wife, and she finds herself in the hospital most of the time. Mrs. Segun Ojoba is violently raped by her husband, who threatens to kill her if she refuses. It all started in the morning, when Mrs. Segun wanted to go to work. Segun demanded sex, but the wife responded that they had enough at night and was almost late for work. Segun immediately brought a kitchen knife and pushed her onto the bed.

When I was set to shout, Segun slashed my wrists. Instantly, blood started gushing out. I will have my way, or else I will kill you right here. I was violently raped that morning. My vagina was the worst injured. It was bloody. It was painful. It was humiliating to feel such pain. I could not go to the hospital, for I was ashamed to tell the doctor that I was raped by my husband (110–111).

Another man, Anaruwa, maltreats his wife to the extent that the woman has a mental problem. He chains her up and locks her up in the house. Hear him say, 'Do you know that Binta (my wife) is now chained and locked up in my house? I screwed the bitch to madness. (154). He rapes his wife every day after beating her until she becomes unconscious. He brags again, 'I tied her up, and every day I raped her until she became unconscious. ... As months went by, she grew to the stupid state she is in now' (155). To agree that domestic violence is a serious issue, Noughani and Mohtashami state that domestic violence causes serious physical assaults on women and nearly one-third of all female homicides (80). Domestic violence makes women unstable, and so they cannot, in any form, contribute meaningfully to any society. It is unfortunate that men use all kinds of tactics, like intimidation, and the rest of them subdue their women, believing that women are weaker vessels and so have nothing to contribute at home and in nation-building.

On the other hand, few women contribute to domestic violence because they may nag and use derogatory words on their husbands, and the men will be tempted to shut their wives up. This, of course, most often results in domestic violence. Very few women are strong and can beat their husbands. Though this is insignificant, unfortunately, according to Sandeep et al., most people do not report domestic violence to avoid social stigma, fear of being referred to as a 'woman' (78), or fear that he may not be believed by the authority and the case may turn against him. This, according to Paul O. Dienne, makes such cases rare (333). Ali Shahrestani supports the above view when he writes that domestic violence against men is underreported and many intimate partner violence victims have ignored this aspect of violence, probably in the bid to protect women more and support feminism (1). Ezenwa-Ohaeto summarizes it all when she supports equal and fair treatment for all genders, especially women, and brings out other aspects of equality. She writes, 'Treating everyone equally is not the only aspect of equality; it also involves acknowledging and addressing the various needs and experiences of individuals and groups, as well as striving to remove bias, discrimination, and structural obstacles that keep people from realizing their full potentials' (65).

Causes of domestic violence

Causes of violence include low self-esteem, as seen in *What if...* and Osinachi Nwachkwu's case. Other causes are denial of fundamental rights, drug abuse, health consequences (as seen in *What if...*), early marriage, choice of spouses by parents, and women's inability to speak out. According to Meta AI, there is no single cause of domestic violence but rather a combination of factors that contribute to its occurrence. Some of the most common causes include:

- Patriarchal culture and gender roles: Societal expectations and gender roles can perpetuate male dominance and entitlement, leading to a sense of ownership and control over one's partner.
- Power imbalance: Domestic violence is often about exerting power and control over another person. Abusers may use tactics like isolation, manipulation, and intimidation to maintain control.
- Trauma and mental health: Unresolved trauma, mental health issues, and substance abuse can contribute to aggressive behavior and an increased risk of domestic violence.
- Lack of empathy and accountability: Abusers may struggle with empathy and taking responsibility for their actions, leading them to blame their partner or justify their behavior.
- Social and economic factors: Poverty, unemployment, and economic dependence can increase stress and create an environment conducive to domestic violence.
- Childhood experiences: Witnessing or experiencing domestic violence in childhood can increase the likelihood of perpetuating or being victimized by domestic violence in adulthood.
- Substance abuse: Alcohol and drug abuse can contribute to aggressive behavior and increase the risk of domestic violence.
- Lack of education and resources: Limited access to education, employment opportunities, and support services can exacerbate the risk of domestic violence.
- Cultural and religious beliefs: Certain cultural and religious beliefs may perpetuate gender stereotypes and condone violence against women.
- Historical and systemic factors: Systemic issues like racism, sexism, and colonialism can perpetuate violence and discrimination against marginalized communities (2024).

Conclusion

Women are portrayed in the novel *What If...* as objects or furniture used to decorate a house. They are not allowed to air their opinions; most of them got married at an early age, and these husbands were chosen by their parents. Incidentally, these husbands do not care for them and so beat them up at any little provocation. The work shows that the mistreatment women suffer at home suppresses them; some of them become mentally unstable, some have physical wounds, and others die silently. Such oppression, victimization, and violence set women back and stop them from partaking in national issues and discussions. Some who are naturally intelligent are not educated because of patriarchal society, and the few educated ones are suppressed by their husbands, who may have low self-esteem. Women are therefore advised to be aware of

domestic violence and its disadvantages and report such cases. People, especially women and girls, should speak out once they are being mistreated at home. If such wickedness, exploitation, and oppression are tolerated, we may not have had some powerful women who, in a real sense, contributed meaningfully and still contribute their quota to nation-building. More people should become feminists, and awareness should be created in the media.

To prevent gender-based violence in the present and future, one must understand the history of gender-based violence because the root causes need to be addressed. Furthermore, a comprehensive, total approach such as creating awareness in the media should be used to challenge patriarchy. One may seek help from a trusted friend, family member, or human rights organization, and then the power structure should be checked. These and more should be done to promote inclusiveness, intersectionality, respect, equality, and a permanent solution for a better society. This better society will give women equal rights and help to checkmate violence against women reasonably, so women can comfortably be fully part of the society they find themselves in.

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CONCEPTS OF CAREER DEVELOPMENT FOR STUDENTS IN NIGERIAN INSTITUTIONS OF HIGHER LEARNING AND ENVIRONMENTS

OMOJOLA Immaculata Olu, (SSMA), PhD

*Department of Educational Management
St Augustine College of Education, Akoka-Lagos
omojolassma@yahoo.co.uk*

Chukwunwike Smart Mokuje

*Department of Mass Communication
The Polytechnic, Imesi-Ile
Osun State Nigeria
smkuye@gmail.com*

Executive Summary

This article centers on creating the needed awareness for students in Nigerian institutions of higher learning on the need for them to have the consciousness to earnestly commence a process of career building and development even in their different courses of study. This awareness became necessary in order to avert a situation where they have to undergo frustrations in their work life as a result of an inability to build career from either the courses they studied or failed to study. The study provides basic variables and rudimentary needed especially by students for career choice and development. Holland Psychological- Personality types theory, developed in the 1980s, and which matches work with environment, is adopted as the theoretical framework with a view to giving explicit attention to behavioural style or personality types as the major influence in career choice development. Both primary and secondary methods were used to collect data for the study. The study findings revealed that, a good number of workers undergo varying degrees of frustration resulting from a lack of fulfilment or satisfaction in their various works, jobs or professions which was found out to be derived mainly from an initial failure on their part to plan, build or develop careers of their choices. The article concludes that, Nigerian institutions of higher learning should create Entrepreneurship Development Centres (EDCs) which will come up with vocational trainings in skills such as career development among others, to aid students plan, build and develop their careers from their school programs.

Keywords: Career development; Career choice; Personality; Skills development.

Editors: Ejikemeuwa J. O. NDUBISI, PhD; Nkechinyere NWOKOYE, PhD; Chiugo Catherine KANU, PhD
Ebele Deborah UBA, PhD & Kenechi Nnaemeka AFUNUGO, PhD

Introduction

A good number of people undergo varying degrees of frustration resulting from a lack of fulfilment or satisfaction in their various works, jobs or professions. This derives mainly from an initial failure on their part to plan, build or develop careers of their choices. In some other times parents or some persons who have a say or cuts the shut in some families compel their children or wards to take to some professions or careers obviously for the satisfaction of their individual/personal egos or for selfish reasons. As are often the case, such children then soon discovered that they neither had interest nor ability to pursue such careers that were forced on them. Similarly, some students pursuing one course or another are well aware that they were in the wrong callings, but have to continue because they feel much had gone into it and that it would amount to sheer waste of time and resources to change their courses to the one they are sure they have both interest and ability to pursue.

This paper therefore, is meant to address these and related concepts such as meaning and concepts of career choice and development. This is with a view to positioning them to be able to make for themselves good choices of careers even with the courses they are pursuing, and develop in them accordingly with every sense of satisfaction, passion and fulfilment.

Literature Review

Sullivan & Baruch defined “career” as “an individual’s work-related and other relevant experiences, both inside and outside of organizations that form a unique pattern over the individual’s life span” (2009). This definition distinguishes both physical movement as well as the interpretation of individual’s perceptions of the career. One definition of career management is that it is the planning of one’s activities and engagements in the job one assumes in the path of his life for better completion, growth and financial stability (*Juneja*, n.d.). Another source defined it as the progress and actions taken by a person throughout a lifetime, especially those related to that person’s occupations. A career is often composed of the jobs held, titles earned, and work accomplished over a long period of time, rather than just to one position.

A career doesn’t necessarily require a university degree. About 60% of new jobs between 2020 and 2030 will be in occupations that don’t typically need an associate, bachelor’s, or graduate degree. This is according to June 2022 research from the US Bureau of Labour Services. These includes careers in construction and installation, maintenance and repair careers, and transportation. However, these jobs could require moderate or long-term on-the-job training.

Difference Between a Career and a Job

Though the terms career and job may be used interchangeably, there is a wall of difference between them. A career is one's chosen line of work and usually includes on-going training and development. In comparison, a job is work that one does and is compensated for. Most people engage in a job to pay their bills and meet their basic needs, but there may not be a long-term trajectory as in a career.

Table 1: Career Versus Job

Career	Job
One's profession or chosen line of work.	The work one does for a company and compensated for.
An on-going process of one's skill and experience	A one-time event or short-term solution.
Has a trajectory based on one's passion and long-term goals.	Most people do a job to meet their basic needs.
Requires on-going personal and professional development.	Doesn't usually come with on-going training.

It is important to distinguish between jobs and careers because they are not the same thing, although they can be interrelated. Both are viable options, depending on one's needs and what he wants personally and professionally. A job is one's work for an organization compensating him with an hourly wage or monthly salary. It is usually a short-term solution to meeting one's basic needs and provide for himself.

Conversely, a career is a long-term plan based on one's passions and goals. Most people engage in on-going personal and professional development to continue career advancement. It should be noted that the on-going growth and development one puts into advancing his profession can involve personal investments of money, time, energy. In short, career planning is an on-going process throughout an individual's working years. To borrow the accountants' term, it is a going concern.

Career Path

A related concept to both job and career is career path, which is *a sequence of jobs that leads to one's short and long-term career goals*. Some follow a linear career path within one field, while others change fields periodically to achieve career or personal goals. In short, career path helps people progress towards their goals and objectives. One's career path normally includes the jobs that he will need in order to hit his ultimate career goal, but doesn't need to follow a straight line.

There are no hard and fast rules, in fact, no blueprints or timetable for climbing the career ladder. Career paths traditionally imply vertical growth or advancement to higher level positions, but they can also include, lateral (sideways) movement within or across industries.

Some organizations help their employees to develop their career paths as part of the employee development process. In this case, an individual employee and his supervisor or a human resources representative discusses his career development within the organization. This discussion may take place as part of the performance appraisal process. Additional education, training, or work assignments may be planned to qualify one for subsequent roles within his career path. Ultimately, one's career path depends to a large extent on his career value and personal goals. One might change industries as he pursues a higher income, better benefits, and/or increased job satisfaction, or wander off the path altogether to take care of family or continue his education.

Examples of Career Paths: In order to get a sense of one's options, it helps to review examples of career paths for a variety of fields. Keep in mind that some career paths are direct and include specific jobs that moves one from up the career ladder and are typically followed in order. Here are some examples:

Table 2: *Examples of Career Paths*

S/N	Careers	Potential Areas of Career Development.
1.	Administration	Administrative Assistant, Executive Assistant, Office Manager
2.	Advertising	Advertising Account Co-Ordinator, Assistant Account Executive, Senior Account Executive
3.	Communication	PRs Asst; PRs Reps; Asst Director of PRs Director of Communications.
4.	Customer service	Customer Service Reps; Inside Salesperson, Major Accounts Salesperson, Regional Sales Manager.
5.	Editorial	Editorial Asst; Assoc. Editor, Editor, Snr. Editor, Editorial Director
6.	Education	Teacher, Curriculum Co-Ordinator, Asst/Vice Principal, principal
7.	Education to Insurance (career change)	Teacher, Insurance Salesperson, Trainer for New Agents
8.	Engineering	Junior Engineer, Senior Engineer, Project Manager, Engineering Consultant
9.	Human Resources	HR. Assistant, Welfare & Benefits Specialist, Asst Director of HR, Director of HR
10.	Retail	Retail Sales Clk; Asst. Mgr; Dept Mgr; Store Mgr; Regional Mgr.

Choosing a career path, at times, may seem like a giant leap to some future college students – one that can appear daunting and overwhelming. Students can figure out which direction to take by answering simple questions. Let's look at the 10 biggest things to keep in mind:

The following ten (10) most crucial things must be considered in choosing a career:

1. One's passion and skills. What do you love to do?
2. One's personality
3. One's goals
4. One's values
5. Options available to one
6. Potential income/salary
7. Job prospect and outlooks
8. Educational cost and training.
9. One's resources at home and school
10. One's learning opportunities.

Meaning and Concept of Development

For almost every writer, a different definition of development exists. It is however important to first distinguish between development as a state or condition-static, and development as a process or course of change-dynamics. According to Todaro, development is not purely an economic phenomenon but rather a multi-dimensional process involving re-organization and re-orientation of entire economic and social systems. It is the process of improving the quality of all human lives with three equally important aspects. These generally, are Todaro's Three Objectives of Development. These includes, raising peoples' living levels, i.e. incomes and consumption, levels of food, medical services, education through relevant growth processes, creating conditions conducive to the growth of peoples' self-esteem through the establishment of social, political and economic systems and institutions which promote human dignity and respect, and increasing peoples' freedom to choose by enlarging the range of their choice variables, e.g. varieties of goods and services

Alternative Interpretations of Development

As Economic Growth: Mabogunje (2021) looked at development as economic growth where emphasis is on too often commodity output as opposed to people, and measures of growth in GNP. Note here the persistence of a dual economy where the export sector contains small number of workers but draws technology as opposed to traditional sector where most people work and is dominated by inefficient technology. As Modernization: the emphasis here is on process of social change which is required to produce economic advancement. It examines changes in social, psychological and

political processes; how to develop wealth-oriented behaviour and values in individuals; profit seeking rather than subsistence and self-sufficiency; shift from commodity to human approach with investment in education and skill training. As Distributive Justice – Here, development is viewed as improving basic needs; interest in social justice which has raised three issues, namely: nature of goods and services provided by governments; matter of access of these public goods to different social classes, and how burden of development can be shared among these classes. Target groups here include small farmers, landless, urban underemployed and unemployed. The dimension or interpretation of development in this discourse seem to tilt toward the modernization paradigm, but with a touch of sustainability. To present it in less technical parlance, and for our purpose, development is taken to mean a gradual but sustained improvement or growth of a phenomenon overtime and its indices seen, known and because it is progressive in nature, is appreciated both by the element affected and people of right-thinking minds. So, as it affects career, it obviously refers to appreciable progression in the scheme of things in the job, work and profession of an individual being the outcome of training and relevant skills acquisition overtime.

Career Development

Career Development Association of Alberta (2012) defined career development as “the lifelong process of managing learning, work, leisure, and transitions in order to move toward a personally determined and evolving preferred future”. Workers want the chance to progress in their careers. Career development programs lead to holding more people who are productive and grow their skills, thus advancing the organization. Another source sees development as the process of choosing a career, improving one’s skill, and advancing along a career path. It is a lifelong process of learning and decision-making that brings one closer to his ideal job, skillset, and lifestyle. Furthermore, career development is the process of self-knowledge, exploration, and decision-making that shapes one’s career. It requires successfully navigating one’s occupational options to choose and train for jobs that suits one’s personality, skills, and interests. When one pays careful attention to their career development, they identify their own strengths and blind spots, then work hard to improve their skills. It also involved learning about different roles and industries to find a match to their abilities, seeking out opportunities to advance, and maybe even changing careers altogether if they find a more suitable one.

How Career Development Works

Career development can start when one is quite young and just learning about different ways to make a living. It is a part of human development, and the process can span a lifetime. For example, when a child notices that some people are doctors, firefighters, or mail carriers, it signals the start of this process. It continues on through elementary

school as they begin to explore occupations and later into adulthood as people ultimately decide what career to pursue.

Career development doesn't end after one chooses an occupation. One must then get the required education and training, apply for and find employment, and ultimately advance in his career. For most people, it will also include changing careers and jobs at least once (and probably more often) during their work lives. Many people find themselves in need of professional advice as they encounter problems or must make decisions about their career. For instance, when they are thinking of looking for a new job or changing occupations.

Factors that Influence Career Development

A person's career development can be affected by multiple factors, some of which may be largely outside their control. These influences must be considered during the process of developing a career. These includes personal characteristics, financial resources, financial obligations, physical, mental and emotional impairments, age and family obligations. Career development therefore, is a "continuous lifelong process of developmental experiences that focuses on seeking, obtaining and processing information about self, occupational and educational alternatives, life styles and role options" (Hansen, 1976).

Put another way, career development is the process through which people come to understand them as they relate to the world of work and their role in it. This career development process is where an individual fashion a work identity. People literally are what they do. Thus, it becomes a person's identity. I mean, one's work is his identity. It is imperative when educating our young people that our school systems assist and consider the significance of this responsibility of career development for our youths and their future. The influences on and outcomes of career development is one aspect of socialization as part of a broader process of human development. This underpins the whole essence of this workshop.

Stages of Modern Career Development

There are six (6) stages of modern career development. These are: Assessment, Investigation, Preparation, Commitment, Retention and Transition

Assessment: At this stage, one is getting ready for his life's work. The stage is characterized by unawareness, in that he is not sure of what his values, strengths, and weaknesses are. He starts to feel as though he wants to know more about himself and make conscious efforts to get in touch with who he really is. The key characteristics of this stage of career development includes taking assessment instruments; and working with a career counsellor or career coach. The explains why students are or should be

exposed to career guidance and counselling early enough for them to adequately assess themselves on career choices.

Investigation: In the investigation stage, one is researching what work exists in the world. This stage is characterized by feelings of confusion, in that he is not sure of the career options that exists for him. One may feel overwhelmed with all of the jobs and opportunities that exists as he begins the process of researching the modern world of work. But if he approaches this stage with a positive frame of mind, he will find that he will learn about many possibilities that he may have never considered. Part of the investigation is for the student to find out the career options that exists in his present field of student and look out for the one in which he has both ability and interest to pursue as a career. The key characteristics here includes researching the world of work; and conducting informational interviews with people in one's chosen field.

Preparation: Here, one is still getting ready to do his life's work. This stage is characterized by feelings of excitement, as he thinks of how wonderful it would be to perform meaningful work. However, there is still much work to be done, and to be successful, one has to prepare. The key characteristics here are, gaining knowledge and experience; and setting goals and adopting a success-oriented mindset.

Commitment: This is the stage at which one will feel confident that one had figured out what he is meant to do. Sometimes people have known all along what they were meant to do, but could not commit themselves to the process of making it happen, for whatever reason. At this stage, more than ever, one must focus his energy and keep his eyes on the target. The key characteristics of the commitment stage of career development includes, conducting a job search; and negotiating and accepting a job offer.

Retention: This is the fifth stage of modern career development, and refers essentially to a high level at which career is developed to a level that the individual stays in the career for the rest of his life time. Such persons are considered veterans, where it is a chosen profession becomes a reference point or better still, a mentor to upcoming professionals.

Transition: This is the level of exit in a career, job or profession. It is the point at which one retires from active performance in a career or profession. This may be due to so many factors such as age, organizational policy, personal decision to pull out (voluntary retirement).

Components of Career Development

If an organization lacks career development programs, it may lose talented employees. By implementing a career development program, you will not retain all your valuable talented employees, but you will decrease the risk of losing them. So, this program is essential for all organizations, and the components of career development are: Education, Capability, Network, Experience

Education: The first component/element of career development is education. This includes both training (degree, certificates and classes) as well as self-training like reading, ongoing classes, books and reading blogs and being always up-to-date for new researches in the relevant field. Successful careers start with education. Getting educated to understand the broad concepts and overview of the relative industry is crucial. However, you should not over invest in education without having experience. While education is crucial, it's a form of power, and how you invest in education is more important than the paper itself. A bachelor degree is the most essential need in any business nowadays. However, in resumes, education part is usually listed in the bottom (Owyang, 2012).

Capability: The next component of career development, is the capability. Capabilities are the raw skills needed to complete your jobs. These can include data developing strategies, project management, software management, programming, or a wide range of knowledge work. Most employers agree that having both strategic and tactical skills are needed (Owyang, 2012).

Strategic Skills: The six (6) key strategic skills according to Brearley are:

- **Knowing how to prioritize:** Arranging your workload is a key strategic skill. Don't use a complicated process, start with "Must Do" tasks and "Won't Do" tasks. That's it. No more classifications.
- **Knowing when you need to be involved:** Another vital strategic skill is understanding where you add the most value. Leaders don't need to engross themselves in everything their team does. You need to know when to get out of the detail and let your team run things.
- **Knowing how to manage up:** One of the most important strategic skills is know how to manage up. Strategic leaders don't say "Yes" all the time. They push back on people when they need to and say "No". If you say "Yes" all the time, you're going to be overwhelmed in the long run.
- **Knowing when to delegate responsibility, not just tasks:** Handing over isn't just about tasks. Sometimes, you can delegate responsibility in your team to others. Not only does this provide growth chances for your team, it frees up some of your time.
- **Knowing how to resource your team properly:** Having the right people in your team is a strategic skill in itself. If you don't have the right skills in your team, you'll never be able to take advantage of opportunities. You'll be playing catch-up, because you don't have the right skills, or enough people.
- **Being aware of the outside world:** Leaders with good strategic skills understand what's going on around them. Keep an eye out for industry trends or technologies that may help you and your team perform better. The world outside is changing and if you don't keep an eye on it, it might leave you behind.

Tactical Skills: The five (5) key tactical skills according to Berkus, (2014) are:

- Delegate: Nothing is more of a turn off to a minion than having the boss do the work for that person. Worse yet, breakdown to delegate make the leader the key blockage in the flow of work through an organization. A great leader learns to delegate, first.
- Measure the results of delegation: If there is no attempt to measure, no-one will know if the work is up to standards for timeliness, quality, or the vision of the leader. There are many types of metrics, some very easy to accomplish. But failure to find and use them regularly is a failure at the top.
- Support: A leader's obligation is to make sure that anything he delegates and measures is given a chance of success by providing the tools required to perform the job. These include funding, people, training and facilities.
- Reward: "A great leader is a great cheerleader", knowing when and how to reward effective achievement through all levels of the organization. *People naturally work for rewards, from simple recognition to financial incentives.*
- Celebrate: There is no greater feeling than to achieve a goal and to celebrate that with some form of out-of-the-ordinary event. It can be a simple handshake and comment in front of others who count, or an all-company celebration after achievement of a major goal. A leader who fails to follow through and celebrate misses a major opportunity to enhance the culture of the organization and motivate the troops to further achievements.

Network: Network is the third component of career development. These are the individuals in your career that you can depend on that will assist you when you ask, or will voluntarily help you without asking. Like all relationships, your business network involves constant attention and coaching. Don't be that person who just comes around when you need something, but be there to help others, and uphold an ongoing relationship (Owyang, 2012).

Experience: The fourth and last component of career development is experience. Solid careers may have a chain of job positions that affiliate around a common career theme (marketing, management, software, etc.) and having a solid track record is key. For those getting ongoing in their career this is a challenge, as most entry level positions are seeking the experienced. Focus on volunteering, interning, and attending local events to get networked. In the end, this row becomes crucial as it's the majority of one's resume (Owyang, 2012).

Theoretical Framework

The Trait-Factor Theory is adopted as the theoretical framework for this study. This theory, which was by Frank Parsons in the 1920s, matches personality traits to occupations. Personality traits are typically defined as descriptions of people in terms of relatively stable patterns of behaviour, thoughts, and emotions (e.g., McCrae &

Costa, 2003). The Five-Factor Model (FFM) is the most researched taxonomy of traits worldwide (e.g., Allik, 2005; McCrae & Costa, 1997). Within this model, a large number of traits are combined into five broad trait dimensions that load onto orthogonal factors. The factors and descriptive traits for each are provided in table 1 below.

Table 1. *Five-Factor Model of Personality.*

Construct	Description: The extent to which individuals tend to be . . .
Openness to Experience	. curious, intellectual, imaginative, creative, innovative, and flexible (vs. closed-minded, shallow, and simple)
Agreeableness	. helpful, good-natured, cooperative, sympathetic, trusting, and forgiving (vs. rude, selfish, hostile, uncooperative, and unkind)
Extraversion	sociable, talkative, optimistic, ambitious, assertive, reward-seeking, outgoing, and energetic (vs. introverted, shy, reserved, quiet, and unadventurous)
Conscientiousness	organized, responsible, dependable, neat, efficient, and achievement-oriented (vs. disorganized, lazy, irresponsible, careless, and sloppy)
Emotional Stability	calm, self-confident, stable, resilient, and well-adjusted (vs. neurotic, nervous, insecure, fearful, and anxious)

Source: Laura Parks-Leduc, Gilad Feldman, and Anat Bardi (2015) *Personality Traits and Personal Values: A Meta-Analysis*

However, Laura Parks-Leduc *et al* drew a distinction between personal traits and personal values. According to them, personal values (e.g., achievement, security) are generally described as rather stable broad life goals that are important to people in their lives and guide their perception, judgments, and behaviour (e.g., Rokeach, 1973; Schwartz, 1992). Values are organized in personal hierarchies of importance, so that different people consider some values as more important than others. The most widely used model of values is the Schwartz’s (1992) Value Theory that identifies 10 broad values based on the motivations underlying them. Descriptions of these values are provided in Table 2 below:

Table 2. *Schwartz Value Taxonomy.*

Construct	Description/Items: Individuals who value this believe in the importance of..
Power	...being in charge of people and resources and having money (social power, wealth, authority)
Achievement	... socially recognised successes (ambition, competence)
Hedonism	...sensual pleasure (fun, enjoying life)
Stimulation	...having stimulating experiences (daring, exciting life)
Self-direction	... independence of thought and action (creativity, freedom, independent, curious)
Universalism	... promoting the welfare of all people and nature (equality, social justice, protecting the environment)
Benevolence	...promoting the welfare of people that you are close to (helpfulness, loyalty, honesty, forgiving)
Conformity	...controlling impulses to fulfill others' expectations (self-discipline, obedience)
Tradition	...maintaining traditions (moderation, respect for tradition, devout)
Security	...safety and security of self, family, and nation (family security, social order, clean)

Source: Laura Parks-Leduc, Gilad Feldman, and Anat Bardi (2015) *Personality Traits and Personal Values: A Meta-Analysis*

Whether as an independent theory or as part of a larger theory, trait and factor theory—or person-environment fit—has been an approach at the base of career counselling since its beginning. Trait and factor theory are based on the premise that a person's personality trait is or is not a good fit for a factor of a particular workplace. Within this context, a personality trait can be thought of as enduring behavioral disposition across a number of situations while a factor can be thought of as a demand of a workplace or an occupational position. For example, a person with the trait of being high in friendliness would fit well with a job factor of frequent interpersonal interactions, but would not match well with a workplace factor of solitude. While trait and factor has been criticized for being too simplistic an approach, the theory is widely integrated into other, more complex theories. Although actual numbers are not known, trait and factor instruments are frequently used in career counselling, in fact Consulting Psychologists Press estimates that as many as two million MBTI's are administered annually (Consulting Psychology Press, n.d.). Holland's (1997) theory of type, originally developed in 1959, is based on the premise that there are six true personality types (Realistic, Investigative, Artistic, Social, Enterprising, and Conventional) that correspond to either an individual's occupational interests or the demands of an

occupational setting. His theory is the basis for the Self-Directed Search, the Strong Interest Inventory, and the Vocational Preference Inventory.

Gap in Literature

The current study emphasizes among other things that career building, choice and development should be given attention from an early stage, namely: at the higher education level of students where they can be given training under Entrepreneurship Development Centre (EDC) to address such issues. The study also revealed that most working-class people who lament and get frustrated to the extent of not attaining relative job or career satisfaction have such problems stemming from an initial failure on their part to develop a career that they are most suited for in their school days. The study also emphasized on the significance of interest and ability in the choice of a career. Most of the literatures that were reviewed hardly emphasized these areas, and if they did, it was in passing, and therefore, not adequate as to taking a position on the issues involved. As such, this study has not only made contribution to the existing body of knowledge in the vast area of career development, more importantly, has filled gap in literature. This can be seen as the study's input in sorting out some of the issues bordering on the concepts of career choice, career path, career building and development.

Methodology

The research is qualitative in nature. However, both primary and secondary sources of data collection were explored for the study. Questionnaires were administered, personal interviews were conducted and direct observation too utilized. Books, published journal articles, internet sources were used to gather data at the secondary level to complement the resources supplied through primary data collection sources.

Data Analysis

Being a qualitative and not quantitative research, the data obtained through primary and secondary sources were analyzed using simple descriptive and content analyses.

Research Findings

Career development can start when one is quite young and just learning about different ways to make a living. It is a part of human development, and the process can span a lifetime. For example, when a child notices that some people are doctors, firefighters, or mail carriers, it signals the start of this process. It continues on through elementary school as they begin to explore occupations and later into adulthood as people ultimately decide what career to pursue.

Career development doesn't end after one chooses an occupation. One must then get the required education and training, apply for and find employment, and ultimately advance in his career. For most people, it will also include changing careers and jobs at least once (and probably more often) during their work lives. Many people find themselves in need of professional advice as they encounter problems or must make decisions about their career. For instance, when they are thinking of looking for a new job or changing occupations.

Discussion on Findings

The study findings revealed that, a good number of workers undergo varying degrees of frustration resulting from a lack of fulfilment or satisfaction in their various works, jobs or professions which was found out to be derived mainly from an initial failure on their part to plan, build or develop careers of their choices. Career development fosters open communication within the organization. This indorses the open communication upon all organizational levels, the top managers and managers, and the employees and managers. It is important to know that open communication is the root of any organization Career development also encourages better use of employee skills. It aids the organization by means of allowing managers to be aware of their skills and competencies do that they can apply them at a position or occupation where they'll be able to have better results.

Career development offer employees and the managers with beneficial assistance with regards to career decisions. Moreover, they acquire an opportunity to evaluate their skills and competencies and discover their objectives and future plans. Due to the fact that organizations need to retain their indispensable assets and prepare them for top-level positions in the future, they have to understand their career expectations and requirements from their organization, and this is accomplished by the aid of career development plans. Career development plans provide feedback. This is necessary to evaluate the success rate of a particular policy employed and the initiatives taken by the organization. Correspondingly, this also helps managers to provide feedback for employees' performance (Management - Training Guru, 2015).

Conclusion

As a conclusion, a career development strategy is essential for both organizations and employees, it has several benefits for both as we discussed. It is challenging to do that effectively, but it can be effective if all career management components are took into consideration when planning and implementing the career development plan. Nigerian institutions of higher learning should create Entrepreneurship Development Centres (EDCs) which will come up with vocational trainings in skills such as career development among others, to aid students plan, build and develop their careers from their school programs.

Recommendations

According to what has been discussed above, here are some recommendations for organizations and for employees.

- For Organizations it is recommended for organizations to plan and implement for an effective career development strategy; increase budgets for training programs and workshops related to career development; develop a succession plan; implement for job posting systems; communicate all the above recommendations with employees
- For Employees, it is also recommended for employees not to wait for organizations to develop their career paths for them; take the initiative to develop their skills and competencies; stay up-to-date for any new features that is related to their fields, and set SMART goals for their career path.

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EDUCATION IN AFRICA AND THE GLOBAL FUTURE: NIGERIAN CONTEXT

Ignatius C. Uzundu, Ph.D
Department of Philosophy,
Nnamdi Azikiwe University, Awka
ic.uzundu@unizik.edu.ng

Executive Summary

Education is as old as humanity and it's the bedrock of the nation. Aristotle holds that man desire to know and the quest for knowledge is the nature of man. In African continent, educational heritage has been there even before the advent of Europeans with their own education and methods. However, European education and methods did not yield much for Africans as education is globally aimed to bring enormous change and development, as it brings one out of darkness into enlightenment, discovery and creativity. Thus, the problem here is that even in this contemporary era, African nations are not yet developed and have not attained one goal among the millennium sustainable developmental goals. Africa with their education and methods is incapable of solving their major problems. Practicability or workability of African education is questionable and Africa is still bedevilled with catalogue of problems and challenges, ranging from under development, poverty, and corruption to bad leadership, human trafficking, insurgency, economic recession, youth restiveness and the likes. Using analysis and evaluative methods we look at educational heritage and methods prevalent and original in Africa like apprenticeship model and other non-formal education models and with enormous emphasis on productive or practical learning, sustainable development can gradually be achieved. Through functional education, skill acquisition and practice of skills, from the elementary stage African children and youths will be better informed, formed and reformed. This will gradually make the African youths to be really productive and of course remedy some problems prevalent in the continent.

Keywords: Education, Africa, Nigeria and global future.

Introduction

Idea rules the world is an old maxim that portrays the value of education and knowledge is really power as have been testified by various great men and women in the world.

Education is of utmost important. And education is not a scam as some Nigerian youths usually say nowadays. The aim of education in global is really geared towards development of man and man's environment. African under development is reflected in African educational system and method and education sector is not well looked upon by the government of the day, owing to bad leadership and corruption. Owing to this, not much improvement is made in educational sector in most African countries, especially in Nigeria.

Africa surely will not be left behind in the world's sustainability development and developmental goals (SDGs). Though it is laughable, that at this very moment, Africa has not met up with the number one goal out of the seventeen sustainable goals or sustainable development goals which is a global goal or a collection of 17 interlinked global goals designed to be a blueprint to achieve a better and more sustainable future for all by 2030. They were created with the aim of peace and prosperity for people and the planet while tackling climate change and working to preserve oceans and forests¹ The 17 SDGs were adapted by all United Nations member states in 2015 general assembly, with 169 targets to reach or to be achieved by 2030. The goals and targets are universal, meaning they apply to all countries around the world, not just poor countries. Here are the 17 sustainable development goals to transform our world:

1. No poverty
2. Zero hunger
3. Good health and well being
4. Quality education
5. Gender equality
6. Clean water and sanitation
7. Affordable and clean energy
8. Decent work and economic growth
9. Industry, innovation and infrastructure
10. Reduced inequality
11. Sustainable city and communities
12. Responsible consumption and production
13. Climate action
14. Life below water
15. Life on land
16. Peace and justice, strong institution
17. Partnership to achieve the goal²

Nevertheless, on the part of Africa, there is much hope in voyage when one looks at the immense available human and natural resources in African countries, Nigeria inclusive. If bad leadership and corruption is eradicated in Nigeria nowadays, development will surely be enormous.

However, this write up is centred on number four goal, Quality Education. We concentrate in promotion of African education and heritage for global future using African heritage in education and culture in Africa and in Nigeria as well. We now define some terminologies and plunge into deep analysis as well. We briefly begin with globalization and African future oriented globalization especially in the field of education.

Global Future

When one talk of global future, we mean globalization or modernization in some aspect of the nations' development like education, information, health care, culture, economy and others. In the field of education, education is said to be global when students are taught their history, culture, values in order to shape them into global citizens who can contribute to diverse communities as well as try out new ideas from different cultures³. Global learning should enhance students' sense of identity, community, ethics and perspectives taking and foster the ability to define and advance equity and justice with respect to human and natural systems, and this is the goals of global education⁴. Looking at Nigerian education, one sees it's still in continuous struggle to attain global education, quality education and action learning; likewise other African countries.

Africa/African Nations

Africa is the world's second largest and second most populous continent after Asia. At about 30.3 million Km² including adjacent islands. It covers 6% of earth's total surface area and 20% of its land area. With 1.3 billion people as of 2018, it accounts for about 16% of the world's human population. Despite the wide range of natural resources, the continent is the least wealthy per capital in large part due to the legacies of Europeans colonization in Africa. Despite this low concentration of wealth, recent economic expansion and the large and young population make Africa an important economic market in the border global context. When we talk of African nations we are talking of 54 countries in Africa : Nigeria, Ethiopia, Egypt, DR Congo, Tanzania, South Africa, Kenya, Uganda, Algeria, Sudan, Morocco, Angola, Mozambique, Ghana, Madagascar, Cameroon, Cote d'Ivoire, Niger, Burkina Faso, Mali, Malawi, Zambia, Senegal, Chad, Somalia, Zimbabwe, Guinea, Rwanda, Benin, Burundi, Tunisia, South Sudan, Togo, Sierra Leone, Libya, Congo, Liberia, Central African Republic, Mauritania, Eritrea, Namibia, Gambia, Botswana, Gabon, Lesotho Guinea-Bissau, Equatorial Guinea, Mauritius, Eswatini, Djibouti, Comoros, Cape Verde, Sao Tome & Principe, Seychelles. Included are four dependent territories: Reunion, Western Sahara, Mayotte and Saint Helena

Nigeria

Nigeria is a country located on the western coast of Africa and it's still underdeveloped, suffered much on political instability or lack of continuity in government, bad leadership which gave rise to economic and technological stagnation, insecurity and the likes. Nigeria is a multinational state, inhabited by more than 250 ethnic groups, speaking over 500 distinct languages, all identifying with a wide variety of cultures⁵. Nigeria has a diverse geography with climates ranging from arid to humid equatorial. It's bordered in the north by Niger, to the east by Chad and Cameroon, to the south by the Gulf of Guinea of the Atlantic Ocean and to the west by Benin. It is Africa's most populous country. Nigeria's most diverse feature is its people. Hundreds of languages are spoken in the country including Yoruba, Igbo, Fula, Hausa, Edo, Ibibio, Tiv, and English. The country has abundant natural resources, notably, large deposits of petroleum and natural gas. Modern Nigeria dates from 1914 with the amalgamation of northern and southern protectorates. It got her independence in 1960 and in 1963 adopted a republican constitution⁶.

Education

Education is the act of teaching knowledge to others and the act of receiving knowledge from someone else. Oxford dictionary defines it as a process of learning, training and learning, especially in school, colleges or universities, to improve knowledge and develop skills⁷ The famous definition of education is from Socrates who sees education as bringing out ideas of universal validity that are latent in the minds of every individual⁸ Etymologically education is derived from the Latin word "educare" which means to lead or bring forth, drag out or to pull out ideas which are believed to be innate from childhood.⁹ Education implies to lead out of darkness, a bringing forth into light. It is enlightenment. Education helps in socialisation, social placement, social and cultural innovation, creating a workforce, creating social solidarity and producing ideologies. Education is characterized by being a conscious effort, leading to behavioural changes in cognition, affective and psychomotor aspects. It involves planned, implemented, and evaluated teaching processes for effective learning outcomes¹⁰

John Dewey sees education as the process of the reconstruction of experience, giving it a more socialized value through the medium of increased individual efficiency¹¹ John Locke believes the purpose of education was to produce and they sought to educate one for the society in which he would live¹² Rousseau in his educational philosophy holds that people are not objects but subjects of society and education. Rousseau was strongly critical of artificial forms of society created by human reason for education, for this has corrupted the deepest nature of people¹³

Types of Education

Informal education: In the basic division of education, we have informal education and this refers to the one that can occur outside a structured curriculum, it can occur through conversation and exploration and enlargement of experience can occur unnoticed. It includes home schooling, auto-didacticism (self-teaching) and youth work.

Formal Education is the one normally delivered by trained teachers in a systematic intentional way, within a school, higher education or school or university. Is on regular basis, formally recognized, program is rigid and credential is gotten.

Non-formal Education includes various structured situations which do not either have the level of curriculum, syllabus, accreditation and certification associated with formal learning, but have more structure than that associated with informal which typically take place naturally and spontaneously as part of other activities. Examples, swimming session for toddlers, community-based sports programs, boys scouts and girls' guilds programs, community or non-credit adult education courses, professional conference style seminars and continuing professional development. All these patterns of education treated above are available in Africa and Nigeria.

African Education in Antiquity (Nigerian Experience)

British missionaries in the 1840s introduce formal western education in the country. The Methodist and Anglican Church Missionary Society (CMS) started first and were supported by the government especially in building of elementary or primary and secondary schools. While Catholic missionaries later came and helped a lot to make education what it is today, owing to their pattern of pure formal education, for it is not just for learning service and songs as in Anglican CMS. Before the advent of colonial masters and British missionaries in Nigeria, traditional/Indigenous education and Islamic north- education have been in existence. Through the latter, children are drilled in the teachings of Qur'an and Arabic alphabets. While in traditional education, students are taught practical skills needed to function well in traditional society. Children learn to sweep village square, clear bushes for farming and likes, and other things they need to become adults. Girls learn domestic skills while older boys go for apprenticeship to master craftsmen. The primary purpose of traditional education is to continue passing on those skills, facts and standards of moral and social conduct that adults consider to be necessary for the next generation's material advancement.¹⁴

African Educational Heritage (Apprenticeship)

When we talk of traditional African heritage, we mean the beliefs, moral values, and practices that distinguish us from one another. In this society, the future of the society

is dependent on its young people as the “youths are the leaders of tomorrow” The youths are educated and brought up to take up their duties and roles in the society¹⁵ In discussing about heritage we have natural and cultural heritage, but we limit this research to educational heritage which is also one of the things handed down from the ancestors as in the case of apprenticeship discussed below. African traditional education is solely based on apprenticeship and it really yielded much fruit to the Africans of yesteryears.

African Apprenticeship Education

African traditional education was based on apprenticeship, and each young person has to learn a trade or profession, which was an informal form of education after reaching a certain age, the children in the community would learn from the members of their community in a specific profession. This Africa traditional education focused on the training and skill development of the individuals in various local communities. It enables every member of each community to be gainfully employed. It had its foundation in the five principles of preparedness functionalism, communalism, perennialism and holism¹⁶

Educational methods include: storytelling, discussion, teaching, training and directed research. Education is the primary vehicle through which children and even adults use to learn the norms, values and skills they needed to function in society

Western Education towards Problems Solving and Development

With the level of development available in the western worlds and even in the Asian countries and when one also recollects their intellectual productivity exemplified in what they produce for themselves and for the African nations, one must immediately see the utility of their education and educational methods and systems. This is never the case with Africa and with Nigeria in particular. Nigerians are not benefitting much with their education and this is giving wrong signal to the youths who now have started to disvalue education and rushing into ill or wrong sharp practices like yahoo, yahoo plus, ritual killings and other gambling bets. Many graduates from Nigerian universities are roaming about the streets without jobs and this is failure on the part of Nigerian government and teachers and even on the part of the graduates themselves as if quality education is impacted, entrepreneurial skills must be included, just to make graduates productive themselves and never to stay idle and be waiting for government job. Africans have to wake up and embrace quality education like the westerners or the Europeans and the Asians who are not mad with university education that is solely meant to obtain certificate, rather even in their primary and high school education, the students have already acquired enough skills to be productive and useful in their lives

and countries and are eager to rush out into the work force to showcase their skills and talents and are ready to perfect them through practice and efficient production.

Devaluation in African/Nigerian Educational Standard

Owing to the invasion of European into Africa in 18th, 19th and 20th centuries, and of course with their weapons of colonialization, Africans and of course Nigerians witnessed a serious devaluation in Africa education. Africans take up completely the white man's education and methods and almost abandoned the apprenticeship system of education which we know is skill acquisition and developmental based. Western education brought to Nigeria was based on concepts and foreign concepts indeed and this is carried out in the nursery primary schools in Nigeria till date. Example 'A' is for Apple" while we see European and Chinese children in media very busy learning and practicing skills as in cloth weaving and fixing of various types of gadgets and electronics, Nigerian kids and pupils are busy learning how to recite Nigerian thirty - six states and capitals and once learnt, he or she is then considered to be very brilliant. Nigerian theoretical education without practical application of skills kept Nigeria backwards as far as development is concerned. Nigeria rather than being a productive country is a consumer or consumption country. This non productivity added to corruption and bad leadership contributed much in making Nigeria, the giant of Africa to be a poor and under developed country.

However, the woes of Nigerian education include wrong curriculum and teaching methods, Poor teacher education, high rate of drop out of school students, lack of incentive or motivation in educational programs, Poor education policy and lack of implementation of education policy. In Nigeria, there is poor funding on education as education always gets low percentage in the national budgets. This poor funding by government caused by corruption as politicians divert funds or embezzle funds meant for education to their individual pockets and most of these funds are meant for provision of instructional materials, training of teachers and building of comfortable blocks for better teaching- learning programs. Others include incessant strikes by academic or teaching staff union of universities (ASUU) non- academic staff or teaching staff of universities NASU and senior staff association of Nigerian universities (SANU).

African Global education calls for Technological advancements

Globalization is a term used to describe the growing interdependence of world's economies, cultures and populations brought about by cross border trade in goods and services, technology, and flows of investment, people and information¹⁷ Globalization is a term used to describe how trade and technology have made the world into a more connected and interdependent place. It is the stretching of economic, political and

social relationships in space and time. Technology is what really that will help African and Nigerian education to be global; we mean employment of global technological equipment in teaching - learning situations. The western and Asian worlds have gone too far in their application of science and technology in education and communication; thus, we see Chinese children and others being taught with artificial intelligence (AI) and AI machines performing other teaching learning functions. But, as the western worlds are employing artificial intelligence (AI) in so many sectors of life and work, education inclusive, in some African countries, Nigeria for instance, in many institutions of learning and in some government institutions and offices one may not see these technological equipment and the worst still is, in some government institutions and private schools and other places where laptops, computers, projectors and other electronic audio and visual communication and instructional materials are provided, they will be there like decorative materials owing to no steady power source for the operation of these gadgets. Africa/Nigeria is still backwards in technology, steady power supply is still a big problem to Nigeria. Again, even when philanthropists donate these gadgets to schools, power source becomes a big challenge and even when a generator set is also provided, non-availability of fuel and diesel still makes them nonfunctional, instances could be seen when Peter Obi, as the governor of Anambra state provided laptops, school buses, sound proofs generators to most of the approved secondary schools in the state, both government, church and private schools. He helped a lot in upgrading teaching learning situation in Anambra state during his tenure as a governor. The present Nigerian leaders, president, and governors and senators should emulate him so as to rescue Nigerian education from decay and thus project it to expected quality education.

Quality Education

A quality education is one that focuses on the whole child- social, emotional, mental, physical and cognitive development of each student regardless of gender, race, ethnicity, socio-economic status or geographical location. It prepares the child for life, not just for testing. And quality education is needed for development of Nigeria, Africa nations and indeed the whole world at large. this is the sole reason quality education is number four in sustainable developmental goals, by this we mean the blue print to achieve a better and more sustainable future for all. They address the global challenges we face, including poverty, inequality, climate change, environmental degradation, peace and justice. Sustainable development goals is a global goals or a collection of 17 interlinked global goals designed to be a blueprint to achieve a better and more sustainable future for all¹⁸ (by 2030).

Critical Evaluation

The global future of Africa education, looking from Nigerian context is faced with onerous challenges, ranging from the bad leadership of Nigerian and most African leaders, especially in their inability to provide essentials needed in teaching – learning situations.

Corruption is another challenge, especially on the part of African leaders and this has kept Africa and Nigeria backwards in the committee of nations. We have corrupt followers or citizens as well as in some places, the little efforts made by the government of the day in provision of modern teaching and learning equipment are crippled by vandalization of those equipment by those placed to be in charge or to secure them.

Another major challenge is technological advancements in African countries. African countries including Nigeria are gradually embracing technology but they are not yet versatile like their counter parts in the western countries as United States, France and most of European and Asian nations, thus an author in his article writes:

Looking at some countries in Africa, like Nigeria, South Africa, Ghana and the likes, we conclude that Africa is a developing continent. And likewise, with Nigerian experience, we see that Nigeria is also a developing country, not as technologically advanced as the United States, France and most European and Asian nations but the far-reaching worlds of technological revolution today has caught up with her. The remarkable achievements or advancements of science and monumental technological feats have cut across all sectors of society: Health, biomedical technology, transport, education, information and communication technology and the banking sector cannot but be over emphasized. Other amazing areas where this candid transformation has been felt are building and construction, power (electrical) generation, agriculture and military\warfare technology, industrialization and automation among others¹⁹

The experience in the Banking sector is interesting, even the old people who did not enjoy e-banking facilities now do bank transactions with ease from the comfort of their homes. The hand-phones (sets) or cell phones are now used to transact money and any deals beyond the usual Automated Teller Machine (ATM) transactions and Point of Sale (POS).

In the Educational sector, technologies as computers, projectors, laptops, I-pads, digital libraries and the likes have enhanced learning and research is no small measure. On building and construction, architects and civil engineers are transforming Nigeria to meet global standards thanks to computer technology and mechanization. Power generation for industrial, public and individual use have known several boosts from various sectors as hydro-electricity, solar energy, use of the inverters, and petroleum

energized plants of different categories. And even of recent, compressed natural gas (CNG) has been introduced in Nigeria. It is a natural gas under pressure which remains clear, odourless and non-corrosive. It is also a cheaper, greener and more efficient alternative to the traditional petrol and diesel fuels for vehicles. This really is a big boost to business growth, industrialization and attaining comfort in our homes above others.

The biggest appreciation of technological boost in Nigeria today however is seen in the Information and Communication Technology (ICT) sector. GSM technologies, up-to-date android versions, smart phones, latest laptops, I-pads etc have really made Nigerians feel like cosmopolitan citizens alongside their colleagues in Europe, America, Asia and the Arabic worlds, working and communicating like partners under one assumed government. The media houses have been transformed and information base of Nigerians have been improved. Even in Religion and education sectors, teachers, priests and pastors teaching and preaching with devices like projectors, computers, I-pads and other internet sources for effective teaching and evangelization. Gospels and lectures are delivered through the internet using packages in cell phones and smart phones like Facebook, WhatsApp, Zoom meetings and the likes.

Worthy of mention is that the innovations in the different sectors of society in African countries; Nigeria for instance are not solely the product government or dividends of their governmental leadership, as many are the collaborative efforts of international and national agencies, foreign and local non- governmental organizations, religious bodies and the likes, with the leaders of the particular country in question. Taking United Nations Educational, Scientific and Cultural Organization (UNESCO) as an example, which we know is an international agency that seeks to build peace through international cooperation in education, the sciences and culture. In their mission in brief, it portrays that:

Owing to inadequacy of political and economic arrangements of governments to bring lasting and sincere support to the people, UNESCO holds that peace must be built upon intellectual and moral solidarity of humans. Owing to this UNESCO develops educational tools to help people live as global Citizens free of hate and intolerance. UNESCO works so that each child and citizen has access to quality education.²⁰

Roles of (African/Nigerian) Education both now and in the future

Education, both western and African education plays the same role of change and transformation on the recipients. Education is a veritable means of change or transformation, for human person and his society and environment as well. “Education plays an important role as far as holistic development of man is concerned. “First,

premium is placed on the development of human mind or cultivation of mind and this is seen to be fundamental of all development. And it's from here that development starts and then reaches other sectors. Man is to be advanced holistically or integrally in both social, religion, political and in other perspectives"²¹. When we talk of advancement or development, we mean advancement of the whole man, whole facets, institution, segments, practices and values (moral and ethical inclusive). All these are under the role education plays in formation of human person. And when it is done, change or progress has been made.

African education in future will help more in value system re-orientation and ethical sanitization. Most Africans and Nigerians and especially her leaders are self centered and corrupt. Lack of self-discipline both as individuals and as a society and it is a major setback to the country/continent. Major problem of Africans is corruption. Corruption is the decline in ethical values, thus getting into moral anarchy, modernization of values, much recognition and esteem to riches and intellects or certificates and conceptual debasement of leadership itself, owing to the above evils, there is urgent need for ethical sanitization and re-orientation of our value system. We need to hold esteem the value of hard work and inculcate it to our youths as France Fanon said that work over and above everything defines the essence of man and defines the existence of man as well. Another is the value of truth for truth is now a scarce commodity. Others include the value of respect for the elders and superiors, self-discipline, and finally the value or respect for life which has mostly violated in our country Nigeria since the presence of Boko Haram terrorist/insurgency in 2009, Fulani herdsmen, Kidnappers, Gunmen and Bandits as well, since 2015, under Muhammadu Buhari led government and continues in this 2024 Tinubu led government.

African/Nigerian leaders must make honest effort to improve the standard of education in the continent/country. Education when improved will lead to quality education and action learning. Education helps to improve the economy of a country as it improves its capital base. Education helps in social progress and in individual empowerment as it offers employment.

Conclusion

African education and global future have high expectation as the world is globalizing with supersonic jet speed, indeed Africa is not left out. Africa is embracing more technological advancement and is gradually employing the services of AI in the continent after the examples of the western worlds and Asian countries, like Japan, Indonesia, South Korea, China and others. Like the above counties, Africa will be equally facing the moral challenges of AI and the problem of technology. However, in all indication, as we praise Africans for high hope of globalization and development in

educational sector in the future, there is a call for domestication of technology or Enwisdomization of technology in respect to human beings or man and to have this recourse always as “technology is made for man and not man for technology”. Development in all sectors of life is for the betterment of man and not otherwise. Finally, man is not only defined or composed of intelligence alone, as conscience is also included.

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GENDER EQUALITY AND HUMAN RIGHT: FACE TO FACE WITH GLOBAL FUTURE

Jude Chibuzo Udenkwo
Nnamdi Azikiwe University Awka
chibuzotj@gmail.com

Executive Summary

The purpose of this work is to provide an overview of global future in relation to achieving gender equality, a core aspect of human right. Human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion or any other status. These rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work, education and many more. Gender equality is a fundamental human right. People often have their right violated because of their gender identity or sexual orientation. The United Nations Organizational human rights principle as enshrined upholds that man must enjoy universal and inalienable, independent, indivisible, equal and non-discriminatory rights. This work recommends for a high level of concern for equal right and dignity for both North and South divide. Using analytic method, this paper philosophically explores the thesis that “gender equality is a human right that must be promoted to usher in a peaceful world.”

Introduction

Advocacy for gender equality regardless of where you live is critical to all areas of a healthy society, from reducing poverty to promoting health, education, protection, and the wellbeing of boys and girls. However, it is not improper to say that international commitment to advance gender equality have brought improvement to some areas; child marriage, and female genital mutilation have declined lately and women representation in the political arena is adjudged to be better than before. On the other hand, there are several other promises yet to be fulfilled; a world in which every woman and girl gender enjoys full gender equality, where all legal, social and economic barriers to their empowerment have been removed, is yet to be fulfilled. This work will expose areas that have deeply contributed to this non fulfillment of these promises. Gender equality in all its entirety is a human right. It is also a necessary foundation for a peaceful, prosperous and sustainable world.

The goal number 5 of sustainable development goal is to achieve gender capacity and empower all women and girls. It is on record that women and girls represent half of the world's population and therefore is assumed to have greater potentials. Gender inequality is an infringement of human right. The world abhors it with a high degree of seriousness. A world where inequality in gender persists the effect is difficulties to the society. The existence of gender inequality stagnates economic and social progress. Gender equality plays a bold role towards economic prosperity. Society that value women and men as equal are safer and healthier and as well more progressive because there is no rancor anywhere, at home, at work, academics, no sexual harassment etc. This work concludes that gender equality is a human right that must be promoted globally for a safer and healthy

Human Rights at a Glance

The concept of human right has in some sense existed for centuries, although people have not always thought of universal human right in the same way humans do today (Nickel 2013). History had it that the writings of St. Paul influenced a lot of early Christians

Thinkers such as Hilary of poitiers, and St Augustine (Augustine on law), The true forerunner of human rights discourse was the concept of natural rights which appeared as part of the medieval natural law tradition. St. Augustine was among the earliest to examine the legitimacy of the laws of man, and attempt to define the boundaries of what laws and rights occur naturally based on wisdom and conscience instead of being arbitrarily imposed by mortals, and if people are obligated to obey laws that are unjust (Mayer 2000). From this foundation the modern human rights arguments emerged over the latter half of the 20th century ⁽¹⁵⁾.

- John Locke in 17th century brought to limelight in a greater capacity the issue of natural rights in his work, identifying them as being life, liberty and estate and argued that such fundamental rights could not be surrendered in the social contract.
- In Britain in 1689, the English bill of rights and Scottish claim of right each made a range of oppressive government actions illegal thereby paving way for global interest for a more improved human right.
- Philosophers such as Thomas Paine, John Stuart Mill and Hegel expanded the theme of universality during the 18th and 19th centuries. Many groups and movements have managed to achieve profound social change over the course of the 20th century in the name of human right. The Woman Right Movement succeeded in gaining for the many women the right to vote and a lot more (Glendon 2004)

The Natural Effect

Natural rights are those rights that are dependent on the laws and customs of any culture or government and so are universal fundamental and inalienable (the cannot be repealed by human laws, though one can forfeit it through one's actions. Natural law theories base human rights on a natural moral, religious or even more biological order which is independent on transitory human laws or tradition. Socrates and his students, Plato and Aristotle, pointed the existence of natural justice or natural right. Most times Aristotle is adjudged to be the father of natural law ^(89,90,91). Natural law theories have featured greatly in the philosophies of Thomas Aquinas, Francisca Suarez, Richard Hooker, Thomas Hobbes, Hugo Grotius, John Locke et al. Hugo based his philosophy of international law on natural law. He wrote *that* “even the will of an omnipotent being cannot change or abrogate natural law which would maintain the objective validity. Even if we should assume the impossible, that there is no God or he does not care for human affairs.” This is the famous argument that made natural law no longer dependent on theology. John Locke incorporated natural law into many of his theories and philosophy officially in two treaties of government. Locke turned Hobbes prescription around saying that if the ruler went against natural law and failed to protect life, liberty and property, people could justifiably overthrow the existing state’s state and create a new one.

Human Rights: A Definition

Human rights are moral principles or norms for certain standards of human behavior and are regularly protected as substantive rights in substantive law and international law (Nickel 2010). They are commonly understood as inalienable, fundamental rights to which a person is inherently entitled simply because he or she is a human being and which are inherent in all human beings, regardless of their age, ethnic origin location, language, religion or any other status (United Nations2014). They are applicable everywhere and at every time in the sense of being universal and they are egalitarian in the sense of being the same to everyone. (Shellens 1959). They are regarded as requiring empathy and the rule of law, and imposing an obligation on person to person to respect the human rights of others.

Gender Equality

Gender based disparities has taken a negative tole globally. The gender perspective focuses particularly on gender-based differences in status and power, and considers how such discrimination shapes interest of women and men globally. The issue of gender equality conclude that women and men have equal condition for realizing their full human right. There should be equal condition for contributing to and benefiting from economic, social, cultural and political developments. In other words, it is equal

valuing by the society, the similarities and differences between men and women and the roles they play (Geneva 2000). Gender equality prevents violence against women and girls. It is essential for economic prosperity. Gender equality is a human right as embedded in UN human right charter.

The issue of gender equality varies according to society and culture but overall, traditionally men have a stronger position than women all over the world. The existing gap in gender equality is very large and has left women greatly disadvantaged in most aspects of life. Gender mainstreaming has focused more on empowerment of women, in this regard the term “gender” has taken to be synonymous with women.

UNICEF, defined gender as “women and men, girls and boys, enjoy the same rights, resources, opportunities and protection”. It does not require that girls and boys, or women and men be the same, or that they be treated exactly alike rather than breadwinner of the family. They are less likely to be politically active and far more likely to be victims of domestic violence.

Face to Face with Global Future

The utmost objective of globalization is to achieve equal development and absolute peace in politics and in religion. That was what gave rise to approaching issues in a global mood. The establishment of global bodies was necessitated by several undue advantage by bigger nations to smaller ones, the issue in discourse is most hot. That was why it became necessary to call it a declaration. Despite that, human right many members state violates the tenets of that declaration gender equality included. Gender issue is hydrated and such should be treated with utmost concern bearing in mind that man is the prime suspect. Every aspect of development requires a corroboration of both gender for success. Poverty as a disease cannot change its defects when it is a poor woman and vice versa. The intention of every person in this world is to have a conducive world for now and later. Achieving gender equality requires total elimination of harmful practices against women and girls as well as reduce women and girls’ undue advantage against their male counterpart. Practices like sex trafficking, germicide, war time sexual violence, gender wage gap and other oppression tactics. UNFPA stated that despite many international agreements affirming their human rights, women are still much more likely than men to be poor and illiterate. The reason being that they have limited access to property ownership, credit, training and employment. And more as a result of archaic stereotype of women being labeled as child bearers and home managers. Gender equality stands at the forefront of shaping global future. A more just, prosperous and sustainable world is achievable if we pave way for gender equality. Promoting economic growth, innovation of creativity, a step up on health and well-being, social justice and peace and security are agents of world peace. Gender equality is a catalyst for driving sustainable development. If women are empowered, of course

invest in care work, end gender-based violence and foster technology healthier societies can emerge.

Conclusion

The best way to conclude this work is emphasize the fact that gender equality is a human right as such inalienable. The struggle to re-assent women is a global issue that must be fulfilled. The result would be that of global peace because all the rancorous effects of being equal and unequal must have been eradicated.

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PERCEPTION OF ENUGU STATE BASIC TEACHERS ON USE OF POLYGONS IN BRINING OUT THE AESTHETIC VALUES OF MATHEMATICS FOR GLOBAL FUTURE DEVELOPMENT

Dr. Eunice N. Onah
eunice.onah@unn.edu.ng

Dr. Pauline I. Obe
pauline.obe@unn.edu.ng

&

Enema Oluchi Maria-Gorretti
claudyenems@gmail.com
University of Nigeria Nsukka

Executive Summary

This study examined the Perception of Enugu State Basic Teachers numbering one hundred (n=100) on use of Polygons in bringing out the aesthetic values of mathematics for Global future development. The beauty and elegance of mathematics were showcased using diagrams of Triangles, Quadrilaterals, Pentagons and the like which were shown with properties of each. Extent of Basic Teachers Perception on use of each of the three groups of Polygons were found. Three research questions guided the study. Mathematics –Polygon Properties (MATHPOP). Questionnaire, made up of twenty items was used as instrument to collect data after trial testing The reliability of MATHPOP instrument was found to be 0.91 using Cronbach alpha from SPSS Version 22. Mean and percentages were used for data analyses It was found that the Basic Teachers Perceived the use of Polygons as beautiful shapes that can promote students' understanding and increase high achievement in Polygon in particular and Mathematics in general. However, the Basic Teachers Perception on the third group of Polygons were also compared with first and second groups.

Keywords: Aesthetic Values; Perception; Global Future; Development

Introduction

Usefulness of Mathematics in every area of human endeavour cannot be overemphasized. This is so because mathematics is used in both formal and informal education (designing, sharing and skills acquisition leading to global development).

Federal Ministry of Education in conjunction with the National Teachers Institute (2020) stressed the need to train basic teachers for sustainable development especially in practical areas of which polygons were included. Similarly, the National Policy on Education by the Federal Ministry of Education (2013), indicated that basic Mathematics taught by basic teachers promote logical reasoning needed for development. Nigerian Educational Research and Development Council [NERDC] (2006) agree that plane shapes such as Polygons, both regular and irregular, can be related to real life situations. When basic teachers understand and perceive the use of polygons and their individual properties as beautiful shapes that can promote students' understanding and increase high achievement and also relate to real life situations, global future development is being expected as the end result.

Household properties such as blocks, tiles, roofs, plates and others appear inform of triangles, squares, pentagons. Even while plaiting one's hair, designers sometimes use combs to design triangular shapes squares, rectangles and the like in the business. One's choice of polygon has to be upheld to avoid conflict. When the designer fails to understand customer's choice of shape, quarrels do arise and to resolve the quarrel, there is need for proper understanding of what one want. This is in line with Onah, Ude and Obe (2017) who stated that use of multimedia packages found in e-learning while teaching promote understanding and e-learning has to be promoted to facilitate understanding.

Similarly in classrooms, white boards which are mainly squares or rectangular in shape are seen. Teachers as curriculum implementers can prepare the different designs of polygons in PowerPoint environment project tot eh entire class for better understanding. This is in line with Onah (2015) who stated that multimedia packages such as diagrams of shapes improved understanding concepts in mathematics and promoted achievement and no one gives knowledge one gives knowledge one has not acquired and also since teachers are regarded as case resolvers in the village (Odozi-Obodo), basic teachers' perception therefore motivated this write up. The study examined the perception of basic teachers in real life situation both inside and outside the school. Some use polygons such as triangles, quadrilaterals, regular and irregular pentagon, hexagon, heptagon and the like in line with their diagrams and properties for designing different items. Three research question that guided the study include:

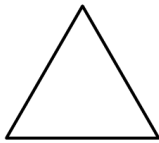
1. What is the extent of agreement of basic teachers on use of triangle for global future development?
2. What is the extent of agreement of basic teachers on use of quadrilaterals for global future development?
3. What is the extent of agreement of basic teachers on use of regular and irregular: pentagon hexagon, heptagon and the like for global future development?

The above three research questions guided the study, Mathematics Polygon Properties (MATHPOP) Questionnaire, made up of twenty (20) items was used as instrument to collect data after trial-testing. The reliability of MATHPOP instrument was found to be 0.91 using Crombach alpha from SPSS version 22. The twenty (20) contents of (MATHPOP) instrument include eight (8) for triangle, eight (8) for quadrilateral and four(4) for other polygons like Pentagon, Hexagon, Heptagon, Octagon, Nonagon, Decagon

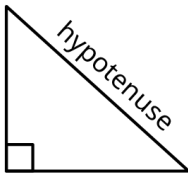
A. Triangles

Some triangles and their properties are:

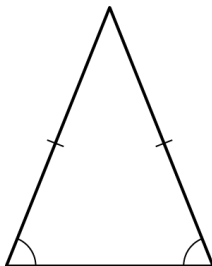
Acute angled triangle, here all angles are acute (more than zero but less than 90°)



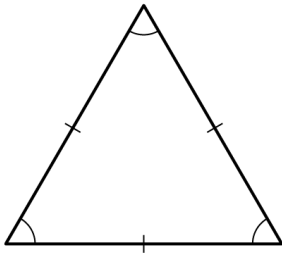
Right angle triangle, here one angle is 90° .



Obtuse angled triangle, here one angle is obtuse (more 90 degrees and less than 180degrees) .

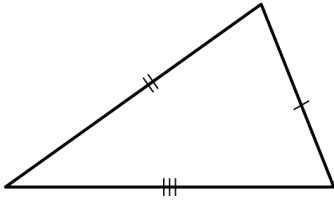


Isosceles triangle, here the two base angles are equal.



Equilateral triangle

All sides are equal. All angles are equal.

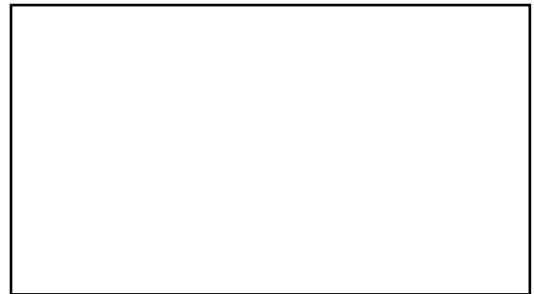
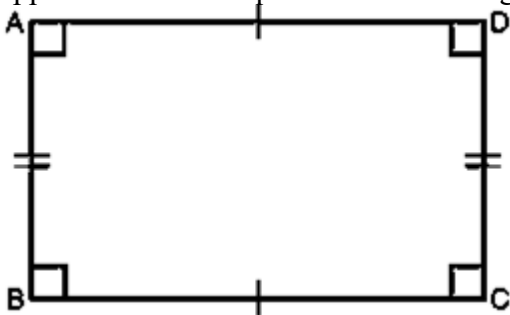


Scalene triangle, here all the sides have different lengths; all the three angles have different measures.

B. Quadrilaterals

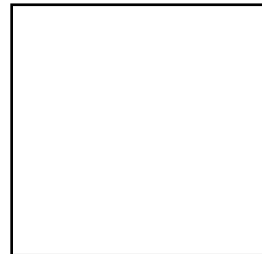
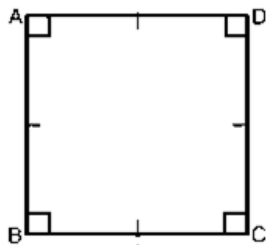
Rectangles

Opposite sides are equal. All interior angles are equal, each is 90° .



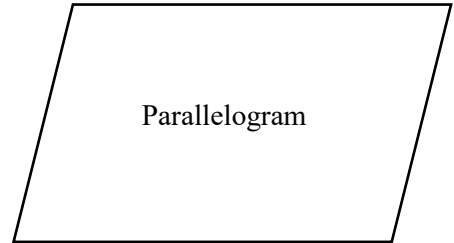
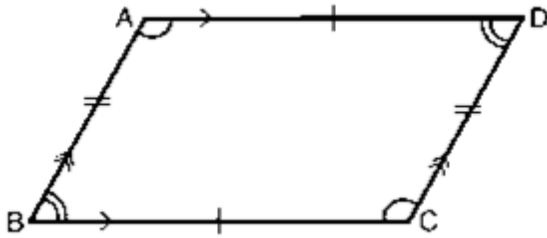
Square

All the four sides are equal. All interior angles are equal, being 90° each.



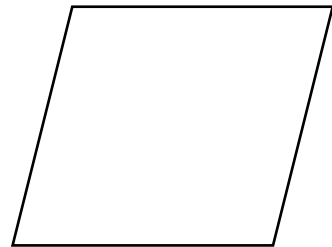
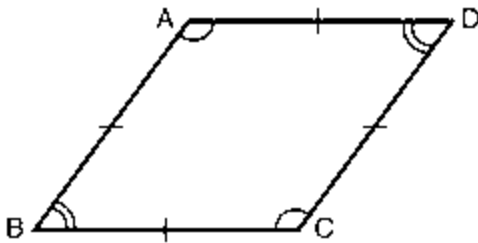
Parallelogram

Opposite sides are equal and parallel. Opposite interior angles are equal.



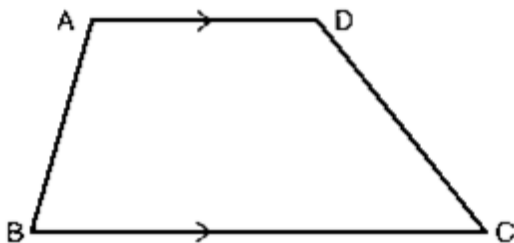
Rhombus

All four sides are equal. Opposite interior angles are equal.



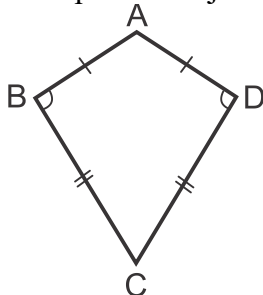
Trapezium

One pair of opposite sides is parallel



Kite

Two pairs of adjacent sides are equal. One pair of opposite interior angles are equal.

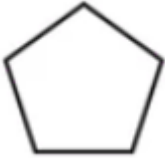


C. Regular Polygons and Irregular Polygons

Regular polygons

Pentagon, Hexagon, Heptagon, Octagon, Nonagon, Decagon are Equiangular and Equilateral as shown:

Pentagon



Five equal sides and equal angles

Hexagon



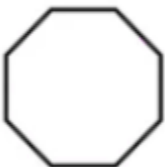
Six equal sides and equal angles

Heptagon



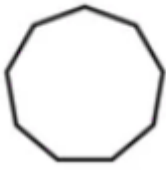
Seven equal sides and equal angles

Octagon



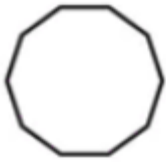
Eight equal sides and equal angles

Nonagon



Nine equal sides and equal angles

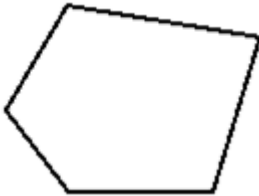
Decagon



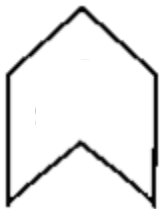
Ten equal sides and equal angles

Irregular Polygons

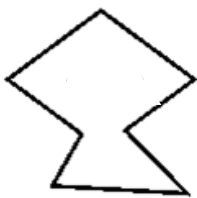
Irregular Pentagon



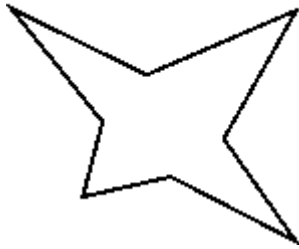
Irregular Hexagon



Irregular Heptagon



Irregular Octagon



Irregular Nonagon



Irregular Decagon



After viewing the items above with diagrams, the teachers reacted to the above items on a four point scale of Highly Agree (4) Agree (3), Disagree (2), Strongly Disagree (1).

Condition Decision: Responses of mean above 2.5 were for High Agreement while responses below 2.5 were for Low Agreement as shown in analyses below:

Results

Research Question 1

What is the extent of agreement of basic teachers on use of triangle for global future development?

Table1: Mean and Percentage of Agreement on use of Triangles for Global Future Development

S/N	Items	Mean	Percentage	Remark
1	Triangle is a three-sided polygon	3.8	95%	HA
2	Isosceles triangle has two equal sides	3.6	90%	HA
3	Right angled triangle has one angle of 90degrees	3.4	85%	HA
4	Equilateral triangle has three equal sides and angles.	3.2	80%	HA
5	Scalene triangle has none of the three sides equal	2.8	70%	HA
6	Interior angles of a triangle sum up to 180degrees	3.0	75%	HA
7	Exterior angles of a triangle sum up to 360degrees	3.6	90%	HA
8	A regular polygon is one in which all its sides and all the angles equal.	2.6	65%	HA

Key for Tables 1,2 and 3 : HA = High Agreement, LA = Low Agreement

In Table 1 above, all the responses of the basic presented High Agreement for Triangle and its properties.

Research Question 2

What is the extent of agreement of Basic Teachers on use of Quadrilateral for Global Future Development?

Table 2: Mean and Percentage of Basic Teachers on use of Quadrilateral for Global Future Development

S/N	Items	Mean	Percent age	Remark
9	Any four-sided polygon is called a equilateral.	2.8	70%	HA
10	Square is to quadrilateral as equilateral triangle is to triangle.	3.4	85%	HA
11	Squares are rectangles but rectangles are not squares.	3.6	90%	HA
12	A rhombus is a quadrilateral with four equal sides.	3.0	75%	HA
13	Kite is a quadrilateral with two adjacent sides equal.	3.4	86%	HA

14	Diagonal of Kite intersect at right angles.	3.6	90	HA
15	A rhombus has another name equilateral quadrilateral	3.6	90%	HA
16	A parallelogram is a polygon whose sides are parallel to each other and the pair of parallelogram sides are equal in length	3.0	75%	HA

In Table 2 above, all the responses of the basic teachers presented High Agreement for Quadrilaterals and their properties.

Research Question 3

What is the extent of agreement of Basic Teachers on use of Regular and Irregular. Pentagon Hexagon, Heptagon for Global Future Development?

Table 3: Mean and Percentage of Basic Teachers on use of Regular and Irregular. Pentagon Hexagon, Heptagon ... for Global Future Department

S/N	Items	Mean	Percentage	Remark
17	Pentagon, hexagon, heptagon, Octagon can be regular or irregular	2.6	65%	HA
18	A polygon having five equal angles and also equal sides is called a regular pentagon	2.4	60%	HA
19	Pentagon whether regular or irregular is a polygon with five sides.	3.0	75%	HA
20	Polygons especially regular ones help in bringing out aesthetic values of mathematic for Global Future Development	1.6	40%	LA

In Table 3 above, three of the four (4) responses of the basic teachers presented High Agreement for Regular and Irregular: Pentagon, Hexagon, Heptagon,...and their properties. One item, however presented Low Agreement on use of Polygons especially regular ones in bringing out the aesthetic values of mathematic for Global Future Development. The researchers are aware that basic teachers are curriculum implementers and cannot give knowledge not acquired. This Low Agreement is a problem that needs immediate attention.

Discussion

From table one (1), bearing eight items on triangles, one can view the perceptions of the basic teachers on use of triangle to be very high. This finding is in agreement with

the fact that everyone uses basic mathematics including polygons like triangles (Agwagah, Agashi and Obi, 2019).

The findings of the table two (2) revealed that all the eight (8) items for quadrilaterals were highly utilized by the teachers. This is more pronounced in the use of square for tile production, and the like. This finding is in agreement with Onah (2015) who portrayed square as the highest in use of all the quadrilaterals for technological development.

From table 3, the four items were not greatly used especially regular ones as they help in bringing out the aesthetic values of mathematics for global future development. This low result constitute worries to researchers and need to be addressed the more. The finding is in line with Agwagah, Agashi and Obi (2019) who attributed disadvantage of use of ICT to include non-availability in many areas of life.

Conclusion

Based on the findings, one can conclude that use of polygons in real life situations are needed to remove the abstract nature of some concepts in mathematics. Basic teachers everywhere should after each training, disseminate information on new knowledge gained to everyone in the society for global future development.

Recommendations

1. Training and retraining of basic teachers on current areas are highly called for in other to develop.
2. Practical concepts in the society should be addressed globally from time to time for future development
3. Every teacher (no matter the age should embrace ICT for better understanding of every concept so as to be digital native (born after 1980) or digital immigrant born (born before 1980) according to NTI (2020).
4. Teaching and learning with diagrams should be encouraged.

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THE FUTURE OF AFRICAN SCIENCE IN A GLOBAL CONTEXT: A PHILOSOPHICAL ANALYSIS

Julius Ijekeye, PhD

*Departments of Philosophy and Theology,
Seminary of All Saints,
Uhiele-Ekpoma, Edo State
dr.frjulius@yahoo.com*

Executive Summary

The meeting point of African science and its impact on the global future raises profound philosophical inquiries due to Africa's rich scientific traditions. Research indicates that akin to Western perceptions, African perspectives also view science as the systematic examination of the physical and natural world through observation, experimentation, and empirical validation of theories. This paper delves into the philosophical foundations governing the intricate relationship between African scientific advancements and their ramifications on the global stage. It elucidates how themes such as knowledge generation, cultural viewpoints, ethical deliberations, and the transformative potential of African scientific insights intersect with prevailing global paradigms, influencing the collective course of humanity. Employing critical analysis, this study navigates through these themes to shed light on the profound implications of African science for the future of the world.

Keywords: African science, Global future, Philosophical analysis, Cultural perspectives, Transformative potential

Introduction

Examining African science and its impact on the global future from a philosophical perspective enables us to grasp the distinctive contributions of African thought and scientific heritage, along with their capacity to influence human progress. Delving into themes such as knowledge generation, cultural viewpoints, ethics, and the transformative capacity of African science reveals how African concepts, methodologies, and innovations intersect with dominant global frameworks, thereby influencing the collective course of humanity.

African science emerges from a fundamental necessity to establish an indigenous African logic deeply rooted within the African thought framework.²² This science embodies the African method of exploring the world, encompassing both physical and metaphysical realms. The distinctive nature of the African knowledge system and its holistic approach to science cannot be overlooked.²³ This paper therefore explores the complex interplay between African science and global viewpoints, analyzing how traditional African knowledge systems and scientific progress influence and question prevailing models of knowledge creation and dissemination. Also, the paper investigates how African scientific methodologies, shaped by a diverse cultural heritage and adherence to ethical values, might disrupt established assumptions and prejudices within global scientific conversations.

Despite facing numerous criticisms, African indigenous knowledge systems offer valuable contributions to modern scientific inquiry. Through rigorous analysis, one can acknowledge the potential of African science to enhance one's comprehension of the natural world, spur innovation and advancement, and promote a more inclusive, equitable, and just society. This philosophical analysis of African science in a global context will tackle several crucial inquiries, such as the distinctive perspectives and contributions of African scientific thought and their integration with established global knowledge frameworks. By grappling with these queries and others, this philosophical scrutiny will offer a thorough and stimulating investigation into African science and its impact on humanity's future.

Origins of African Science

The Eurocentric bias not only questioned the philosophical capabilities of Africans but also cast doubt on the existence of indigenous African science, often depicting Africans as lacking in scientific innovation and exploration. However, numerous studies challenge this perspective, revealing the presence of African scientific traditions that predate Western science. These studies also trace the origins of modern Western science back to African antecedents.

According to Chiekh Diop, African science has its roots in ancient civilizations, particularly the Nile Valley cultures of Egypt and ancient Nubia (present-day Sudan). These civilizations notably excelled in fields such as astronomy, mathematics, and medicine, contributing significantly to the advancement of human knowledge.²⁴ To

²² Oseni Taiwo Afisi, *Is African Science True Science? Reflections on the Methods of African Science*. *Journal of African Philosophy, Culture and Religions*, vol. 5 No. 1. 2016, 59-75.

²³ John S. Mbiti, *African Religions and Philosophy*. (Oxford: Oxford University Press, 1975), 2.

²⁴ Brian Murfin, "African Science in School Curriculum," https://www.africa.upenn.edu/K-12/African_Science.html (Accessed 15/03/2024).

strengthen his argument, Diop emphasized several advanced sciences practiced by Africans long ago. For instance, he highlights the preexistence of trigonometry and Pythagoras' theorem in African contexts before their formalization in Western scholarship by Pythagoras.²⁵

Similarly, within the Nigerian context, Chris Akpan observed how, prior to modern distillation methods for producing alcoholic beverages, early African ancestors utilized empirical observations to develop scientific knowledge. They learned how to ferment palm wine through traditional distillation methods to create gin. Additionally, through traditional practices such as crop rotation and land preservation, they acquired knowledge of food processing.²⁶ In summary, the historical context of African science asserts that it is not a recent addition to the African landscape; rather, it stretches back many centuries, even predating modern Western sciences.

Philosophical Foundations of African Science

The African continent boasts a wealth of intellectual traditions often neglected or misinterpreted in Western academia. One facet of this tradition deserving deeper exploration is the philosophical frameworks guiding African perspectives on science and knowledge creation. These frameworks provide invaluable perspectives on diverse understandings of the natural world and one's role within it.

Kwame Gyekye suggests that many African philosophical systems prioritize a profound reverence for the interconnectedness and interdependence of all phenomena.²⁷ This holistic perspective contrasts with the Cartesian dualism prevalent in Western scientific thought, which often perceives the world through rigid dichotomies such as mind and body, nature and culture. Kwasi Wiredu further supports this notion by asserting that within the African context, individuals are viewed as inherently interconnected with their community.²⁸

In African societies, the practice of science is deeply intertwined with communal values and priorities. Rather than solely focusing on individual advancements or discoveries, scientific endeavours often serve the collective good, addressing the needs and challenges of the community as a whole. This orientation reflects a broader

²⁵ Murfin, "African Science in School Curriculum".

²⁶ Akpan, Chris O, "The Method of African Science: A Philosophical Evaluation," *American Journal of Social and Management Sciences*, 2011, 2(1): 11-20.

²⁷ Kwame Gyekye, *An Essay on African Philosophical Thought: The Akan Conceptual Scheme*, (New York: Cambridge University Press, 1987), 46.

²⁸ Kwasi Wiredu, *Philosophy and an African Culture*, (New York: Cambridge University Press, 1980), 21.

philosophical outlook that emphasizes interconnectedness, interdependence, and harmony within society and the natural world. By prioritizing community well-being over individual achievement, African scientists approach their work with a sense of responsibility and accountability to the broader social fabric. This approach not only fosters collaboration and cooperation but also encourages the integration of diverse perspectives and knowledge systems.

Moreover, the emphasis on collective welfare in African science challenges the hierarchical and reductionist tendencies often found in Western scientific paradigms. Instead of compartmentalizing knowledge into discrete domains or disciplines, African scientists adopt a holistic approach that recognizes the interconnectedness of various phenomena and disciplines. By embracing this holistic and community-oriented approach, African scientists offer valuable insights and contributions to global scientific discourse. By drawing on indigenous knowledge systems, cultural traditions, and local expertise, they enrich one's understanding of the natural world and contribute to more inclusive and equitable scientific practices.

Insights from History on African Science

In delving into the historical insights of African science, the paper aims to uncover the intricate interplay between cultural contexts and scientific exploration. This examination will illuminate how cultural beliefs, traditions, and practices have shaped the development of scientific thought on the African continent over time. Furthermore, it will explore the epistemological frameworks underlying African scientific inquiry, shedding light on the diverse ways in which knowledge is acquired, validated, and transmitted within African societies.

The historical perspectives of African science will bring one to gain a deeper understanding of the unique contributions of African science to the global scientific discourse, and help one appreciate the resilience and ingenuity of African scholars and practitioners who have navigated complex social, political, and environmental landscapes to pursue scientific inquiry and innovation. Through the historical exploration of African science, the paper aims to challenge existing narratives and biases that have marginalized African contributions to science and highlight the rich intellectual heritage of the African continent.

The historical insights on African science go thus:

a. The Impact of Culture on Scientific Exploration

The historical view of African Science underscores the profound impact of cultural elements on scientific investigation. African scientific endeavours are intricately

connected to the surrounding cultural milieu, shaping both scientific practices and the individuals involved. This connection highlights that scientific knowledge is moulded by the social fabric, power dynamics, political landscape, socio-economic conditions, philosophical outlook, and religious beliefs inherent within a culture.²⁹ Moreover, the contrast between Western science and traditional knowledge systems reveals distinct methodologies. Western science, grounded in analytical and reductionist techniques, diverges from traditional knowledge systems, which adopt a more intuitive and holistic perspective often intertwined with spirituality and qualitative evaluations.³⁰

This comparison underscores the diverse cultural lenses through which scientific inquiry is conducted and interpreted, offering valuable insights into the intricate interplay between culture and scientific exploration. It emphasizes the importance of recognizing and respecting different cultural perspectives in shaping peoples understanding of the natural world, fostering a more inclusive and holistic approach to scientific inquiry.

b. Reflections on Epistemology

The historical view of African Science regarding epistemological considerations has been influenced by the complex interplay of indigenous knowledge systems, colonialism, and subsequent decolonization movements. African epistemology is firmly grounded in the cultural context and knowledge communities of its inhabitants, stressing the significance of comprehending African lived experiences and worldviews.³¹

Western epistemology has historically marginalized traditional African knowledge systems, underscoring the necessity for the decolonization of epistemology in Africa.³² This decolonization endeavour entails reinstating African epistemology and indigenous knowledge in education, while also scrutinizing Eurocentric biases and promoting the inclusion of diverse perspectives.³³ The African Centre for Epistemology and Philosophy of Science is committed to decolonizing knowledge by amplifying African

²⁹ Norman G. Lederman, Judith S. Lederman, Allison Antink, "Nature of Science and Scientific Inquiry as Contexts for the Learning of Science and Achievement of Scientific Literacy," *International Journal of Education in Mathematics, Science and Technology*, Vol. (1) 3, 2013, 138-147.

³⁰ [Fulvio Mazzocchi](https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1479546/), "Western science and traditional knowledge: Despite their variations, different forms of knowledge can learn from each other," *EMBO Reports* 2006 May; 7(5): 463-466, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1479546/> (Accessed 15/03/2024).

³¹ Angelo Nicholaides and Jean Steyn, "Towards Authentic African Higher Education Based on African Epistemology," *Journal of Education Culture and Society* no. 2 (2023): 116-125, <https://www.jecs.pl/index.php/jecs/article/download/1543/1321>

³² Nicholaides and Steyn, "Towards Authentic African Higher Education," 119.

³³ Nicholaides and Steyn, "Towards Authentic African Higher Education," 122.

perspectives in philosophy, enhancing knowledge systems globally, both in the Northern and Southern hemispheres.³⁴ Likewise, research on indigenous knowledge systems in Africa has revealed that although argumentation can facilitate the integration of scientific and indigenous knowledge, the substantial epistemological disparities between them pose a notable challenge.³⁵

African Science and Philosophy

The complex interplay between African science and philosophy is shaped by cultural, historical, and epistemological factors, resulting in a multifaceted relationship. African philosophy encompasses diverse philosophical domains such as metaphysics, epistemology, moral philosophy, and political philosophy. The integration of philosophy into African science signifies a broader endeavour to comprehend knowledge, rationality, and human understanding within the African context.³⁶ The philosophical foundation of African science is significantly influenced by African epistemology. Epistemology, the exploration of knowledge, delves into essential inquiries regarding rationality and knowledge acquisition, offering a structure to comprehend the processes of acquiring, justifying, and interpreting knowledge.³⁷ African epistemology, stemming from indigenous knowledge systems, presents a distinctive viewpoint on knowledge generation and investigation, stressing the significance of cultural context and personal experiences in shaping scientific comprehension.

Additionally, the resurgence of African indigenous modes of understanding and knowledge creation underscores the importance of local knowledge systems in contesting prevailing paradigms enforced by colonialism and imperialism.³⁸ This endeavour underscores the significance of incorporating a range of knowledge systems,

³⁴ Nicholaides and Steyn, "Towards Authentic African Higher Education," 122.

³⁵ Gracious Zinyeka, *The epistemological Basis of Indigenous Knowledge Systems in Science Education*, (M.A Thesis: University of Pretoria, 2014), 111, https://repository.up.ac.za/bitstream/handle/2263/52979/Zinyeka_Epistemological_2014.pdf?isAllowed=y&sequence=1 (Accessed 21/03/2024).

³⁶ Dismas Masolo, "African Sage Philosophy," Stanford Encyclopedia of Philosophy, last modified February 2016. <https://plato.stanford.edu/entries/african-sage/> (Accessed 21/03/2024).

³⁷ Ovet K. Nwosimiri, *Epistemology in African Philosophy: A Critique of African Concepts of Knowledge*, (M.A Thesis: University of Kwazulu-Natali, 2019), 3. <https://researchspace.ukzn.ac.za/server/api/core/bitstreams/16028743-d7eb-446d-a0e6-8f4544d084c8/content> (Accessed 21/03/2024).

³⁸ Hassan O. Kaya, "Revitalizing African Indigenous Ways of Knowing and Knowledge Production," E-International Relations. <https://www.e-ir.info/2014/05/26/revitalizing-african-indigenous-ways-of-knowing-and-knowledge-production/> (Accessed 21/03/2024).

encompassing traditional African wisdom, into scientific exploration to tackle worldwide issues like climate change and poverty.³⁹

African Scientific Contributions to Issues of Globalization

The substantial level of international collaboration in African research can artificially expand the perceived impact of African researchers on global research. Adjusting for this collaborative effect reveals that the actual proportion of contributions by African authors is lower than the raw count suggests, indicating a smaller share of global research output than initially perceived. For instance, Anthony Eniayejuni study: *Scientific Research in West Africa and the Impact of International Collaboration*, analyzed the trend of West African research output, the effect of population size and its relative global share during the period 1997- 2017, and the patterns and impact of intra-regional and inter-regional research collaboration on West Africa research output, and the findings reveal significant growth in research output across all West African countries, with their collective share of global research steadily rising over the years. However, the volume of research produced by West Africa remains comparatively small when considering its potential impact on the region's population. So, the study indicates minimal research output resulting from collaborative efforts among West African countries, with inter-regional collaboration showing a greater impact than intra-regional collaboration. These results underscore the necessity for increased investment in research and enhanced research production capabilities through collaborative endeavours among West African nations.⁴⁰

Africa's limited contribution to global research largely stems from insufficient investment in research infrastructure, training, and programs.⁴¹ Nevertheless, African scientific contributions span a wide array of fields, including mathematics, astronomy, metallurgy, tool-making, environmental science, medicine, and space exploration. From ancient civilizations like Egypt to contemporary times, Africa boasts a rich history of scientific achievements that often remain overlooked.

³⁹ Kaya, "Revitalizing African Indigenous Ways of Knowing and Knowledge Production."

⁴⁰ Anthony Eniayejuni, "Scientific Research in West Africa and the Impact of International Collaboration: An Analysis in Scopus Database, 1997-2017," <https://www.ajol.info/index.php/ajlajs/article/view/196563> (Accessed 21/03/2024).

⁴¹ Azeh Godwill Engwa, "Science and Technology in Africa: The key Elements and Measures for Sustainable Development," *Global Journal of Science Frontier Research (G)*, Volume XIV Issue 2 Version I, Year 2014, 16-28, <http://eprints.gouni.edu.ng/1156/1/4-Science-and-Technology-in-Africa.pdf> (Accessed 21/03/2024).

Incorporating African Science into the Global Scientific Dialogue

In pursuit of comprehending the universe through observable evidence and offering practical solutions, a scientist's approach reflects the essence of intellectual curiosity and openness, qualities present in any society. This perspective underscores the complexity of advocating for a universal, standardized scientific methodology, as it overlooks the diverse inquiry methods inherent in scientific disciplines. Imposing Western scientific norms globally may obscure the unique scientific approaches found in various cultures, emphasizing the importance of recognizing and respecting these diverse methodologies, including indigenous approaches to science.

The integration of African science into the global scientific arena necessitates a comprehensive strategy to enhance the visibility and impact of African scientific contributions worldwide. Utilizing African Indigenous Languages (AILs) in science communication emerges as a pivotal tactic, fostering trust and comprehension of science within African communities. By disseminating scientific knowledge in AILs, African scientists can bridge the gap between scientific expertise and local populations, nurturing a deeper appreciation and confidence in science across the continent. Furthermore, overcoming barriers to science engagement in Africa—such as insufficient institutional support, government restrictions, perceived low public science literacy, inadequate training programmes, and limited resources for developing science materials in diverse languages—is imperative for the full integration of African science into the global discourse.

In addition to utilizing African Indigenous Languages (AILs) in science communication, there is a need for collaborative efforts to amplify the visibility and influence of African scientific contributions globally. This involves fostering partnerships between African research institutions and international counterparts, promoting knowledge exchange, and facilitating joint research initiatives.⁴² Such collaborations not only enhance the impact of African scientific endeavours but also foster a more inclusive and diverse global scientific community.

Moreover, addressing systemic challenges within African scientific ecosystems is crucial for sustainable integration into the global scientific discourse.⁴³ This includes

⁴² Elizabeth Sousa Vieira & Jorge Cerdeira, "The integration of African countries in international research networks, *Scientometrics*," vol. 127 (2022), 1995-2021.

⁴³ Ngongalah, Lem; Ngwa, Niba Rawlings; Wepngong, Emerson & Musisi, James. (2018). Research challenges in Africa – an exploratory study on the experiences and opinions of African researchers. https://www.researchgate.net/publication/328348101_Research_challenges_in_Africa_-

investing in research infrastructure, providing adequate funding for scientific research, improving access to education and training in STEM fields (i.e., science, technology, engineering and mathematics), and fostering a culture of scientific inquiry and innovation. By strengthening the scientific capacity of African nations, they can actively contribute to addressing global challenges and advancing scientific knowledge for the benefit of humanity.

Furthermore, initiatives aimed at promoting the recognition and preservation of indigenous knowledge systems alongside formal scientific practices can enrich scientific discourse and foster interdisciplinary collaboration. Recognizing the value of traditional knowledge in areas such as agriculture, medicine, and environmental management can lead to more holistic and contextually relevant solutions to complex global problems. By embracing these principles, African nations can contribute meaningfully to global scientific progress while ensuring that their unique perspectives and contributions are valued and respected on the world stage.

Influence of Colonialism and Post-Colonial Dynamics on the Development of African Science

Colonialism has left an indelible mark on Africa, precipitating profound and lasting changes in its societies, economies, and cultures. Exploitative practices, such as resource extraction and labour exploitation, coupled with inadequate access to education and healthcare, have perpetuated enduring challenges to sustainable development in the region. The imposition of detrimental economic policies, alongside political instability and social divisions, underscores the enduring legacy of colonialism and the persisting hurdles facing Africa.

The influx of white settlers, encompassing traders, missionaries, administrators, and military personnel, heralded the rise of European elites who wielded control over governance, often at the expense of the political rights of native African populations. Land dispossession was rampant, with colonial powers appropriating land from indigenous Africans for agricultural and mining ventures, predominantly benefiting European settlers. This era also witnessed the widespread exploitation of Africans through forced labour, slavery, and coerced migration, exacerbating the hardships faced by African communities.⁴⁴

an_exploratory_study_on_the_experiences_and_opinions_of_African_researchers (Accessed 21/03/2024).

⁴⁴ Joshua Dwayne Setles, *The Impact of Colonialism on African Economic Development*. (1996). University of Tennessee Honors thesis projects,

Colonialism instigated profound cultural and social shifts, disrupting indigenous customs, languages, and traditions. The imposition of European customs, languages, and educational structures frequently marginalized or suppressed indigenous cultures and belief systems. Education systems propagated Eurocentric values and narratives, often portraying African cultures as primitive or inferior, shaping enduring perceptions and challenges within African societies today.

Ethical Considerations in African Scientific Endeavours

Maurice Richter, in his sociological perspective on the nature of science, characterizes it as a cultural evolution—a dynamic process through which one continually gathers and evolves his or her understanding of the natural world, encompassing human life and society.⁴⁵ This suggests that science continually progresses, and this structured approach to investigation is present in all societies, making it familiar to African communities as well. G. O. Ozumba argued in his essay "Analytic and Synthetic Dimensions of African Science" that Africans possess their distinct method of observing, experimenting, and verifying observable facts regarding the natural world. This approach enables them to comprehend and harness nature for their benefit.⁴⁶

Nevertheless, claiming the existence of African science prompts inquiries into the parallels and distinctions between African and Western scientific traditions. Scholars have sought to address this by scrutinizing the methodologies as a primary point of departure. Oseni T. Afisi, in his examination of Chris Akpan's African scientific ideology, suggests that African science is fundamentally grounded in the principle of causality, which harbours a deep-seated mythical and religious essence.⁴⁷ This implies that while Western science, with its critical scientific methodologies, leans towards materialism and individualism, African science embraces a holistic perspective.

Furthermore, Africa boasts a richly diverse cultural landscape, one that cherishes the interplay between social values and the probing examination of nature within its scientific endeavours. In contrast to Western science, which often prioritizes individual interests over communal welfare, African science places paramount importance on the well-being of the community. This symbiotic relationship between African science and

https://trace.tennessee.edu/cgi/viewcontent.cgi?article=1182&context=utk_chanhonoproj (Accessed 21/03/2024).

⁴⁵ Akpan, "The Method of African Science: A Philosophical Evaluation."

⁴⁶ Akpan, "The Method of African Science: A Philosophical Evaluation," 13.

⁴⁷ Oseni T. Afisi, "Is African Science True Science? Reflections on the Methods of African Science," *Filosofia Theoretica: Journal of African Philosophy, Culture and Religions*, Vol. 5, No.1 (2016), 66. DOI: <http://dx.doi.org/10.4314/ft.v5i1.5> (Accessed 01/04/2024).

moral values raises profound questions about the ethical responsibilities of African scientists to their communities. It also underscores the ethical considerations surrounding scientific research's impact on the local environment and the pursuit of the common good. In doing so, it shines a spotlight on concepts of justice, equity, integrity, and the authenticity of scientific contributions within the realm of African science.

The Role of Philosophy in Driving Forward African Scientific Research and Innovation

Many scholars consider philosophy a second-order discipline, as it critically examines the foundational principles of other fields to foster a comprehensive understanding of reality.⁴⁸ This suggests that philosophy, being a rational discipline, delves into the essence of the fundamental substance that serves as the subject of critical discourse across various fields. Employing its tools of analysis, prescription, and speculation, philosophy examines the reliability and authenticity of African knowledge, along with the methods and practices for acquiring and safeguarding such knowledge from an African perspective.

David Millar and Betrus Haverkort assert that Africans possess a distinctive traditional mode of thinking and reasoning, distinct from the Western paradigm.⁴⁹ The Western reception of the African approach to inquiry is subject to debate, as it lacks a rigorous scientific methodology akin to Western sciences. Consequently, African knowledge is frequently undervalued at a surface level, contributing to limited scientific progress and a stagnation of knowledge within the African context, stemming from the absence of thorough empirical investigation into things in the universe.

Various African scholars have engaged in rigorous philosophical inquiry, proposing diverse theories aimed at guiding African nations and societies beyond their reliance on mythical and religious explanations of reality. These efforts seek to cultivate a more critical and scientific perspective, encouraging African minds to embrace scientific curiosity, thereby fostering a better understanding of the universe and stimulating innovation. Philosophy plays a pivotal role in fostering transformative knowledge in Africa, as it is essential for the continent to progress in developing scientific tools that facilitate technological advancement. By employing philosophical methods, Africa can

⁴⁸ Charles C. Nweke and Vera A. Uyanwune, "The Relevance of Philosophy to Any Discipline," *International Journal of Research and Innovation in Social Science*, Vol. 4, issue 8, (2020), 784-788.

⁴⁹ David Millar and Betrus Haverkort, "African Knowledge and Sciences: Exploring the ways of Knowing of Sub-Saharan Africa," In David Millar, Stephen B. Kendie et al., *African Knowledge and Sciences: Understanding and Supporting the ways of knowing in Sub-Saharan Africa*, (Bolgatanga: Compas series, 2005), 20.

transcend cultural, mystical, and religious biases, fostering an open-minded and objective approach to knowledge acquisition.⁵⁰

Strengthening Internal Collaboration and Partnerships

Collaboration and partnership are essential for advancing African science into a more productive enterprise, thereby fostering innovation across the continent. Given the challenges of poverty and limited technological resources within African scientific research centers, successful scientific programmes often rely on collaboration with other research institutions or government support. Amy Jamison, Thomas Jayne, and others contend that effective partnerships can significantly impact the African economy and political landscape, highlighting the transformative potential of such collaborations.⁵¹

Furthermore, African nations must mobilize resources, provide necessary equipment, and allocate funding for research programmes by implementing favourable policies that attract foreign investors interested in sponsoring scientific research for state development rather than solely for personal gain. Collaborating with established research institutions can lead to the establishment of industries and relevant facilities conducive to technological research.⁵² Most importantly, achieving sustainable transformation in the development of standard scientific centers in Africa, which are crucial for progress, requires collaboration from all Africans, not just the government. Working hand in hand with scientific researchers can foster a harmonious advancement in science across the continent.

The Implications of African Science for the Global Future

The African continent has long been a hub of innovation and scientific discovery, contributing significantly to the global scientific community throughout its rich history. However, in today's world, one faces various challenges such as climate change, global health issues, sustainable development, and the need for technological advancements. Given these challenges, the role of African science in shaping the global future is increasingly important to consider.

One area where African science is making a significant impact is in public health. By developing and integrating traditional medicine, African science can greatly improve

⁵⁰ Afisi, "Is African Science True Science?" 72.

⁵¹ Amy Jamison, Thomas Jayne, et al., *Rethinking African Partnership for Global Solutions* (Michigan: Michigan State University, 2017), 5.

⁵² Engwa A. Godwill, "Science and Technology in Africa: The key Elements and Measures for Sustainable Development," 23.

the well-being of people worldwide, particularly in light of emerging illnesses. These approaches have the potential to influence global healthcare strategies and enhance healthcare accessibility.

A notable aspect of African science is its emphasis on indigenous knowledge systems. These traditional forms of knowledge, passed down through generations, offer unique perspectives and solutions to global challenges. For instance, traditional African agricultural practices like agroforestry and soil conservation techniques can inform sustainable farming methods, addressing issues such as food security and environmental degradation.

Moreover, African scientists have made notable progress in renewable energy, offering innovative solutions to the continent's energy needs. The adoption of solar power, wind energy, and biofuels in Africa serves as a model for sustainable energy production and distribution worldwide.

Evaluation

African science provides a distinct viewpoint on the natural world, drawing from diverse indigenous knowledge systems and worldviews that challenge existing paradigms and open up new avenues of exploration. By placing ethical considerations and community-driven research at the forefront, African science fosters more equitable and just forms of knowledge creation and scientific advancement. However, significant challenges such as limited resources and infrastructure hinder the progress of African science in many countries on the continent. Additionally, stereotypes and biases against African scholarship in global scientific discussions limit opportunities for collaboration and perpetuate harmful misrepresentations of African scientific contributions.

Despite these obstacles, African science offers unique strengths and opportunities for innovative research and knowledge generation. Understanding both its strengths and weaknesses is crucial for appreciating its significance within African societies and the global community. By challenging existing knowledge hierarchies and advocating for more inclusive scientific inquiry, African science can contribute meaningfully to addressing global challenges and advancing human knowledge and development.

The relationship between philosophy and science is intricate, demanding a holistic approach that acknowledges the strengths and limitations of each discipline while promoting their mutual enrichment and collaboration. The prevalence of Eurocentric

and Western epistemology education in Africa stems from the legacy of colonialism,⁵³ which introduced new technologies and scientific knowledge while suppressing indigenous forms of knowledge and practice. This suppression led to the erosion of African scientific traditions and undermined their global contributions. Colonialist attitudes dismissed African expertise, perpetuating stereotypes of African societies as "backward" in scientific achievement. Today, African science continues to grapple with the repercussions of colonialism, striving to overcome historical biases and injustices in its pursuit of scientific progress.

Globalization offers an opportunity for African science to interact with the broader scientific community, fostering greater collaboration, financial support, and acknowledgment of African research and innovation.⁵⁴ Through the sharing and dissemination of African scientific knowledge and perspectives, globalization can enrich the global scientific conversation, fostering diversity and inclusivity. Leveraging its rich indigenous knowledge systems and unique environmental and cultural contexts, African science can offer valuable solutions to pressing global challenges such as climate change, public health, and sustainable development. By prioritizing values of community, sustainability, and social justice, African science has the potential to challenge existing biases and assumptions in global scientific discussions, promoting more equitable and inclusive approaches to knowledge generation and application.

However, the insufficient funding and resources allocated to African science pose a significant obstacle to its ability to contribute meaningfully to global scientific progress and innovation, limiting its potential impact on the global future. Effective communication of scientific ideas is essential for overcoming this barrier, underscoring the importance of enhancing communication methods within African scientific communities.⁵⁵ Scientific journals, books, and online platforms should be utilized to document and disseminate scientific information across borders. This approach will facilitate the spread of scientific ideas and increase public awareness.

Conclusion

After examining the intersection of African science and the global future, the study revealed a multitude of complex philosophical questions and challenges that demand careful consideration to understand their potential impact. African science provides essential insights and perspectives that have frequently been marginalized and overlooked. Nonetheless, its importance in addressing global challenges and

⁵³ Nicholaides and Steyn, "Towards Authentic African Higher Education Based on African Epistemology," 126.

⁵⁴ Amy Jamison, et al., *Rethinking African Partnership for Global Solutions*, 4.

⁵⁵ Engwa, "Science and Technology in Africa, 23.

transforming scientific discourse is immense. By fostering comprehensive and inclusive engagement with African science, there can be the development of a more diverse, equitable, and innovative global scientific community, better equipped to tackle the challenges ahead.

By recognizing and embracing the multifaceted nature of African science, doors to a wealth of knowledge and expertise that enriches collective understanding of the world are opened. It is not merely about acknowledging the contributions of African scientists but also about integrating their unique perspectives into the broader scientific dialogue. This integration fosters a more robust and dynamic scientific community, where diverse viewpoints are valued and celebrated.

Moreover, the challenges facing Africa, whether in the realms of public health, environmental sustainability, or technological advancement, often resonate with global issues. Therefore, tapping into African scientific insights and innovations, will not only address local challenges but also help to gain valuable insights into tackling similar problems on a global scale. This synergy between African science and the broader scientific community holds immense potential for driving positive change and shaping a more equitable and sustainable future for all.

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NEO-LIBERAL PERSPECTIVE OF GLOBAL CHRISTIANITY TO DEVELOPMENT OF ENGENNI IN THE NIGER DELTA REGION OF NIGERIA

Joel Adeyini Joel (Ph.D.)

Department of Religious and Cultural Studies
Ignatius Ajuru University of Education
Rumuolumeni Port Harcourt
Joeladeyini58@gmail.com; 08033360527

Executive Summary

The history of Christian religion (Christianity) dates back to the first century. It started within the Jewish culture frontiers, and spread to the rest of the gentile world and other continents of the world including Africa. In the past twenty centuries Christianity criss-crossed several cultural frontiers; shifting the paradigm to Global Christianity which is currently a religion coated with several cultural identities, complementing Christianity to promote the gospel of Jesus Christ and the various cultures through the practice of Global Christianity. The paper tries to draw a thin line between Global Christianity and Christianity-which flowed to Engenni a homogenous ethnic Kingdom in the Niger Delta oil rich region of Nigeria with the message of salvation in powerful archetypal water Imagery of ship, tidal waves, sail and anchor. The ship carried the message of salvation (Christianity and western culture (Global Christianity) Both changed the world view and narrative of the Engenni people, and sparked off socio-economic, and religio-cultural development expressed in the development of Indigenous Church-the Spiritual faith of Christ church international (SFCCI) as a coloration of Global Christianity. The change would foster further development of Engenni and academic Scholarship in Africa. For effective study, the paper adopts the phenomenological and historic methods of research, and max weber's functional theory of change with the rational choice theory. Both theories are liberal in approach to change in society. The paper concluded that Global Christianity in Engenni Provided the Engenni people alternative and a broader platform of choice to meet their survival needs and development, from a neo-liberal perspective. It therefore recommended that Global Christianity should be promoted in Engenni and Africa.

Introduction

There is a paradigm shift in the study of the Christian religion (Christianity) from what it was 2000 years ago to what it is today (global Christianity), today it has broadened

its scope and content for scholarship in secular and theological institutions all over the world. It has also enriched the practice, aesthetics, fulfilment and hope of Christians for the now and future development. Walls (2019) talks about the serial expansion of Christianity threat inevitably baptized in a world of multiple religious, social, political and cultural identities. European' missionaries contributed immensely to the spread of Christianity and development in Africa in collaboration with colonial government who were more interested in economic engagements.

This paper focused on aspect of development in Engenni that is linked with global Christianity. The work explains how European missionaries succeeded in converting the Engenni people to Christianity and the western culture. Both prompted development in Engenni. To facilitate the discourse, the rational choice theory and Webber's theory of social change served as the lens. The paper also adopted the historical and phenomenological methods of data collection which revealed that global Christianity galvanized development in Engenni. The paper concluded that the people Engenni should promote global (Christianity) to further facilitate development in Engenni

Theoretical framework

The theoretical lens appropriate for this study is the functionalist theory of max weber. Weber argues that religion could be catalyst to produce social change (Kendall 2016). Scholars have stated that social change brings development to society. For example, the religious teaching of John Calvin in the protestant ethics was directly related to the rise of the capitalist economy (capitalism). In the same way, the practice of global Christianity provides the enabling environment for development. Global Christianity also provides alternatives for making choice between and among broad spectrum in religion, and culture. This study also considers the rational choices theory which considers the neo-liberal perspectives of global Christianity to development in Engenni. In terms of religion rational choices theory is based on the assumption that religion is essentially a rational response to human needs. The rational choice perspective views religion as a competitive market place in which religious organizations (suppliers) offer a variety of religions and religious products to potential followers (consumers) who shop around for the religious theologies, practices and communities that best suit them. The theory focuses on the process by which actors-individuals, groups and communities-settle on one optimal outcome out of a range of possible choices (a cost benefit analysis). These compensators provide a range of possible choices for people in the face of a limited (or non-existent supply of the choice (certainty, for example) that they truly desire. (Kendall 2016)

This provides the researcher the leverage to make liberal considerations and scholarly the leverage to make liberal consideration and scholarly assertions open for further research. The neo-liberal perspective is a broad worldview that cuts across specific academic disciplines and makes unbiased judgment on controversial issues such as politics, religion, philosophy etc. scholars have considered the decision taken by Eve at the garden of Eve after her conversation with the serpent as a neoliberal one (American encyclopedia),it belong to free school in thought.

Background of Engenni

The Engenni ethnic nationality or kingdom trace her ancestry to the ancient Benin kingdom in the present Edo state in the Niger Delta region of Nigeria. Scholars – Abiobio (2012), James (2004) stated that the group of people known as Engenni today migrated from the ancient Benin kingdom to no specific destination in search of a preferred settlement. In the process of immigration, they hanged on at several other settlements, among the Isoko, Ishekiri and Orhobo communities, and finally settled in their present location. Some of them later moved on and settled at Degema, Kula etc. The present settlement of the Engenni people is along the bank of the Orashi River in the Ahoada West Local Government Area of Rivers State.

The area is endowed with natural resources – gas and crude oil, timber, creeks, ponds etc. The ecology is good for fishing and farming which was the source of their main occupation. They also engaged in other activities such as carving, hunting, weaving, and commerce etc. They related well with her neighbors – the Ekpeye, Epie, Biseni, Okordia, Zarama communities, including the Kalabari people who were engaged in kernel, timber, oil etc. trade with the British merchants. The Engenni trade with the Kalabari and British merchants coincided with the European mission incursion in the area. The missionaries introduced the Christian religion and Western culture. Their intervention in the economy and social life of the Engenni people is our interest in this discourse. It is important to mention that before the incursion of the European missionaries, Engenni had an established administrative system of governance. The society was structured into family, community, clan and kingdom units referred to as Omu, Akie, Opiri and Ibeh respectively. These unit were organized by a leader referred to as Okilom; meaning head as per the person in charge. So, the family head is known as ‘Okilom-Omu’, community head as ‘Okilom-Akie,’ clan head is ‘Okilom-Opiri’, the head of the kingdom as ‘Okilomo-Ibeh’. Etc. there is also the council of Chief (Eka-Akie) headed by the ‘Oka-Akie’. There is also peer groups, age grades, community development council groups, and traditional priests. These groups coordinated social groups and development in the communities. The priest is the religious representative of the Supreme God. Engenni is organized and classified into five groups – Ogua, Inedua, Ediro Ekun, Ediro Ede and Egboama Ogbogolo. The Egboama – Ogbogolo

group speak Ogbogolo language which is a dialect of the Ogbia language, while the rest four groups speak the Engenni language which is classified as the Edoid group of languages of the Niger Delta group of languages (Ngulube, 2011). The Ogbogolo group may have via off at some point of the migration to the Ogbia area where they acquired the Ogbia dialect which they speak today. The older generation however spoke the Enginne language in parts.

Engenni is a patrimonial society. The father (Okilom – Omu) is the head of the family. Inheritance is shared among male children. It has rich cultural heritage which identify them as a homogenous people who share communal life.

The Culture and Religion

The cultural heritage of the Engenni people is a component of her values, customs, traditions and belief in the super natural beyond the physical existence as handed over to them from generation to generations as underlined in the Engenni religion and culture. In Engenni like in most African societies, the phenomena ‘religion’ and ‘culture’ are inseparable. They are two bedfellows of male and female identity, who sleep together, work together, eat together, and does virtually all things together. They accommodate one another for the purpose of living healthy, productive and adding value to society. The male and female representation in the literary configuration depicts natural and congenial relationship between religion and culture in Engenni world view and cosmology. The Engenni people recognizes and believes that God (Oniso) is the supreme religious divinity like the Christian ‘religion even before the incursion of Christianity in Niger Delta. Their point of departure with Christianity is that Oniso (the supreme God) recognizes African deities and ancestors who the people venerate, but still worship Oniso- the supreme God who directs the day-to-day affairs of the people that cumulates into their culture i.e. way of life and identity. Religion and culture in Engenni are like two sides of a coin which share equal purchasing power and value in socio-economic market space. In other words, religion is a reflective mirror of the Engenni culture. Both have a tie, an underly that bond the people and the new religious movement churches of global Christianity. Some cultural aspects such as drumming, dancing, clapping indigenous language, songs, etc have infiltrated into global Christianity. According to Kwame Bediako (2007),

culture comprises far more than just music, dance, artifacts and the like. It is a people’s worldview, it is fundamental to the people understanding of who they are, where they home from and where they are going. It is everything in and around a people that defines and shapes them. When a people for instance, turn to Christ as Lord, they return over to him all that is in, about and around them that defines and shapes them. Similarly, salvation encompasses the soul and culture at its deepest level. Scripture on the other hand, is the interpreters of

who human beings are in the specific concrete sense of who they are in their cultures and traditions.

The commentary describes scriptures as a prism. When light passes through a prism, a rainbow of colors is revealed. Scripture, the light and shade intrinsic in cultures are revealed. In this sense scripture interprets traditions as a record of Gods dealings with his people. Suffice to say that 'scripture (religion) and culture are like merging circles, gradually coming to have one center as we increasingly recognize ourselves in scripture and scripture becomes more and more recognizable as our story. 'Badiako collaborates the strong bond between religion (scripture) and culture.

Engenni Religion-Cultural Heritage

The Engenni indigenous religion consists of her cosmology which is the way the people think about the universe and their attitude towards life and their environment '(James 2004). James asserts that from time immemorial the Engenni man acknowledge the existence of 'Onuoso' or 'Oniso' (The Supreme Being) and other divinities or spirits''. He goes on to the state that Engenni traditional religion believes that Onuoso is gender positive. Religion pervades all spheres of the people's social, economic moral, and political life.

The Engenni religion is non-scriptural, but written in the hearts of devotees, adherents and worshippers. It has no founder unlike most religions. As the people respond to challenges in their environment it became obvious to them that there exist certain powers beyond their control and understanding. And they call that power 'Oniso' or 'Onuoso' (Supreme God). Ironically when the people experience a sting on the body without seeing or knowing what it was or responsible they attribute it to (Omoni-Oniso) The Son of God not God himself for the engenni person cannot imagine God stringing anybody. God is too holy to hurt anyone, but the son because of exuberance associated with human youthfulness can hurt. This is an area of scholarship that needs to be developed outside this study. Literally in the Engenni lexicon "Onuoso" means mother of the soul. This adds credence to the female gender attachment to "Onuoso" (the supreme God). According to James, (2004). A school of thought argued that the introduction of Christianity and the indoctrination of every convert with the idea of the Christian God led to the adoption of the idea of a male supreme God called "Oniso". However, gender crises do not invalidate the supremacy of the supreme God who the people worship but venerate deities such as 'Otoakie earth' goddess and ancestors who they believe represent God on earth. The supreme God resides in heaven above.

The cultural aspect of Engenni traditional heritage includes birth rites, puberty rites, funeral rites, marriage rites, festival etc. the observance of these rites including the Engenni communication with the Engenni language at home, school and public give

Engenni her identity. Incidentally the observances of most of these rites have lost the traditional steam, value, beauty, aesthetics etc. because of the attractions of global Christianity which came to Africa with western culture. ‘Western European missionaries did not bring a naked gospel but one dressed in their own clothes and shoes (Kunhilop 2008).

Global Christianity in Engenni

Global Christianity as used in the context of this discourse is a web coloration of the Christian church in different parts of the world, irrespective of doctrinal and cultural differences. Corroborating the unity of global Christianity, Akinade (2010) asserts that Christianity has been fully immersed into the globalization process which has permanently obliterated the boundaries of time, space and culture. He further stated that non-western churches leverage on this development to remain a vital part of global Christianity. This implies that global Christianity covers the early church up to the contemporary church, including the serial expansion of Christianity that inevitable baptized it in a world of multiple religious, social, political and cultural identities. Walls (2019) also states that Christianity has always been a religion without a permanent axis mundus and has always identified itself as a religious movement that is meant for the whole world, thus scholars talk about various shades of Christianity such as western Christianity, African Christianity etc. Joel (2022) describes it as ‘coloration: it means that cultural settings determine the description of particular shade of Christianity.

Global Christianity was introduced to Engenni in the early 20th century by indigenous and western missionaries of the Kalabari and European extraction. According to James (2004) Jack a kalabari merchant and Christian convert was the fore runner to European missionaries who came to Engenni. He seemed to have had a dual purpose of trade and mission; or rather he had a trade ministry like Paul who was engaged in tent ministry in addition to mission i.e. a kind of bi-vocational ministry. Later the European missionaries of the southern American Baptist convention (SABC) came to establish full pledge churches and schools in the area to educate the people on western culture and to convert the people from their indigenous religion and culture to Christianity.

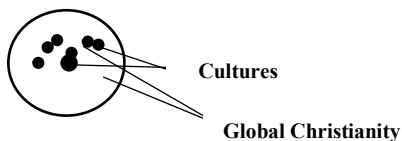
The people were attracted to both the Christian religion and western culture as a preferred alternative to their indigenous religion because of the lust of the Eyes, lust of the flesh and pride of life which were associated with Global Christianity and western culture. Like Adam and Eve in the Christian Scriptures, lost their privileged position in the Garden of Eden, the Engenni people, out of choice, lost aspects of their cultural heritage such as integrity, communalism etc. Similarly for the same reason, some Engenni people were converted to western culture, not necessarily to Christianity. In this sense, such conversion was superficial because some of the people never had a

genuine salvation experience like Paul in the scriptures. However, the new religion (Christianity) spread in the area and the Baptist church became a household name in Engenni.

The average Engenni person claimed to be a Christian of the Baptist church until in the late 70s and more recently when the wave of Pentecostalism Spread to Engenni. Currently there is a proliferation of churches in Engenni as it is the case in many Communities in African seeking for development. The proliferation of churches in Engenni seek to meet needs of the peoples and God particularly prosperity and salvation respectively. But the focus is on prosperity gospel not salvation as was the case with the early church Christianity. This is a paradigm shift as it applies to global Christianity.

The Various churches are more interested in protecting and projecting their identities than making their converts good followers of Jesus Christ. The Mission Christianity has not penetrated sufficiently deep into African religiosity. Many Conversions are for material reasons (Akinade 2010). The need to go back to the status quo for genuine salvation is germane for Christian maturity and development.

The cycle diagram below illustrates the paradigm shift.



Christianity at the center has grown to accommodate other culture that makes up Global Christianity. Global Christianity revolves round cultures of the world wearing a gown of several cultures

Development in Engenni

Prior to the advent of Christianity in Engenni, her economy was at the primordial stage as was the case with most African Communities and Countries, including Nigeria even at the time of Independence in 1960. At that time Nigeria was “under developed, but it’s now a developing country (Eleazu 1988). Uzoeshi (2002) described development as a life process. It is the growth process of society from one stage to another in progression that positively impacts the individual, family, community and society at large. Human and material resources need to be developed for the benefit of society. The Human and material resources that were available in Engenni about 1900 were unskilled and under-utilized because the people had not been exposed to the outside world, their worldview was limited within themselves, or at best their neighboring

communities who were in the same primordial state of under development. But their exposure to the western world through European missionaries and merchants contact brought in different strokes of the good, the bad and the ugly which widened the worldview of the Engenni people, and this opened up avenues for development. The western missionaries introduced global Christianity and established churches, schools and hospital which are indices of development and development agencies.

The Churches as Agent of Development

According to James (2004) about 1900, a member of the Niger Delta Pastorate (NDP) Daniel Jack started the first church cum school in Engenni at Okarki community. Some elders who enrolled in the school to learn how to read and write the English Language, and to be able to read the Bible were converted from the Engenni Indigenous religion to Global Christianity. Pockets of resistance against the new religion (Global Christianity) ensued because the new “converts showed signs of opposition to the Indigenous religion. The Chiefs banned the new religion and ordered Jack to leave the community (Okarki) and its environs. Jack left the community but the converts who were tagged ‘bad boy’s’ by the chiefs continued the school and church in another member’s house.

The church became popular because the invocation of the deity against the converts could not destroy the member (s) nor the church which waxed stronger instead. One of the members received more training through discipleship at Buguma and returned to Okarki to continue the Christian mission work. Some years later European missionaries of the southern American Baptist Convention (SABC) came to Engenni and Established churches in all the communities. The doggedness of the early converts and the inability of the deity to destroy them contrary to the expectation and fear of the members of the community gave credence to the power of Global Christianity over the Indigenous deity and religion in Okarki Engenni.

This encounter and such as surviving evil forest where most churches were built prepared the grounds for the spread and growth of for Global Christianity in Engenni. Others include the establishment of schools that provided western education to the people and hospital to cure cronic diseases that had previously defiled traditional medications reduced mortality rate in the area. The Baptist Hospital at Joinkrama in Engenni was New Haven for many Communities in the Niger Delta area. Some members of the Engenni Communities were trained as medical and paramedical personnel at Ogbomoso and Iwo at (western Nigeria). Some were trained as teachers and pastors in Baptist mission Institutions in the south west Nigeria which had earlier contact with Global Christianity. It’s pertinent to note that the European missionaries introduced the Catholic Church, Anglican Church, and the Baptist church in Engenni,

but today there is a Proliferation of churches in Engenni including an Indigenous church “The Spiritual faith of Christ church International (SFCCI) and Pentecostal churches. All of these churches have incorporated some aspects of Engenni (African) culture such as drumming, dancing, clapping, singing, speaking in tongues, and prophetic declarations etc., which were not common in the mission churches. Particularly the orthodox churches including the ‘Baptist church’.

These are all elements of development in Engenni associated with Global Christianity. The churches engaged Engenni Indigenes as pastors; some established churches and created employment opportunities as alternative occupations other than fishing and farming the traditional occupation of the Engenni people. Global Christianity has actually contributed to the human and material development of Engenni inspite of criticisms that could rightly be made against it. However, some cultural practices have clearly reduced Christianity to a low level, while some maintain a high standard of Christian life such as neighborly love, communal living etc.

The greatest impact of Global Christianity has been on a social cultural level where the Engenni (African) culture has a place in Global Christianity as does other cultures that came in contact with the Christian religion. For instance, the Jewish culture, Roman culture, western culture etc. This gives the Christian religion a global status in development studies, science and technology and other traits of the western culture were preferred alternative choices to the Engenni people. All of these count as indices of development in Engenni.

Conclusion

The Christian religion (Christianity) has a global recognition as global Christianity because it has gone beyond the early church culture to include other cultures such as western and African. Cultures. The African component of global Christianity is on a reverse mission to other parts of the world. Global Christianity has impacted positively on Engenni particularly the influence of western culture which is a component of global Christianity. Global Christianity therefore is not the exclusive reserve of any particularly religion, culture or people.

Recommendation

The paper recommends a healthy collaboration between religion and culture in Engenni and Africa in general. This will foster its spread to promote the great commission mandate in the Holy Scripture and development of society, with a caution that the status quo of Christianity as practiced in the early church of the first century is maintained.

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REMODELLING OF EDUCATION IN KENYA AND ACADEMICIZATION OF SPORTS AS A CORE CURRICULAR DISCIPLINE

Rev. Dr. Boniface Mungai

*Department of Humanities, History Section
The Catholic University of Eastern Africa*

Executive Summary

*The European education in Africa, also christened as formal education, is an agemate of colonialism. Its introduction was purposed to provide skilled labour to supplement the economic and administrative deficit of the colonizers. The suppression of pre-colonial African educational system was both deliberate and strategic since, it is in the congenital human nature to conquer and dominate. The introduced European curriculum was tailormade for global north market needs. In the early twentieth century, human capital was desperately needed to drive the industrialization demands within Africa given the delayed era of mechanization. The Western curriculum was thus introduced in Africa for both basic and limited purposes. The leading educationists of the age were emphatic on the integral development of a learner and thus, sports were introduced as a co-curricular, and due to financial constraints, it was either optional or ignorable. Moreover, majority of the pioneer learners in Africa were either approaching age of majority or were majors readier for coupling. Sports and sporting were indispensable since they had evolved to become a conduit for cultural education. The onset of western system of education disregarded the various African sports perhaps tagging some as either anachronistic or preliterate. The western sports were promptly introduced rendering the indigenous ones obsolete. More significantly, the pioneer western educators were in urgent need for clerks and the demand for western educated work force was exponentially rising. Given these compounded factors, the possibility of introduction of sports as a career path would not only have sounded farfetched but also preposterous. Additionally, sport career had not attained professional competitiveness in global north as it is today. Africa is at crossroads to reinvent herself as a formidable force in the world market. Without underestimating the past encumbrances, the continent requires a *senatio et radice* in various fronts that continue to delay the detonation of potentialities. Sports' championship happens to be one of the embryonic areas that Africa can easily remain unbeatable. Strategically, the African countries need to invest in the remodelling of respective educational systems to upswing sport from being Extra-curricular or Cocurricular to Core-curricular*

program. The learners' mindsets have to be modulated to view sports as a lucrative career at par with other presently ennobled occupations that yield both influence and affluence. The bias of sport-science as either non-academic or a tailor-made career for lamebrained should be passionately obliterated as it plays as a major impediment to unlocking the infinite potentialities vested in the African sportsmen and women. Over and above, sports need to be appraised as a scientific branch of knowledge giving birth to numerous career paths and opportunities. This academic corpus employs to study tenets of educational changes as sine qua non for building sports career among African youths as well as innovative paths in the institution of sports science for sustainable global future.

Keywords: Africa, Athlete, Education, Competence-Based Curriculum, Sports, Youth.

Introduction

Every practice, custom, culture, system, or structure, whether acceptable or otherwise, has a history, background, purpose and an organic power. Our education systems, whether traditional or revised, have a history, background, purpose and propelling power. Largely, in Africa, our systems have not significantly migrated from the colonial needs of mere labour force to enabling of inventions and innovations. While all education systems have both merits and demerits, the purpose and propelling power must constantly be in a flux but not rickety. Indubitably, Africa lags behind in the exploring, identification, nurturing and evincing the sportsmanship of her people. As the second most populated continent with a population of about 1.4 billion people, it is inconceivable why it should not secure an enviable place in the sports world. Given that, over 800 million people in Africa are under 18 years of age, a targeted investment in talent development can never be a project in futility. Conceited efforts are imperatively needed in order to promote a wide range of sports prowess through identification of sporty aptitude, nurturing into full potentials, exhibiting them to the world and developing opportunities for their career sustenance (<https://www.allsportsacademyafrica.com>, 6th June, 2024). There exists a general consensus that Africa is deprived of numerous opportunities but has oodles of unexplored potentialities. Sports aptitude falls into such category, where, if strategic engagements ensue, the journey from playground to Olympics shall have been actualised.

A sport on the other hand, as defined by the Cambridge Online English dictionary, is a game, competition, or activity needing physical effort and skill that is played or done according to rules, for enjoyment and/ or as a job. According to African Union, sport is a physical activity that is governed by a set of rules or customs involving specific

administration, governing body, organization and a historical background and often competitively engaged in (African Union, *Second Session of the African Union Conference*, 2008). Both definitions and descriptions underscore the physicality of sports which directly evoke the fundamentality of kinesthetic intelligence. The centrality of rules in governing sports stands out prominently given that, where competition is involved, deficiency of order and parameters of determining the victor, are recipes for chaos.

Sports potency can only be underestimated. Its efficacy is measurably indemonstrable as it can pole-vault an individual or a community from paucity to opulence, from streets to stardom, from infamy to fame. Sports is arguably one of the fastest growing industries in the contemporary world. In the most admired ancient civilizations such as the Mayans, Greek, Egyptian, Chinese among others, sports were given appreciable prestige. Inspiringly, the sports were introduced to athletes at a young age. They were established to breed harmony among people and help in settling disputes or conflicts in an organized manner. Great leaders of the ancient world saw a fascination in sports and made it part of their reign to promote the human's natural competitiveness. Since then, new sports have continuously emerged as well as novel reasons for one to play, including monetization. It contains a certain magnetism that sticks people together rendering them classless, colourless and race-free.

Sport schools are a fairly new occurrence, developed mainly in the 1990s (Bosscher, et al., *A Multidimensional Approach*, 2016). In the last three decades, Europe, has experienced a rapid increase of sports schools. The new model of approaching sports has continued to spread throughout the world with covetable successes. The world population is becoming more convinced that sporting investment can lead into a stellar career. Furthermore, the monetization of sports is gold mine that has been amateurishly explored and shallowly excavated. However, before deep cut excavation, there has to be tried and tested strategies that would keep the lucrative industry ever innovative, rejuvenated and regulated.

History of Sports Education in Kenya

The epoch of colonial education in Kenya can be dated between 1895 to 1963. It can be fittingly christened colonial in two fronts, i.e., it was tailored and implemented by the colonialists and secondly, it was exclusively European in reference to content and context. Given the pressure to train skilled human resource to meet the industrialization demands, there was an obvious bias for preferred and prioritized subjects and content. The most espoused occupations were office clerks, technicians, teachers and artisans. The demands and market forces of the time thus conspired against the development of sports as an academic discipline with a career path. Given that the essence of sports in

health matters was vital, as a discipline, it was reduced to a co-curricular activity. Moreover, the European immigrants did not have a previous experience on how sports could be developed for either career or economic benefits.

The Victorian concept of education was largely based on what a man or a woman can do. Men were exposed to the Three R's (Reading, Writing and Arithmetic) while women were made to stick to the Three B's (Broom, Bathing and Babies/Bedroom). This gender bias dominated the formal education uptake in Kenya where the ratio of boys to girls in schools was unrestrainedly disproportionate. Even before the dust had settled, the western education was introduced through stratification, i.e., the European, the Asian and African education. It took decades before the unification of education systems saw the light of the day.

The history of sports in Kenya can be traced way back to the period prior to the British colonial rule (Njororai, *Contextualization of Kenya's Post-independence Sporting Success*, 2013). Before the coming of Europeans, informal education was practiced for impartation of cultural knowledge and customs to all and sundry. According to Mwisukha, Njororai and Onywera, this indigenous education had a component of sports, but only to a less extent as sports were generally regarded as a pastime activity (Mwisuka et al., *Contributions of Sports Towards National Development in Kenya*, 2003). However, Sifuna asserts that sports and play were not a pastime activity, but the actual conduit through which the young were taught to emulate the actions of elders, as well as received training that informed their character and identity (Sifuna, *Development of Education in Africa*, 1990). It can be deduced that sports formed part of the pre-colonial education curriculum. During this time, sports and play were basically interwoven into the very fabric of the African culture to help children and youths in acquiring cognitive, social and physical skills critical in adulthood. In the various indigenous communities, people actively participated in traditional sports such as dancing, hunting, wrestling matches, shooting with bows and arrows, plus many more.

Mahlmann argues that sport was introduced and used as a weapon of colonialism, and that some of the sports were played along racial lines. For example, rugby and tennis were strictly for whites, while hockey was played by Kenyans and Indians. He further opines that the main aim of the sporting culture was to dominate the social conversation of the community by making Africans to have feelings of inferiority in all aspects of life, having been defeated in sport competition (Kipchumba & Jepkorir, *Sports Policy in Kenya*, 2015). Over and above sports, the colonial systems upheld across board segregation where the Europeans would not interact with the Natives. Certainly, the colour bar had an adverse effect on the development of sports.

In the Phelps-Stokes Commission Report of 1924, it was observed that there was need for official inclusion of recreation in school curriculum, with the main focus on Physical Training (PT). This was followed by development of PT curriculum for schools that focused on the teaching of the modern sports as well as introduction of competitive sports in schools, communities and international levels (Rintaugu et al., *Sports*, 2011). It is worth noting that, among the three Preindependence education systems in the colonial Kenya, namely, Phelps-Stokes Commission, Beecher's Commission of 1947 and Binns Commission of 1952, the pioneer one laid major emphasis on physical education for African learners. The fact that it underscored African learners, meant that the Caucasian learners were already well attended and thus it sought to strike on equity for equality.

The Kenya Education Commission of 1964 that was chaired by Simeon Ominde made several recommendations. Among them was emphasis on the inclusion of PE as a co-curricular activity in the school curriculum (Ominde, *Commission Report*, 1964). As a co-curricular activity, PE was to complement the regular curriculum in achieving integral formation of students. In 1967, the first PE syllabus for primary schools was drafted, and in 1979, the first experts were appointed as a teacher of the subject. The development of PE syllabus for secondary schools then followed in 1980 and was published in 1985 (Mwisukha, et al., *Sports*, 2012). In 1980, a presidential decree was issued which required that PE should be a compulsory subject in basic education (Gitonga, et a., *Teacher- Trainees' Attitudes Towards PE in Kenya*, 2012). The 8-4-4 system was eventually inaugurated in 1986. Its special character was the appraisal for practical skills in the entire curriculum not excluding sports.

During this time, differently countries in the world had begun to re-interrogate their respective educational systems. There was a general perception that learners had been pigeonholed under rigid learning methods. Some were keen on revising curricula to best suit the industrial needs of the epoch. Adam Grant observes that, in 1970s, the new wave of thinking upended the world of education where the core premise was that, when students struggled, it was because the method of instruction was not tailored to their learning style. The cognitive mode, in which they were best at acquiring and retaining information, was either mismatched or bereft of. To grasp new concepts, verbal learners needed to read and write them; visual learners needed to see them illustrated in images, diagrams, and charts; auditory learners needed to hear them out loud; and kinesthetic learners needed to experience them through acting them out with body movements (Grant, *Hidden Potential*, 2024).

Sadly, the effectuation of the then new education system in Kenya did not breathe life into sports as a core discipline. To a marked degree, the journey to the academicization of sports had taken off. In the application phase, the PE lessons got rarely taught in

most public schools (Kariuki, *Attitude and Practice of Primary School Pupils*, 2017). In most cases, teachers opted to engage students during the PE lessons through teaching other subjects that they considered to be “academic” while PE and sports were considered as elective co-curricular activities. The nonacademic activities were judged suitable for after-classes engagement. (Quay, *The Challenges of Teaching PE*, 2014). Where teachers did not want extra hours for remedial teachings, students utilized the P.E lessons either for socialization or catnapping. Markedly, the fire and vigour for academicization of sports had hit a snag ending up as a debacle.

Birth of Competency Based Curriculum with Sports as a Corepillar

The wind of change in the Kenyan educational system breathed life to the place of sports in the 21st century. The entire spirit and percipience emerged from the recognition and appreciation of diversity of talents and competencies. Such qualities become evident at an early life stage of an athlete and therefore easily tappable and developable. Indubitably, a talent spotted early in life is made golden by facilitation and polishing. The now superannuated 8-4-4 system in Kenya served its relevance with merits and demerits. It was largely scorned for being content and examinations oriented with little emphasizes on lucrative competences. A national curriculum that is consistent with the evolving needs of a nation is one of the key drivers of socio-economic development (Esau & Mpofu, *The Preparedness of Primary Schools*, 2017). The birth of a new-curriculum aimed at responding to the needs of the modern Kenya. Educational constructionism advices educationists to let learners swim in the world of experience and come up with better practical solutions. By introducing a system that allow learners to learn by doing, the magnitude of future innovations can only be infinite. The Pragmatic educational philosophy of John Dewey ought to become the philosophical handbook for the CBC in global south. Kenya, as one of the fastest developing countries in the world, a relevant curriculum is certainly a *conditio sine qua non* lest the progress cannot be guaranteed.

In the December of 2017, Competency Based Education (CBC) was introduced in Kenya. The progression of sports discipline from co-curricular to core-curricular subject became one of its tenets in Kenya. Riding on the outstanding performance of Kenya in the world of sports, and especially athletics and field events, the paradigm shift occasioned by remodelling of the education system could not afford to disregard sports. Additionally, sport is part of the social pillar of Vision 2030 as well as an enabler in the achievement of sustainable development goals (Sapkota & Neupane, *Sport for Development and Peace*, 2018). The CBC provides for specialization in particular academic areas at the end of the Lower Secondary School Phase. Curriculum evaluation employs a system of Competence Assessment Tests (CATs) measuring knowledge, skills and competences, the results of which will be cumulative and form part of a

summative assessment at the end of each phase. This is distinct from the former Educational System where students either passed or, if failed, they exited the formal system.

The CBC arrived at the opportune time when the global priorities were moving towards sustainable development in areas that facilitate human life and existence. The United Nations Department of Economic and Social Affairs, spelt out 17 Sustainable Development Goals (SGD's) that came into effect on the 1st of January, 2016. The primary purpose is to achieve the 2030 Agenda for Sustainable Development. Among the 17 Goals, Nos. 3, 4, 5, 8, 11 and 16 are achievable through sports and sport education. Additionally, the revised International Charter of Physical Education, Physical Activity and Sport, that was adopted during UNESCO's 38th Session of the General Conference in November 2015, has helped in advocating for the right place of sports in our contemporary world. Sport and physical activity are enshrined as fundamental rights in the documents. The revised Charter introduced universal principles such as gender equality, nondiscrimination and social inclusion in and through sport. It also highlighted the benefits of physical activity, the sustainability of sport, the inclusion of persons with disabilities and the protection of children. High-quality physical education is important to children's physical literacy and can also create other learning outcomes.

The new Kenyan curriculum reform has re-defined sports by placing it on an equal rating as other disciplines that are both academic and career pathways. The non-examinable PE in curriculum has been upgraded into an academic and career pathway. This break from the past means that sports have been moved from the periphery to the nucleus by becoming both academic and an established career pathway. The paradigm shift is complimentary to the Sports Act of 2013 (Republic of Kenya) that requires identification and nurturing of young sports-talent at an early age. The CBC took a giant stride towards responding to the existential needs of man in the 21st century. It is a vehicle that shall import talents from underground to outer space with abundance of opportunities and benefits.

In the CBC, an enhanced sports professional training begins in the middle school, i.e., from Upper Primary through Junior and Senior Secondary. At the tertiary level, it would certainly be too late to embark on initial professional sports training. The pathways provided for by CBC are broadly categorized into three: i) Social Sciences, ii) Arts and Sports Science, and iii) Science, Technology, Engineering and Mathematics (STEM). A learner progressing from Lower Secondary to Senior Secondary can select and pursue any pathway depending on their personality, ability, interest, and career choice. Each Senior School, as an Institution, is expected to make informed decisions with regards to the pathway of choice based on availability of the requisite

infrastructure that would ensure development of the competencies identified in the respective pathway. Schools can also decide to offer one or more pathways depending on the ability to acquire the infrastructure necessary for acquisition of the identified competencies (*Basic Education Curriculum Framework, 2017*).

According to the *Basic Education Curriculum Framework*, learners pursuing sports science are expected to learn particular core subjects as well as some elective ones. Sports Science core subjects comprise of Human Physiology, Anatomy and Nutrition, and Sports Ethics. In addition, the learner shall choose a minimum of one and a maximum of two of the following optional subjects: Ball Games, Athletics, Indoor Games, Gymnastics, Water Sports, Boxing, Martial Arts, Outdoor pursuits and Advanced Physical Education. Students graduating from sports pathway may join middle level colleges or universities to pursue careers in the sports industry depending on their interests, abilities and personality.

According to Kenya Institute of Curriculum Development, Sports Science as an academic subject, will utilize some of the knowledge gained from lower Secondary School and spirally build on it. It is expected that 5% of learners in Senior School will take subjects in this track. It aims at offering learners an opportunity to actualize their talents in specific subjects of their choice. Sports at this level draws from Howard Gardner's multiple intelligence theory which states that learners possess different kinds of minds and therefore learn, remember, perform, and understand in different ways. Sports acumen is found under the umbrella of kinesthetic intelligence.

It is vital to consider the place of indoor games such as chess among others that tend to be pretty cerebral yet they fit within the definition of sports. While they belong more to the logical/mathematic form of intelligence, sports persons should find them equally significant in the view of integral growth and development. Educationist should endeavour to introduce such sports and make them popular among learners. It is fallacious to infer that learners excelling through kinesthetic intelligence are ineducable in areas that require other forms of intelligence.

In contrast to European sports, the combination of education and elite sport is arranged through so called school sport programmes or sport schools. Characteristically, they have a systematic and flexible approach for assisting young elite athletes to pursue their secondary education while also training and competing at an elite level (Radtke & Coalter, *Sport Schools, 2007*). The wisdom of appraising sports as a career path has a traditional justification. Largely, in the pre-independence Africa, the selected sporting activities resonated well with skills needed for survival as well as economic stability. The Maasai's of East Africa would take spear throwing activities as a sport but also, given their nomadism, spears were taken as an ultimate weapon of self-defence against ferocious wild animals and thievery.

Luis Fraile, who investigated the feasibility and possible benefits of indoor games in primary school, found that kinesthetic perception, rhythm perception, hard work, dedication to task, selfcontrol, and more skills were developed and strengthened as the learner solved problems, interacted with others and accomplished set goals (Frail, *The feasibility and Possible Benefits of Indoor Games in Primary School*, 2017). Complimentarily, F. Andersson argues that sport schools, as a means of cultivating young talented athletes, can increase the already palpable pressure for early specialization, which can lead to negative consequences, such as higher injury rates, athlete burn-out or dropping out from sport at an early age (Anderson, *Sport Schools in Europe*, 2023). The CBC ingenuity can be described as a masterstroke while not underestimating the diligence required to concretely achieve the implementation.

Prospects of Sports Industry

The mushrooming of sports academy, elite sports schools, sport centres of excellence are indicators of radical shifts in the approach to sport education and training. The promotion of sports pathway is both needful and opportune. A break from the past where P.E was perceived as a non-intellectual and a non-academic is looming large. Learners pursuing sports as a career pathway should be equipped in theory and practice for career openings such as self-employment, or employment opportunities connected to sports (Cola, *Beyond the Scoreboard*, 2006). These include becoming instructors, sports' medicine, physiotherapists, sports coaches, sports nutritionists, sports massage therapists, personal trainers, gym attendants, fitness program coordinators, swimming pool attendants, sports researchers, and public relations officers. Others career opportunities are refereeing, coaching, lifesaving, teaching, athletics trainers, stadia management specialists, sports masseurs, aerobics and anaerobic trainers, sports journalism, and many more. These careers, not only benefit the individual, but also contribute to socioeconomic development. Making it to the apex of sports prowess, just as in other fields of specializations, is no mean feat. In order to caveat athletes that fail to ride on the crest of a wave, academic institutions should thus invest on establishing technical and vocational training colleges as well as sports-science universities to broaden the professional absorption surface area. Empirically, the need for institutions of higher education happens to be determined by the needs of the local community and the gaps in human resource for a meaningful extraction of available resources. Africa, and Kenya in particular, has a tyranny of unextracted sports-related resources. The need for higher institutions of learning with bias in sports is evident. The continued dearth breeds death to the sports industry.

In a world that is more divided than united, the calls for equity and equality are ever increasing. Sports provide a reliable way of promoting equality among girls and boys. Once the virtue is inculcated at an early age, hardly can it wither. If all world players

were desirous of a harmonious society, then the seeds of harmony ought to be sowed at early stages of human development. Sports offer a perfect opportunity to introduce the most desired virtues for the betterment of the global village. As upcoming sportspersons embrace and promote equality, the sports industry will certainly thrive.

Sports are characteristically grounded on stable discipline and focus on constant improvements. Due to negative influences, highly talented sportspersons fall prey to utilization of ergogenic aids as they work their way up. Deplorably though, the recommendable vigilance of anti-doping agencies has trapped a troop of super sportspersons. The repercussions have been professionally ruinous not to a few. Sports industry in Africa should grant primacy on ethical formation of future champions and inculcate desirable virtues. However, sports' professionals need to up their game on guiding sportspersons on nutrition and medications. In the past, sportspersons have been vindicated for doping after random blood tests. Unknowingly, the innocent victims find themselves in the trap for using foods or medicines that leave traces of chemicals that test positive for doping.

The Global Sporting Arms Race (GSAR), which refers to seeking of success by investing strategically to elite sports, has become the model of conducting sports related businesses. Regardless of the pros and cons, GSAR's perpetuation appears dwindling given that, sports deliver the most desired sets of accomplishments for the contemporary man, namely, adulation and adoration, health and wealth. Such bodies and organs can be of paramount support in building a sustainable sporting culture thus bringing about a better world. Nevertheless, the wheels of change need to be imperatively kept well-oiled lest the entire enterprise runs into absurdism.

Medical challenges have become excessively expensive to manage. As such, they have become major liabilities that invite poverty without sounding warning bells. Some of the medical complications are directly related to lifestyle choices that keep sports and sporting at the periphery. Levels of overweight and obesity among learners from the urban and semi-urban areas are comparatively higher compared to rustic environments. While the health dangers would be latent at an early age, the explosion time cannot remain perpetually incubated. Strategic investments in sports have a direct impact on the health of the world population. Hence, a successful sports industry can symbiotically breed success in other industries that are at service to humanity.

Innovations for Remodelling Sports Education in Africa

In order to productively mid-wife a true remodelling of sports' education, it is a *conditio sine qua non* to conceive and birth a process of exploring, identification, qualification, nurturing and showcasing talents. Akin to other age-based dexterities, neophyte trainees have to be exposed to suitable training at an early age. In sports, learning does

occur with the use of the body to solve problems and it enables understanding of oneself and other persons. This permits learners to leverage their strengths and mitigate their weaknesses.

Selected institutions could be accredited as centres of sports excellence within areas of dense population. As such, local governments and education officers should make it convenient for youths to benefit from them regardless of the schools that they attend. Berntsen and Kristiansen, (*Perceptions of Need-Support When Having Fun*, 2020) utilize the concepts of *eudaimonia* and *hedonia* to discuss the approach to athletes. Hedonic athletes refer to the category that want to have fun while ‘playing’ sports. The Eudaimonic athlete’s category enjoys hard work and practice to develop and reach goals in their sports. A hybrid of the two would help create and sustain sport elitism.

The methodic approach to revolutionize sports, especially in Africa, would be the effectuation of dual curricula for dual career. In such arrangement, the end product will be elites tagged as; soccer champion and engineer, a lawyer and a top basketballer, a stunning marathoner and an accountant, a leading golfer and a neurosurgeon and so on. At the formation and training phases, the duality can easily cause stress to the learners and trainees. However, elite sports require a hardened soul that is able to cope with success, failure, almost unachievable high expectations and so on. As Adam Grant argues, institutions need to explore how to build the character skills and motivational structures in order to promote the realization of potentials, and how to design systems that create opportunities for those who have been underrated and overlooked (Grant, *Hidden Potential*, 2024). Thus, the earlier they develop immunity and coping skills, the better for their professional growth and development. In the delivery of a seamless duality, concepts that communicate otherwise should be suppressed. The terms coaches, instructors and trainers should be avoided and instead, the teacher, educator and tutor would be sufficient in career to avoid a dichotomy. The teacher taking mathematics or geography should also serve as a hockey or tennis tutor. Such an exemplar becomes a powerful inspiration to young sports’ elites. The logic behind it is to exterminate a separatory mentality in fields of education that treat sport as a mediocre occupation.

It is inconceivable to imagine huge success on sports where the government and its agencies are notoriously absent from the field. As the custodian of the public good, government at all levels of governance should imperatively provide adequate resources in the remodelling of education systems. In order to void overburdening of elite sports’ students, specific curriculum could be developed with reduced subjects yet enough to ascertain growth and sharpening of cognitive skills. Additionally, given the growth and reliability of online mode of learning, sport students could be permitted to take online classes while away for trainings and competition. While reservations on quality and

standards are expected to rise, continued improvements on the online content delivery may keep the shortcomings in check.

Conclusion

This Academic Paper thus has employed to explore means through which Kenyan and African systems of education can embark on the Academicization of Sports. The potentiality of sports in Africa has been unexplored. The opportunities are infinite both within and without Africa. The existing educational systems need a major overhaul in order to facilitate a paradigm shift. Learners and their parents need to be consistently empowered in order to exploit every sporty talent. Despite the setbacks experienced before, a firm resolve is enough to trigger off a transformative agendum in the sport industry. The remodelling of education in Kenya and academicization of sports as a core curricular discipline shall remain more of a journey than a destination. The indispensable shift from co-curricular to core curricular requires the stakeholders to work up the nerve and venture into the world of possibilities. Parents and educationists are instrumental in broadening the minds of learners with sports talents. The shift from traditionally elite careers to new frontiers.

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STRATEGIES TO MITIGATE CYBER IDENTITY THEFT IN AFRICA'S DIGITAL TRANSFORMATION

Ifeyinwa Nkemdilim Obiokafor

Department of Computer Science Technology,
Anambra State Polytechnic, Mgbakwu, Nigeria.
ifykems@gmail.com; +2348038843496.
<https://orcid.org/0000-0002-8013-461X>

Executive Summary

Cyber identity theft has become a critical concern that needs the attention of researchers, academicians, organisations, and stakeholders to ensure that the Cybersecurity Compliance Framework is applied to the protection and security of information systems for confidentiality. According to a report by Smile Identity, a pan-African digital identity verification company, the identity fraud rate in Africa increased by 28% in 2022 based on about 50 million know-your-customer (KYC) verifications in Africa, as published in "The 2022 State of KYC in Africa". Due to the increasing demand for digitalisation, every individual and organisation in Africa, including Nigeria, faces continual shifting cyber identity thefts. This article provides strategies to mitigate cyber identity thefts in Africa's digital transformation. To stay ahead of the curve in cyber threats, the author conducted a systematic review to uncover the latest state-of-the-art trends and challenges in cyber security. Additionally, this paper addresses the future direction of cyber security, presenting possible strategies to addressing the increasing cyber security threat landscapes and attack surfaces of identity theft, as well as underscoring the importance of ongoing adoption along with collaboration among stakeholders in the cyber ecosystem to detect and automate cyber threat mitigation responses and best practices.

Keywords: *Identity theft, Cyber threat intelligence, KYC, Cybercrime, Phishing, Cybersecurity*

Introduction

The rapid digital transformation in Africa has brought about unprecedented opportunities for economic growth, social innovation, and political revolution (Koops & Leenes, 2006; Kshetri, 2019; Quarshie et al., 2012) Africa's digital transformation has improved how people survive, work, and collaborate. Notwithstanding, this rapid growth has also created new opportunities for threat actors to exploit identity vulnerabilities. Similarly, this digitalization has also created a fertile ground for cyber

identity threats to flourish, jeopardizing, imperilling the very fabric of Africa's digital revolution (Kshetri, 2019). As the continent becomes increasingly interconnected, the risk of identity theft, fraud, and other cybercrimes grows exponentially, threatening to undermine the gains of digital transformation (Bouke et al., 2023).

The intersection of Africa's digital transformation and cyber identity threats presents a complex and multifaceted challenge, necessitating a comprehensive and strategic approach to mitigate these risks (Ahmad et al., 2024). The sheer scale and velocity of digital adoption in Africa, coupled with the limited capacity of existing cybersecurity infrastructure, have created an environment in which cyber identity threats can thrive (Quarshie et al., 2012).

Today's digital landscape transformation makes Cybersecurity more than just a technical problem; it's a business necessity. Cyber Identity security, or digital verification in granting the appropriate people access when needed, is the fundamental tenet of Cybersecurity. As Africa transitions deeper into the digital landscape, safeguarding individual and organisational identities from contemporary identity threats becomes more and more imperative. This inherently increases complexity; thus, intelligent privilege controls are an important first step towards implementing an identity-first strategy. Identity-first security is crucial for Cybersecurity strategy, organizations can leverage identity as a key enabler for safeguarding information in the digital age. Identity security is the cornerstone of trust and security for all additional safety measures.

Identity theft is the deliberate, unapproved use of a victim's credentials or identifying information for illegal activities or financial transactions (Burnes et al., 2020; Irvin-Erickson, 2024). The deceptive act or dubious intentional, unauthorised use of someone else's identifying information for illegal or criminal purposes without that person's consent is known as identity theft (Koops & Leenes, 2006). Cyber identity theft is the unauthorized use of an individual's personal information, such as their name, social security number, or credit card details, to commit fraud or other crimes.

Cyber identity theft is the unauthorised use of an organization's, or individual's personal information, such as their personal identification information (PII), corporate affairs commission number (CAC NO.), biometric verification number (BVN), national identification number (NIN), medical health record history, name, spoofed contact number and email address, digital footprint or credit card information, to commit fraud or other crimes (Burnes et al., 2020; Irvin-Erickson, 2024). Identity theft is the fraudulent use of an individual's PII, such as their name, social security number, passport number or ATM card details, to commit crimes or steal their identity (Maher, 2024).

To address this critical challenge, this paper presents a multidisciplinary examination of strategies to mitigate cyber identity threats in Africa's digital transformation. Drawing on insights from cybersecurity, (Aguboshim, Ezeife, et al., 2022; Koops & Leenes, 2006) digital governance, Know Your Customer (KYC) and social sciences. This paper provides a comprehensive framework for understanding the complexities of cyber identity threats in Africa and offers actionable solutions to mitigate these risks. By exploring the interplay between digital transformation, cyber identity threats, and mitigation strategies, this paper aims to contribute to the development of a robust and resilient digital ecosystem in Africa.

Know Your Customer (KYC) is the procedure that banks, financial institutions, and other business entities use to confirm that they are conducting business with legitimate people or entities. It involves confirming the identity of a client, user, or system. One of the most important parts of combating virtual identity theft is via implementing KYC. KYC entails confirming user's or customer's identities to make sure they are who they say they are. Concerning cyber identity theft, KYC assists with identity verification (passport, driver's license, ID card, etc) and address verification (utility bills), Online verification using social media and public data, biometric verification using fingerprints and facial recognition, etc.

Research Question

What strategies can be employed to mitigate cyber identity threats in Africa's digital transformation?

Literature Review

According to various sources, including cybersecurity reports and research studies, here are some statistics on cyber identity theft in Africa; In 2022, Africa experienced a 45% increase in cyberattacks, with identity theft being one of the most common types of attacks (Adewopo et al., 2024). A report by the African Cybersecurity Alliance estimated that cybercrime costs the African continent around \$3.5 billion annually, with identity theft being a significant contributor to this figure (Mwangi et al., 2022; Tahiru, 2018). South Africa, Nigeria, and Egypt are among the top three countries in Africa most targeted by cybercriminals, with identity theft being a common tactic used by attackers (Adewopo et al., 2024; Kshetri, 2019). A statement by the Internet Society, 71% of African countries that have national cybersecurity strategy, but implementation and enforcement remain a challenge, leaving many citizens susceptible to various forms of identity theft and other cyber threats (Bada et al., 2019; Quarshie et al., 2012). The 2022 Africa Cybersecurity Report revealed in (Abubakar et al., 2022) that 64% of African organizations experienced a data breach in the past two years, with identity theft being a common outcome of these breaches (Adewopo et al., 2024).

Cyber Identity Threats

Kshetri (2019) outlined prevalent types of cyber identity threats faced by African countries in their digital transformation journey: *Phishing attacks*: Fraudulent emails, texts, or messages that trick individuals into revealing sensitive information. *Identity theft*: Unauthorized use of personal information to commit fraud or other crimes. *Data breaches*: Unauthorized access to sensitive data, resulting in theft or exposure of personal information (Quarshie et al., 2012). *Malware attacks*: Malicious software designed to harm or exploit computer systems (Cole et al., 2008; Tahiru, 2018). *Password attacks*: Unauthorized access to systems or data using stolen or weak passwords (World Bank, 2020). *Social engineering*: Manipulative tactics used to trick individuals into revealing sensitive information (Langford et al., 2024). *Cyberstalking*: Online harassment or threats that can lead to identity theft or other cybercrimes (Quarshie et al., 2012). *SIM swapping*: Unauthorized transfer of a phone number to a new SIM card, allowing hackers to intercept sensitive information. *Artificial intelligence-powered attacks*: Sophisticated attacks using AI to evade detection and exploit vulnerabilities (Ahmad et al., 2024; Koops & Leenes, 2006; Nzeakor et al., 2022)

Several research papers have highlighted the need for effective strategies to mitigate cyber identity threats in Africa's digital transformation. Maher, (2024) accentuated the significance of protecting personal data and preventing cybercrime Kshetri (2019) highlighted the importance of implementing robust cybersecurity measures, such as encryption, KYC, and two-factor authentication (Burnes et al., 2020; Sule et al., 2021), to protect against identity theft and fraud. Koops and Leenes (2006) investigated the potential of blockchain technology to safeguard personal information and avoid identity theft. Similarly, Adewopo et al., (2024) stressed the need for developing and implementing effective data protection regulations to safeguard personal data. Similar reports from their research (Bouke et al., 2023; Irvin-Erickson, 2024; Koops & Leenes, 2006; Quarshie et al., 2012) estimates that the cost of cybercrime in Africa could reach \$4 billion by 2025, underscoring the urgent need for action.

Further investigations have emphasized the importance of increasing users' digital literacy and awareness (Aguboshim, Obiokafor, et al., 2022; Nzeakor et al., 2022), encouraging public-private partnerships to improve cybersecurity capacity (Kshetri, 2019; Obiokafor, 2023; Tahiru, 2018), and developing and implementing incident response plans to mitigate the impact of cyber-attack. Bada et al., (2019) and Onyema et al., (2021) examined the role of cybersecurity awareness in mitigating cyber identity threats. These studies found that promoting cybersecurity awareness among users can significantly reduce the risk of identity theft and fraud. Furthermore, an AfDB (2020) study emphasizes the necessity of developing and implementing effective cybersecurity frameworks and standards to guide cybersecurity efforts in Africa. Sule

et al., (2021) suggested that implementing incident response plans can help mitigate the impact of cyber-attacks and prevent identity theft.

Strategies to Mitigate Cyber Identity Threats

In this context, this paper explores strategies for mitigating cyber identity threats in Africa's digital transformation, using insights from cybersecurity, digital governance, and social sciences. This paper aims to contribute to the development of a strong and resilient digital ecosystem in Africa by investigating the interplay between digital transformation, cyber identity threats, and mitigation strategies.

Implementing Robust Cybersecurity Measures: Implementing robust cybersecurity measures, such as encryption, two-factor authentication, and endpoint protection software can significantly reduce the risk of identity theft and fraud. Using technical solutions, such as firewalls and intrusion detection systems, to prevent cyber identity threats. (Kshetri, 2019).

Promoting Cybersecurity Awareness Training: Promoting cybersecurity awareness among users is critical in preventing cyber identity threats. It is vital to provide regular cybersecurity awareness training to users to avert emerging social engineering attacks. Educating users on cybersecurity best practices to prevent cyber identity threats. (Nzeakor et al., 2022; Onyema et al., 2021; Sule et al., 2021).

Developing Effective Data Protection Regulations: Developing and implementing effective data protection regulations can help safeguard personal data and prevent identity theft. Establishing regulatory frameworks to govern data protection and prevent identity theft. (Abubakar et al., 2022; Sule et al., 2021).

Implementing Incident Response Plans: Developing and Implementing incident response plans to mitigate the impact of cyber-attacks and prevent identity theft. Having a strategy set up to respond swiftly and effectively to a security issue (Abubakar et al., 2022).

Artificial Intelligence-powered Cybersecurity: Utilize AI-powered tools to detect and respond to cyber threats in real-time such as Gurukul Risk Analytics, Splunk Phantom, etc (Sule et al., 2021).

Blockchain-based Identity Management: Implement blockchain-based identity management systems to secure personal data like the uPort, Self-Sovereign Identity and Civic (Kshetri, 2019).

Cybersecurity Standards and Frameworks: Develop and implement cybersecurity standards and frameworks to guide cybersecurity efforts such as the Payment Card Industry Data Security Standard (PCI-DSS), COBIT 5, Identity and Access Management Maturity Model (IAM3), IAM Framework (NIST), General Data Protection Regulation (GDPR), ISO/IEC 27018 (Mwangi et al., 2022; Obiokafor, 2023).

Collaboration and Partnerships: Collaborating with international organizations and partners to address cyber identity threats, share best practices and enhance cybersecurity capacity. Partnering with private sector organizations to enhance cybersecurity capacity and prevent cyber identity threats (Aguboshim, Obiokafor, & Amulu, 2021; Bada et al., 2019; Quarshie et al., 2012).

Collaborative Threat Intelligence: Share threat intelligence among organizations to enhance cybersecurity capacity. This shared threat intelligence aids in information security decisions (Aguboshim, Ezeife, et al., 2022; Mwangi et al., 2022; Obiokafor, 2023).

Digital Identity Verification: Implements know your customer (KYC) and digital identity verification processes to prevent identity theft. It is the process of confirming an individual's identity through digital means, ensuring that they are who they claim to be. This is typically done through various methods, including Biometric authentication: facial recognition, fingerprint scanning, voice recognition, etc. Document verification: Scanning and verifying government-issued IDs, passports, etc. Behavioral analysis: entails examining user behaviour, such as typing patterns and mouse movements. Knowledge-based authentication: Verifying personal information, such as addresses, phone numbers, etc. Multi-factor authentication: Combining multiple verification methods for added security. (Abubakar et al., 2022; Adewopo et al., 2024; Burnes et al., 2020; Maher, 2024).

Identity Theft Insurance: Provides identity theft insurance to safeguard individuals against financial loss. This sort of insurance protects against financial damages coming from identity theft. It generally covers expenditures such as Credit monitoring is the regular monitoring of credit reports to discover questionable activities. Identity restoration: Help recover your identity and credit reputation. Legal expenses: Coverage for legal expenditures associated with identity theft. Medical records: Protecting medical records against identity theft. Protection against tax identity theft (Kshetri, 2019).

Methodology

In this study, the author adopted a systematic review approach. This systematic review aims to provide a comprehensive overview of strategies to mitigate cyber identity theft in Africa's digital transformation. By synthesising existing literature, the author intends to inform policymakers, organisations, and individuals on effective strategies to prevent cyber identity theft. This systematic review highlights the importance of implementing effective strategies to mitigate cyber identity theft in Africa's digital transformation. The findings suggest that a combination of technical, legal, and educational strategies is necessary to combat cyber identity theft.

Data Collection

The researcher reviewed vast academic and professional research findings that were relevant and related to addressing cyber identity theft mitigation strategies and recovery in Africa. Many of such research findings came from the electronic databases: Google Scholar, Scopus, ScienceDirect, Web of Science, peer-reviewed journals, and other related texts. Key phrases and terms related to the literature on 'Cyber identity theft', 'Africa', 'digital transformation', 'mitigation strategies', 'Cyber threat intelligence', 'KYC', 'Cybercrime', 'Phishing', 'Cybersecurity and many other phrases were used. 26 incorporated references reviewed, twenty-one (91%) of the total references incorporated in the study are peer-reviewed journals that are within the last 5 years.

Finding

A systematic review of 26 studies on strategies to mitigate cyber identity theft in Africa's digital transformation revealed that: Multi-factor authentication is the most effective strategy in preventing cyber identity theft, with a significant reduction in identity theft incidents (Burnes et al., 2020; Kshetri, 2019). Data protection and privacy measures, such as encryption and secure data storage, are crucial in mitigating cyber identity theft (Irvin-Erickson, 2024; Maher, 2024; Quarshie et al., 2012). User education and awareness programs significantly improve digital literacy and reduce the risk of cyber identity theft (Aguboshim et al., 2021; Bada et al., 2019; Langford et al., 2024; Maher, 2024; Nzeakor et al., 2022). Regulatory frameworks and enforcement are essential in combating cyber identity theft, with a harmonized approach recommended across African countries (Obiokafor et al., 2022; Obodoeze et al., 2018; Quarshie et al., 2012; Sule et al., 2021). Technological solutions, including identity management systems and blockchain technology, show promise in detecting and preventing cyber identity theft (Burnes et al., 2020; Kshetri, 2019; Mukiibi, 2019; Mwangi et al., 2022; Sule et al., 2021).

Conclusion

Africa's digital transformation has brought numerous benefits but also increased the risk of cyber identity theft (Mukiibi, 2019). This article depicts the strategies to mitigate cyber identity theft in Africa's digital transformation, including robust cybersecurity measures, cybersecurity awareness, effective data protection regulations, incident response plans, collaboration and information sharing, identity verification, secure authentication, regular security audits, cybersecurity research and development, and international cooperation. Implementing these strategies can assist stakeholders and policymakers, government, organizations and individuals mitigate cyber identity theft risks and ensure a secure digital transformation. Furthermore, research conducted by Burnes et al., (2020) and Sule et al., (2021) reiterates the importance of implementing

robust cybersecurity measures, such as encryption, KYC, and multiple-factor authentication, to alleviate cyber identity threats.

Recommendation

This systematic review highlights the need for a comprehensive approach to mitigating cyber identity theft in Africa's digital transformation. Governments, organisations, and individuals must collaborate to implement effective strategies, including multi-factor authentication, data protection and privacy, user education and awareness, regulatory frameworks, and technological solutions. Governments should establish and enforce harmonised policies and regulations to combat cyber identity theft. Organisations should implement robust data protection policies and technological solutions to detect and prevent cyber identity theft. Individuals should engage in cybersecurity awareness programs and practice best practices for online security. Policymakers have to develop and implement comprehensive cybersecurity policies and regulations. Practitioners need to adopt multi-factor authentication, encryption, and biometric authentication

Future Research Directions

Future research should focus on evaluating the effectiveness of mitigation strategies and exploring new technological solutions to combat cyber identity theft.

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AN ADVOCACY FOR REVITALIZING THE NIGERIAN ECONOMY THROUGH ENTREPRENEURIAL EDUCATION

Adamu James Nanbak
Educational Foundations,
University of Jos

Executive Summary

Nigeria, with its ever-growing youth population, faces the multiple challenge of high youth unemployment, under-employment and a lack of clear-cut curriculum as well continuity in policy implementation. The concurrent effect of these challenges is the waning and dwindling interest. Despite having the largest population of young people in the world, the lack of decent employment opportunities has hindered productivity and slowed down development. For example, the 2020 #EndSARS protest in Nigeria underscored the urgency of addressing youth unemployment. Although in response, the Nigerian Ministry of Education introduced an entrepreneurship skills development curriculum in universities, aiming to equip students with an entrepreneurial mindset, the implementation is nowhere commendable. This because, a decade later, graduate unemployment rates remain high in Nigeria. In view of the underpinning factors affecting the growth of economy in the nation leading to massive youth unemployment, there was the need for a rethinking of approach already advanced. This paper advocates for revitalizing entrepreneurship education as a catalyst for sustainable economic development. Dwelling heavily on Forbes's recommendation for the attainment of entrepreneurial autonomy, the paper sought to propose a more practicable template with emphasis on (1) Practical Approach, (ii), Funding and Infrastructure, (iii), Collaboration and Partnership

Keywords: Entrepreneurship, Education, Revitalizing Economy, Unemployment

Introduction

It is not in doubt any longer that Nigeria is the most populous black nation, with an ever-growing youth population. The United Nation's survey (2023) puts Nigeria's estimated population at 216 million¹ and its annual growth rate of 3.2 percent driven by a total fertility rate of 5.3. It further asserts that this rate is higher among rural households (5.9) and uneducated and poorest households (6.7). In a grim picture, it projects that the population is expected to reach 400 million by 2050, making Nigeria

the third most populous country in the world. Women of childbearing age make up 24.8 percent of the population and young people (aged 10-24 years) account for 31.7 percent. Sixty-three percent of the population is under 25 years old and 49.3 percent is female. More than half of the rural population (52.1 percent) live below the national poverty line, compared with 18 percent of the urban population. Due to humanitarian crises and other health emergencies such as protracted armed conflicts, banditry, floods, climate change resulting in deforestation, unemployment especially among the youth population has remained alarmingly high, threatening the corporate fabric of the nation. In view of this, there was a crucial need to rethink entrepreneurship as the gate-pass for economic revival for the nation. Citing Ezeobata, (2007), Amaechina, et al (2018) explained that the focus of entrepreneurship education in Nigeria amongst other things seeks to provide students at all level of education with the knowledge, skills and motivation to encourage entrepreneurial success in a variety of ventures.

The Need for a Shift to Entrepreneurship in Education Curriculum

Given the dwindling employment opportunities in Nigeria with its attendant effects on the youth population which tend to push them into crimes and other delinquent behaviors, the current approach to education that is paper-focused and theory-laden should give way to a more practically oriented curriculum. Summarily, the advocacy here is to make a deliberate choice for entrepreneurship. This paper thus advocates for Entrepreneurship curriculum which should offer students the opportunity to develop a mindset of innovation, creativity, and problem-solving approach without necessarily waiting on white collar jobs. By emphasizing real-life challenges and hands-on experiences, students learn to think critically and take calculated risks.

The Benefits of Entrepreneurship Curriculum in Education

Susan (2013), Gluckich (2023), Nanbak (2024), and AiContify Team (2024) identified the benefits of entrepreneurship education which is also known as functional education to include but not limited to the following:

- i) *Nurturing Creativity and Innovation*: Entrepreneurship curriculum offers students the opportunity to develop a mindset of innovation, creativity, and problem-solving. The focus of the curriculum is essentially and primarily tailored towards problem-solving skill acquisition. Emphasis in this education is aimed at solving real-life situations and challenging students to adopt a hands-on approach experience. It therefore offers students the platform to think critically and to be willing to take calculated risks in order to safeguard their future.

- ii) *Confidence Building*: another outstanding benefit of entrepreneurship curriculum in education identified by the above authors is confidence building which the approach injects in students. Given its wide coverage on sundry technical issues that pertain to the human survival, entrepreneurship education comes across as a confidence booster for its learners to cope with the prevailing socioeconomic challenges of life. Summarily, Entrepreneurship education aids students from all backgrounds of life to think outside the box and nurture unconventional talents and skills. This is because it instills confidence as well as stimulate the economy by empowering the students to explore their potential and venture into new territories. In doing this, they are able to create for themselves employment chances through their wealth of industry.
- iii) *Social Justice and Equal Opportunities*: an undisputed benefit of the teaching entrepreneurship is the guarantee of social justice and creation of equal opportunities for the citizenry. By introducing entrepreneurship early in education, we can ensure that students from diverse backgrounds have equal access to knowledge and resources. Through this method, the gap between people who would otherwise have been kept apart by poverty is bridged as each person can access means of livelihood through the skill acquired. Generally therefore, entrepreneurship education will create equal opportunities and thereby contribute in coping the challenge of social justice and inequality among the citizenry as well as promote inclusiveness.
- iv) *Lifelong Learning*: one other benefit of entrepreneurship according to Glucklich (2023) is that it is a lifelong learning approach where there is no time-frame to graduate. Entrepreneurship education embodies a **lifelong learning process**, as it could begin as early as elementary school and progress through all levels of education. It serves as the vehicle of self-discovery to the student as it keeps offering them opportunities through which they embrace self-awareness. It helps them to learn essential skills which include critical thinking ability, adaptability and resilience which are valuable in life beyond the classroom.
- v) *Economic Impact*: another important benefit of entrepreneurship education is that its overall impact on the economy of the nation is great. This is because essentially, the pulling force of Entrepreneurship is to drive economic growth. It is therefore necessary for its adoption because when students learn about creating and managing businesses, they are able contribute to the development of local and global economies. Through this approach, the issue of unemployment which the bane of national harmony and unity would be greatly

mitigated as citizens would not lack basic social amenities to ensure their safety. Generally, therefore, when we foster entrepreneurship culture among our youth, Nigeria would cope the problem of unemployment as well as prepare future leaders who can drive and bring about positive economic change.

The Making of Entrepreneurs within the Classroom

Having identified the benefits of embracing entrepreneurship education as the panacea to the Nigeria's economy, the next line of concern would be on how to ensure that Nigerian learners do not only like and embrace it but also personalize it in their psyche. In tackling this challenge, the researcher has adopted the Forbes's model of Human Relations for development and leadership growth.

According to Forbes Human Resource Council (2024), the growth of any economy depends heavily on the ability of its stakeholders to ensure deliberate engagement of the following under-listed techniques. This has been done with slight modifications to contextually fit the classroom setting. Forbes specifically identified the key role leadership has on driving any economy. In the same vein, ensuring a thriving economy for a nation particularly through entrepreneurship would require similar approach. It is the view of the researcher that these strategies when ensured in the education sector as its guiding template, would guarantee economic prosperity and teeming employment opportunities for the Nigeria Youths.

(i) Encourage Continuous Learning

The key point here is for trainers to ensure that an attitude of continuous learning is engendered in the psyche of the learners. The creation of a culture of continuous learning that fosters growth and development leading to retainment of knowledge acquired through practical engagements is key. Trainers can also ensure roles and responsibilities are clearly defined, so functions have a strong understanding of objectives aligned with the larger dreams of the society. The overall vision of a nation should be pinned into the general learning process. The goal is to make sure that each learner is exposed to the techniques of survival.

(ii) Provide Incentives To Motivate Learners

Trainers/teachers as well as stakeholders (government and private organizations) are to ensure that there is reward for creativity. In other words, developing competitive compensation and rewards programs to bolster the moral of learners as a way of attracting, retaining and motivating and sustaining top talent among the trainers is essential. This is about introducing performance-based incentives and recognition programs to incentivize exceptional contributions/creativities as well as drive revenue-focused behaviors among the learners.

(iii) Link Talent Development With Business Goals to be the Focus of the Curriculum

Investing in trainer development means more than just providing training. Leaders must ensure that their talent development strategies are intrinsically linked to the community and national strategic business goals. By doing so, they can create a symbiotic relationship where trainer's advancement and national success go together.

(iv) Encourage Risk-Taking in the learning process

Finally, in Forbes's (2024) resume for successful entrepreneurship, risk-taking is important if learners are to end up giving their maximum. Encourage learners to be creative and take risks. How many times will people "fail" before they find the next great idea? If trainers encourage an environment where learners feel comfortable failing, then they may have more innovation and new ideas that are successful than if they were not given the chance to create. If the ideas are successful, they can lead to increased revenue.

Recommendations and Conclusion

In view of the foregone discussion on entrepreneurial approach as a tool for revitalizing the Nigerian economy through education, the next basic steps that are here recommended are regarded as the pedestals for ensuring its smooth attainment. These are: practical approach, funding and Infrastructure, and collaboration and Partnership.

- i) *Practical Approach*: Shift from theoretical classroom-based teaching to a more practical and hands-on approach. Students should engage in real-world entrepreneurial activities, learning by doing rather than just studying concepts.
- ii) *Funding and Infrastructure*: Adequate funding and infrastructure are essential for effective entrepreneurship education. Investment in entrepreneurship centers, mentorship programs, and industry partnerships can enhance the learning experience.
- iii) *Collaboration and Partnerships*: Universities, government agencies, and industry players should collaborate to create a supportive ecosystem. Involving actual entrepreneurs as resources and mentors can provide valuable insights.

Entrepreneurial education has the potential to empower Nigerian youth, reduce unemployment, and drive economic growth. By advocating for practical skills, fostering collaboration and positioning entrepreneurship education, it is believed that Nigeria can harness its full entrepreneurship potential for national growth and employment opportunities.

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NIGERIAN DEMOCRATIC LEADERSHIP AND DEVELOPMENT: A PHILOSOPHICAL INSIGHT

Ignatius C. Uzundu, Ph.D
Department of Philosophy
Nnamdi Azikiwe University, Awka
ic.uzundu@unizik.edu.ng

Executive Summary

This June 12, 2024 (democracy day) Nigerians celebrated silver Jubilee of uninterrupted or unbroken democracy in Nigeria. The president and some top government officials were seen at the eagle square, celebrating and later had special dinner in the evening. Though it was labelled low key, but we knew the expenses wasn't low as such. The really truth is there is indeed almost nothing to celebrate as the leaders have not understood that leadership calls for service or sacrifice (servant Leadership). Reflecting critically on the country Nigeria and its present condition, poverty portrayed by acute recession, lack of food, pipe borne water, good access roads and lack of basic infrastructures, equipped hospitals for basic health, electricity, good schools and the likes, one sees that the corruption and bad leadership is the fundamental cause. Still, the remote cause is lack of patriotic spirit by the political elites and even by the masses or citizens who in one way or the other voted or caused such bad leaders to emerge in power. Through analysis and evaluation method, the research critically portrayed the corrupt 4th democratic republic leaders and leadership and their inability to work towards the nation's development with the human and natural resources available. Nigerian citizens should demand accountability from her leaders and shun evil collaborations too as without their votes and supports bad leaders can neither emerge nor thought of looting the nation's treasury alone. The task of nation building in various sectors of live and work is the duty of every citizen, from every tribe or ethnicity as patriotism is aimed at nation building and development.

Keywords: Nigeria, Democracy, Leadership, Development, and Philosophy.

Introduction

Talking about the change of fascism, monarchy, capitalism and other political ideologies, Fukuyama in his book "The end of history and the last man" projected or prophesied that history will come to an end with the emergence of the last man (Liberal

democracy) and the last man will now be at peace with himself. In the like manner, Nigerians have been yearning seriously for this democracy in question in the last 28 years of military dictatorship. The philosophical or fundamental question now is, with the emergence of this last man in Nigeria since 1999 (and it stays till date), has there been peace? Is Nigeria now developed? Is there really peace in Nigeria today? Certainly, since the answer is on the negative, it portrays that history can never come to an end, for even if the last man appears and there is peace, there will still be struggle for recognition, and there will never be peace for even in the midst of democracy, struggle continues. Thus, Fukuyama writes:

Experience suggests that if men cannot struggle on behalf of a just cause because that just cause was victorious in an earlier generation, then, they will struggle against the just cause. They will struggle for the sake of struggle, they will struggle, in order words, out of certain boredom: for they cannot imagine living in a world without struggle. And if the greater part of the world in which they live is characterized by peaceful and prosperous liberal democracy, then they will struggle against that peace and prosperity and against democracy¹.

In so far as there is an inherent contradiction in man, owing to possession of tripartite soul, history can never come to an end. Man is an enigmatic being and it lacks definition, “man is an impossible possible being”² as Mondin portrays. Nigeria has had 25 years of unbroken democratic leadership yet it still struggles for realization of democratic dividends, development and nation building. Nigeria is endowed with both natural and human resources, as an oil producing nation with an enormous revenue generation, it’s hard to believe the extreme poverty of her citizen and her decaying infrastructural and other developments. By rating, Nigeria supposed to be first country in Africa and in the world as far as development is concerned, but unfortunately, it is not. Though it is called the giant of Africa, it’s just a giant with an ant’s or mosquito’s limbs as bad leadership and corruption have crushed its economy and have equally closed door for development. Patriotic spirit is also lacking on both the side of its citizens and her leaders.

Nigeria is now a country that have defiled all known logic of development, especially owing to its degenerative leadership and worst still, it has been having and it’s still encountering numerous challenges day by day, ranging from ethnic clashes to banditry, Boko Haram terrorism, Fulani herdsmen attacks, indigenous people of Biafra (IPOB) insurgency, unknown gunmen attacks and the likes. Pertaining to its leadership degeneracy, one recalls that not minding that it celebrated her silver Jubilee of unbroken democracy this 12th July, 2024, but one thing that is clear is the government has been scarcely chosen by the people themselves but either by those who have incumbency, or the power of money or other strategies often use to bring to power those they want, who will in turn do theirs and not the will of the people.

However, the fundamental problem is that the citizens are badly corrupt, for if left for her corrupt leaders alone, they cannot emerge when not voted for and cannot loot the nation's treasury alone without many people collaborating with them and protecting them as well. Patriotism and patriotic spirit is needed by both the leaders and the citizens in order to reform the country and this is well emphasized in the nation's anthem, both in previous and in current one which we know has been in voyage right from 1960 when Nigeria got her independence. Patriotism and nation building was mentioned, just for one to know that the two items are quite indispensable as far as Nigerian development is concerned. For a nation without patriotic leaders and citizens is surely heading to doom. We now go on with the definition of terminologies; we start with Philosophy.

Philosophy

The word "philosophy" can be employed to express an attitude, worldview or even principles chosen to govern life. In this sense, then, one often hears another say: "my philosophy of life", "the philosophy guiding my actions." Philosophy is seen as a somewhat complex intellectual endeavour such that it is even difficult for philosophers to unanimously agree on its definition. However, there are common grounds among philosophers pertaining to the etymology of the word 'philosophy' as one may see in many philosophical texts. Martin Heidegger says that "philosophy speaks Greek."⁷ Etymologically, the word "philosophy" comes from two Greek words joined together: "philos" and "Sophia"; philein - to love, philos - loving, philia - love, sophos - wise, Sophia - wisdom. Hence, we can say, "philosophia esti philia tes sophias"- (philosophy is love of wisdom). A philosopher is a lover of wisdom, a person strongly desirous of wisdom. Wisdom here begins with wonder, that is, astonishment. This kind of wonder is not ordinary wonder but of deep curiosity. As Plato would say, "It is through wonder that those who began philosophy started off". Also, in Theatetus 860, 155d, "The sense of wonder is the mark of a philosopher."³ Philosophers wonder about things through reflective thinking and through their ultimate causes. Hence, the scholastics defined philosophy as "Scientia rerum per ultimas causas", which means "Science of everything through their ultimate causes."⁴ The research is accompanied with deep analytical or philosophical penetration or understanding of the selected Nigerian political ideas and realism.

Nigeria

Nigeria is a country located on the western coast of Africa and it's still underdeveloped, suffered much on political instability or lack of continuity in government, bad leadership which gave rise to economic and technological stagnation, insecurity and the likes. Nigeria is a multinational state, inhabited by more than 250 ethnic groups, speaking over 500 distinct languages, all identifying with a wide variety of cultures⁵.

Nigeria has a diverse geography with climates ranging from arid to humid equatorial. It's bordered in the north by Niger, to the east by Chad and Cameroon, to the south by the Gulf of Guinea of the Atlantic Ocean and to the west by Benin. It is Africa's most populous country. Nigeria's most diverse feature is its people. Hundreds of languages are spoken in the country including Yoruba, Igbo, Fula, Hausa, Edo, Ibibio, Tiv, and English. The country has abundant natural resources, notably, large deposits of petroleum and natural gas. Modern Nigeria dates from 1914 with the amalgamation of northern and southern protectorates. It got her independence in 1960 and in 1963 adopted a republican constitution⁶.

Development

Longman Dictionary of Contemporary English defines development as the process of gradually becoming bigger, stronger or more advanced⁷. Development is a process that creates growth, progress, positive change or addition of physical, economic, environmental, social and demographic components.⁸ Development is the result of society's capacity to organize resources to meet challenges and opportunities.⁹ for Iroegbu, it is the progressive unfolding of inner potentialities of a given realities. It is to de-envelope, that is, to bring out to light existential, functional and epistemic, what was enveloped, folded or hidden¹⁰. Etymologically, development comes from French word *developper*, this means to bring out from envelop, something that was enveloped. It is to "de", "un" and "velope" to wrap from this, "to develop" literally means to unwrap. Thus, development entails the unwrapping, unfolding, un-veloping, unveiling, outgrowth or growing out of envelopment, hidden or latent. Development is the unwrapping of potentials¹¹. In the same vein, Lebret holds that development has to do with growth and creativity of all human potentials achieved at the lowest possible cost in human suffering and in sacrificed value.¹² Walter Rodney holds it is an overall social process which is dependent upon the outcome of man's effort to deal with his natural environment¹³. He thus sees development from an economic point of view. However, this philosophical research looks at development holistically.

Leadership: Leadership is an action of leading a group of people or an organization. It's the ability of an individual, group or organization to lead influence or guide other individuals, team or organizations¹⁴. Democratic leader is someone who asks for input and considers feedback from their team before making a decision¹⁵. Democratic or participatory leadership is about letting multiple people participate in the decision making process .this type can be seen in business, school and in government¹⁶ It is a shared leadership..

Democracy: From the two Greek words, "demos" meaning "the people", and "Kratein" which refers "to rule". It is a system of government in which the people exercise the

governing power either directly or through representatives periodically elected by them. In democracy, supreme or ultimate power is vested in the people and exercised directly by them or by their agents under free electoral system. In democracy, decision making system is based on people's majority opinion. And majority rule with minority right protected and represented. It is government by election and not selection. Aristotle holds it's "the rule of the many for the good of the poor" as opposed to oligarchy which is "The rule of the few for the good of the wealthy"¹⁷ Abraham Lincoln, (on November 19, 1863 at union cemetery in Gettysburg, Philadelphia) holds that democracy is: "government of the people, by the people, and for the people"¹⁸

Democracy as it is known

Democracy as a system of government has institutions that promise to guarantee the people's self-rule and attainment of the common good. So, democracy is a form of government that best protects human rights because it is the only one based on recognition of the intrinsic worth and quality of human being. It recognizes the masses for it is the masses that elect their representatives. Democracy is characterized by: rule by the majority, the rights of all the citizens are equal, there is right to dissent and disobedience, and it provides norm for political participation. Similar to these characteristics are the basis for democracy, which includes: 1. Good government policies that must reflect what people want. 2. Quality information on the government and debates will also be available 3. It's government of the majority 4. Constitution is seen as the basic rule book or supreme rule of the law. 5. Citizens are of equal rights.

Nigerian Democratic Journey

Nigeria is a product of strange amalgamation of about 250 ethnic groups in 1914 by a representative of British imperial majesty, Sir, Lord Lugard. Nigeria gained independence in 1960 and became a republic in 1963. So, the federal republic of Nigeria can be traced to British and Roman colonialism (Roman colonized British) and this link explained the modelling of Nigeria constitution after European concept of law and justice. Nigeria, in her journey towards democracy, she had her first republic beginning on 16th January, 1963 and Nnamdi Azikiwe was the first president to rule Nigeria (1963 – 1966) and a military coup brought Major Gen. Johnson Aguiyi-Ironsi to power terminating the first period of democratic rule in 1966. Trapping of a democratic state were seen in Nigeria at independence; the country had a federal constitution that ensured a large measure of autonomy to the regions existing then. The country was practicing parliamentary democracy modelled along British lines that stressed majority rule. Unlike many African states which adopted one-party system, Nigeria had a functional, albeit regionally based, multiparty system. Despite these democratic trappings of the 1st republic, it contained some fundamental and structural weaknesses that made sure that the republic did not survive.

Shehu Shagari led the second republic (1979 – 1983) which failed as a result of massive corruption and administrative incompetence. The military intervened to stop corrupt politicians whose actions grossly undermined government's efforts. Ernest Shonekan (Interim head of state) led the third republic (26/8/93 – 17/11/93) which was an unsuccessful attempt by General Ibrahim Babangida to restore Nigeria to democracy. It failed due to the political turmoil that followed which the interim national government failed to manage. Obasanjo started the fourth republic which was constituted on 29th May, 1999 and handed over to Yar'Adua in 2007, at his demise, GoodLuck took over in 2010 and handed over to Buhari in 2015. After him Tinubu came in 2023 continued till date.

Nigeria and Democratic Leadership in Praxis

Here, we portray how democratic governance was practiced in this 4th republic in order to see the dividend offered. Looking at the Nigerian practice of its democracy, it may not be called democratic government as such; rather it may be called Oligarchy as its elements are bound. Till date one sees a small group of people called politicians or political elites having control of the country and are really holding the nation in bondage as many of them are greatly corrupt. Fourth republic is characterized by corruption and bad leadership. Again, during Buhari regime, it took a little the shape of military and autocratic government, though he came with mantra of change and declared his readiness to fight corruption, but his government was the most corrupt democratic government and full of nepotism. This present Tinubu government is still oligarchy rather than democracy. Buhari and Tinubu government have made people to conclude that Nigeria not only practicing gerontocracy (rule by older people), but one also Kakistocracy or Idiocracy (rule by unfit) in action. All these are owing to bad governance, indeed, many aspects or characteristics of genuine democracy is lacking in Nigerian practice of democracy, for example:

Nigerian Law Book or Constitution is debased: The constitution contained some fundamental and structural weaknesses, not minding it has gone through certain amendments, but indeed those several amendments can never solve the problem as debasement is much. One significant weakness is the disproportionate power of the North in the federation. There is regional power in-balance. This was intentionally made as one can't imagine military government Initiating or writing or drafting constitution for democratic government. This is really the base of deception and corruption in the Nigerian democratic governance till this present day. It is just like putting a square peg in a round hole. However, writing of the constitution is not the issue, another main problem is sharia laws that was attached or dovetailed to it, there by initiating Nigerian Secular state into Muslim state, though not pronounced. It did

not stop at this; as it went further to give the northern part a lion share to the running of the Nigerian state, in certain appointments, and even recruitments of armies, police and the likes. Thus, they marginalization of other regions and tribes witnessed in the nation was deliberately made as it started from the constitution. The constitution is debased ab initio (from the beginning) and this problem can never be solved by parliamentary everyday amendment, rather a new constitution is needed.

No Equality of Citizens: Nigerian law does not consider all her citizens equal as Fulani and Hausa tribes are considered to be superior to other tribes especially to Igbo tribe, while in the real nature of things the reverse is the case. One sees marginalization in action. The funniest part of this inequality is in education meritorious consideration, where one with lower grade is considered for higher studies rather than one with higher grade this is evident in WAEC and JAMB scores consideration for admission into federal Universities. Again, one with lower qualification is considered to head a government ministry/institution rather than one with higher qualification and experience, all in the name of tribal sentiments. With such attitudes, the Nigerian democracy cannot yield much dividend. When leaders consider mediocrity rather than Excellency, the fruit can never be wonderful. Even one sees where the government chooses to dialogue with kidnappers and criminals rather than to dialogue with professors in the university who went on strike for nonpayment of salaries and the likes by the government.

Lack of "Checks and Balance" in Nigerian Democracy: this is owing to the fact that both the executives, legislatures and the judiciary are birds of the same feathers. Corruption is common in the judiciary system as they bow mostly to individual that have access to public funds and revenues. Nigerian judiciary is not independent as the chief judges are been appointed by the president and the 4th republic assembly always work as group that are not independent too as they are interested much on fat allowances from the president, such that they were called rubber stamp Legislators by the populace during Buhari's regime as they regularly adopt his appropriation plans, though one recalls that Obasanjo's third term bid was overruled in 2007.

Immunity Clause, a big problem to Nigerian Democracy: The worst element one sees in Nigerian democracy is "immunity clause" and this has given Nigerian leaders impetus or effrontery to stay in power and be committing all sorts of crime especially embezzlement of public fund and flies outside the country few days to the termination of their governance. Though EFCC was introduce to check all these, but such government agencies as police, civil defence and even (the army) are mostly very corrupt agencies that need serious reformation. Their corruption stories in their security works in Nigeria are bound.

Ethnic or Tribal and Religious sentiments in Nigeria Democracy: As constitution was debased right from the inception of the 4th republic, certainly the application of the law will be difficult as the executive tries to maintain all the clauses with tribal sentiments as provided in the constitution. Religious sentiments come into play as northern part of the country is mostly Muslims while the southern part is largely Christians. The Muslims are sponsored each year in their pilgrimage to Mecca to the superlative degree and Christians are left out.

Freedom of Expression was denied during Buhari's rule: This was seen with government frequent interference, reduction of freedom of press, blockage of some news media sites, arbitrary arrest of journalists and frequent suspension of radio stations and one recalls that Twitter was banned for over six months after it deleted presidency's tweet on violence in south east. He even denied freedom of press and especially freedom of association as one recalls in 2020, Nigerian youths staged END SARS protest in multiple cities in Nigeria to call Buhari's government to order, but were met with violent repression from security forces, equally June, 2021, democracy protest at Lagos and Abuja were met with tear gas and police violence.

Nigerian Celebration of 25th Year of Unbroken Democracy

On 12th June 2024, Nigeria celebrated 25 years of unbroken democracy and surely it is a historic event. It was declared to be done in a lower key and that is what it should be as there is virtually nothing to celebrate. And worst is that the present political class are not willing to retreat and learn how to make the country better, moving it out from the present economic recession towards economic prosperity. Their sole interest lies much on how to get much allowances and largesse' from the government and continue their luxury life. Nation development and nation building are never their primary concern. Pondering on this Nigerian ridiculous journey with democracy, the fundamental question that stands out is: How far has the masses benefitted from this 'Nigerian Democracy'? Is everyone given the opportunity to participate, and freely exchange ideas through discussion, debates and the likes? We have seen a little how Nigerian leaders/leadership have practiced democracy or thrived over the years and through some democratic principles and examples have seen equally that it was not well practiced; It was really a democracy denied.

This lengthy period in retrospect, a social and political philosopher must surely have occupied himself with some critical questions especially on the achievements of the country all these years. Ideologically, the political classes suppose to have understood what politics and democratic leadership is all about as well as the democratic values and dividends that follow it, also being eager always to lead in such a manner that the citizens will know and obtain both democratic values and merits respectively. If

politicians cannot think in the line with the political philosophers, they should however be able to toe the line of political scientists, at least to know the best way for voter's education, registration, voting itself, counting and result recording and declaration as they have been on it since 25 years. Nevertheless, all these may not really perturb many Nigerian politicians as the plain truth is, in these 25 years of unbroken democracy, Nigerian election result and declaration especially in the presidential election has never been done through the actual voting by the citizens and this is still a fundamental problem as far as Nigerian election is concerned.

Nigerian Democratic Leadership and Development

Development is a movement from bad or good to better, from better to best, from primitive to civilization, from stone age to machine age, from slavery to freedom, feudalism to capitalism, from illiteracy to literacy, from ignorance to wisdom, from abject poverty to relative richness, from colonialism to political independence, from political independence to economic development, from tribalism to nationalism, from nationalism to pan-Africanism. Right from the beginning of the 4th republic, Nigerians started seeing the gain of democracy as Abacha's military regime has no equal. Again, one cannot deny so many infrastructural developments and the likes done by the federal, state and local governments within this period in question. There were really some transformations in the country as the leaders and other private sectors embarked on modernization which is the same as Europeanization or Americanization. Nigeria is a developing country though not as technologically advanced as the United States, France and most European and Asian nations but the far-reaching worlds of technological revolution today has caught up with her. The remarkable achievements or advancements of science and monumental technological feats have cut across all sectors of society: Health, biomedical technology, transport, education, information and communication technology and the banking sector cannot but be over emphasized. Other amazing areas where this candid transformation has been felt are building and construction, power (electrical) generation, agriculture and military\warfare technology, industrialization and automation among others. Worthy of mention is, the innovations in these different sectors of society are not solely the product or dividend of their governmental leadership, as many are the collaborative efforts of international and national agencies, foreign and local non- governmental organizations, religious bodies and the likes. We now see the other side of the coin pertaining to these corrupt democratic leaders.

Corruption antithetical to Development

However, notwithstanding some of the above developmental features, the cankerworm in the form of the corruption of the past military era was copied magnificently as these years of democratic leadership were also characterized by looting of public funds,

abandoned projects, money laundry, unfulfilled campaign or electoral promises and manifestoes. Corruption is the major factor militating Nigerian development. Ehuasani writes that “Nigeria has been stripped naked by corrupt, greedy and callous elites. They have been humiliated, pauperized and reduced to a state of destitute by the combined forces of military dictatorship, political subterfuge, economic profligacy and moral degeneracy.”¹⁹ The Nigerian state is corrupt and has been managed and even presently been managed by corrupt leaders who have made the state an instrument of capital accumulation rather than using it for the interest or for the development of the citizenry. Nigerians may have a good plan for development, but as it’s supervised by corrupt leaders, they can hardly do a thorough job as corruption and development are antithetical. Obasanjo initially introduced ICPC and Economic and financial crime commission (EFCC) to tackle this but the commission are also corrupt especially EFCC that continued till date. It is just like village house dog that can’t bite its owner even when the owner or members of his party has committed crime. Thus, though the commission is still retained till today, it has little or no worth for Nigerians, owing to its selective administration of justice. Buhari during his rule introduced Integrated and personnel payroll system {IPPS} for civil servants, to check corruption, but it was still manipulated within his nose, in the account general office for self-enrichment.

Critical Evaluation

Thus far, we have gone through Nigerian democratic leadership, we see that since twenty-five years of unbroken democratic rule, not much have been achieved when compared with other developed and developing countries in the world and considering the enormous opportunity, human capital, and natural resources available in Nigeria. However, we know that little improvements have been made in certain areas like in banking system and in transportation and communication modes as one can travel with trains, communicate with android phones and even do transactions of money with phones, but building of access roads is still an onerous task to both federal and state governments. In education sector, quality education or action learning is still lacking. In health sector, basic health services is not yet assured and in power generating and distribution sector, instead of improvement one sees criminality as the masses are even forced to pay for the electricity they did not consumed.

However, within these years of unbroken democratic regime, Nigeria nation is expected to stand top in the committee of nations considering the available human and natural resources God has blessed the country with. Corruption and bad leadership especially among the political elites are the major setback to the country. The Nigerian political elites are not interested in the study of political Philosophy to get the best political ideology and its application for nation’s problem solving. They are only interested in nation’s purse. They knew allocations given are meant for provision of electricity, pipe

born water, road constructions, basic health centers, hospital rehabilitations, educational building blocks constructions and rehabilitations, provision of teaching and learning materials/equipment, but most of them pocket these allocations and use them for their own private investments like buying properties in overseas and within.

Development comes in where we have accountable leaders, so, the citizens should hold their leaders and representatives in the federal and state houses accountable. Where there is no quality representation the masses have to withdraw the person's mandate and make sure that honest representatives are elected during next election by shunning money politics and any other inducement from greedy and selfish leaders.

Divide and rule leadership is another major setback to development. This type of leadership was in existence even during colonial masters' regime and the element is still in existence till date. Here, the leader brings in tribalism, sectionalism, ethnicity and religious sentiments into leadership and all these continue to breed serious enmity to the people. The result is strife, struggles and clashes among tribes and religious bodies and with this peace and love are far away and with the absence of unity among citizens, nation building and development cannot be possible. This bad political attitude was present during Obasanjo's regime, manifested much during Buhari's rule and in this Tinubu's regime as there are many ethnic or tribal agitations like Boko haram, IPOB and etcetera. Nigeria electoral system is another area that dwarfs this Nigeria democracy as it is really the same way elections were done since 1999, that it is still done today. In whichever case, the masses are still intentionally disenfranchised in so many places and still at the end results are produced. Thus, it has always been politics by Godfatherism or money bag politics or incumbency power and this is a serious problem for the country as it's a rape of democracy and democratic process and with this Nigerian democracy cannot yield enormous fruit. Bad leaders and leadership emerge through these channels. Practical example is the emergence of Ahmed Bola Tinubu as the president in the last concluded 2023 presidential election, certainly he did not win, but his declaration is as result of manipulation of the new media information. Thus an author writes:

However, a discernible trend among some contestants was their endeavour to influence the media narrative in their favour. Notably, figures like president Ahmed Bola Tinubu, having made substantial investments in the media, tactfully utilized these channels, to shape and sometimes misinterpret events. Accusations of media manipulations and transgressions among the contestants proliferated, further complicating an already fervent electoral atmosphere.²⁰

Issue of insecurity is a big threat to Nigerian democracy as we see that Nigerian security, including soldiers are really unable to tackle the issue of insurgency in Nigeria, such as the Boko haram, Fulani headsmen attack, kidnappers, IPOB, unknown

gunmen and the likes. There is an urgent need to have state police and vigilante in every state of the federation to protect their communities. The main reason for the inability of the present Nigeria security agencies to tackle the present insecurity threats is not only corruption or mismanagement of security allocation funds, It's mainly due to tribalism where youths from one section (northern part) of the country are recruited into the army force and the police force of the nation and worst still this same section and the former president (Buhari) breed in Boko haram insurgents and Fulani headsmen to win presidential election in 2015 and later recruited this same Boko haram insurgents into the nations army force and baptized it "repented Boko haram members", there by bastardizing the nation's armed forces. Thus, one sees sabotage in army forces always, such that the trust to the nation's army forces and even the police force is gone as one certainly sees nowadays kidnappers, unknown gunmen, Boko haram insurgents, Fulani dangerous herdsmen army or police uniform in their midst.

Conclusion

In this 21st century, the demand or challenges for a better democratic leadership and dividend are really much and should not be left only in the hands of the few political elites, all the citizens have to sacrifice and participate actively to put an honest man or woman in political office and always demand for accountability of his or her stewardship. Spirit of patriotism and nationalism is highly needed by both the political elites and the citizens in order to build the nation and develop the country in all sectors, both in human development which should be the first as development is aimed to better the lots of mankind. Intellectual or mind development is also crucial, followed by other sectors of development like infrastructural development, and the likes for a better Nigeria. Patriotic democratic leadership is really needed in Nigeria and in Africa at large, that is:

a civilian led governance in which all citizen have fundamental equal rights, votes and privileges; where citizens enjoy equal liberty and freedom; where the ultimate legitimacy of actions, choices, appropriations and decision rest with the citizens' supreme power or through their legitimate representatives elected by fair ballot.²¹

With fair and free elections by patriotic and good citizens of Nigeria, bad leaders can never emerge and without collaboration from the citizens in all spheres, (top government civil servants inclusive), it's quite impossible for any leader to loot the nation's treasury. Finally, with the spirit of patriotism and nationalism in the practice of real democratic leadership in Nigeria, the dividend will surely be much and the nation will be developed and built as well.

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NOLLYWOOD'S BOX OFFICE IN THE AFRICAN ECONOMIC PARADIGM: A THEORETICAL VISIONING OF GLOBAL FUTURE

Obiora Chukwumba, Ph.D;
Dili Ojukwu, PhD
&
Chuddy Anyianuka, Ph.D

Executive Summary

At a time during the coronavirus pandemic, COVID'19, Nigeria's cinema sector ranked among few businesses in Africa that posted positive revenue returns with \$11 Billion annual business value in box office. The j that propelled that sector into such showing speaks to depth and aggressive drive. Before 2012, there were less than five cinemas serving the Nigerian market of over 160 million. This paper seeks to examine the business environment and models that lifted a nascent, bottom-of-the-rung Nollywood box office to leapfrog to an annual \$11 Billion regional player eight years afterward. The objectives of this study include: determine if Nollywood box office applies corporate governance ethos; find out if Nollywood box office uses digital tools to scale operations; find out if Nigeria presents viable market prospect for regional competition; know if Nollywood box office has the requisite professional skills to drive competition; and learn if Nollywood box office can compete at regional and global levels. Two theories, Pareto Distribution Box Office theory by Arthur De Vany and Cultural Industries theory by David Hesmondhalgh apply. The mixed methods, availing qualitative and quantitative data were used. The paper concludes that Nollywood box office is characterized by gaps between ticketing and revenue as well as isolation of the bottom-of-the-pyramid members of the society in the business model. It recommends the expansion of the interventions by the Bank of Industry to attract more investors; review market strategy to cater for the bottom of the pyramid population.

Introduction

Film is a significant player in the global economy and the activities therein drive sustained economic growth. Pangarker, N.A. and Smit, E. (2013), quoting Litman (1983), who introduced the multiple regression model that tended to forecast the potential for financial success of films, reported that Litman's use of the multiple regression model was inspired by an assertion by Jack Valenti, former President of MPAA (Movie Producers Association of America) to the effect that "no one, absolutely

no one, can tell you what a film is going to do in the marketplace.” Industry professionals, cinema chain managers, distributors and exhibitors are keen on obtaining a dependable tool that can correctly predict the market performance of films as a measure of financial risk management, Curtin, M. et al (2014). By designing trackable metrics and tools around the market trajectories of films release to audiences, scholars and industry players have steadily projected or tied the performances of films to specific inputs. Across Africa, the regional governance body, African Union, AU, tasked itself with the burden of Agenda 2063, seeking to deploy the creative energies and platforms of Africans to redirect development trajectories and outcomes in the continent by the next 50 years, (AU: Agenda 2063 Report). Riding on the inspiration of the AU mandate, corporate and governance organs have estimated that Africa had the estimated potential in the film sector to create over 20 million jobs and contribute US\$ 20 billion to the continent’s combined Gross Domestic Product, GDP.

With regards to film production, there are marked growth indicators across the major film destinations in Africa, namely Nigeria, South Africa and Morocco with pockets of production entities springing up steadily. As a testament to the near ubiquitous presence of film production entities across Africa, Nigeria, (Nollywood) alone produces 2,500 feature films on the average, per annum, frequently positioned as the second largest film producing market globally, (NFVCB, 2023 Film Classification Report). Nevertheless, the challenging realities that most film production and distribution activities across Africa are informal, unable to attract the resources to scale. The lack of access to funding opportunities in the film production and distribution sectors constitute a major lingering challenge. A report by the Cinema Exhibitors Association of Nigeria, CEAN, has reflected concerning exclusivist tendencies in the box office economy in Nollywood, (FilmOne, Box Office Year Report, 2022).

Tracking box office infrastructure within Nollywood from the last decade using reports by the Creative Industries Unit of the Bank of Industry in Nigeria, FilmOne, ComScore and CEAN show some startling data. In Nigeria, with an estimated 200 million population, (NBS, 2022), there were 135 cinema screens controlled by about 20 brands in 2015. The number of screens grew marginally to 150 in 2019. By the ticket pricing between N2,000 and N5,000 in an economy of N25,000 and N30,000 minimum wage, it means that cinema box office entertainment in Nigeria, and possibly much of Africa is not designed for the over 85 percent bottom of the pyramid members of the society.

In 2023-2024, the number of cinema houses increased to 90 while the cinema screens doubled, standing at 300. In effect, the cinema infrastructure in Nollywood has steadily x-rayed predominant elitist taste for box office entertainment, profiling expensive cineplexes in major cities, targeting high-end audiences as shown by ticketing prices to the exclusion of the majority bottom of the pyramid population, (Omomila, O. 2018).

Ironically, data with the CEAN has indicated that footfalls at cinema screenings have halved from the 2020 numbers. Incidentally, the box office revenue in 2020 was a rare profitable economic venture during the era of the corona virus (COVID'19) pandemic with Funke Akindele's *Omo Ghetto: The leading the pack* with over N500 Million in box office.

To be able to drive a sustained growth trajectory that meets Africa's target of 20 million jobs and \$20 Billion addition to the continent's GDP, this paper seeks to determine which elements in the market are strong propellants for box office success post-COVID'19 in Nollywood. Kene Mkpuru, founder of KOMWorld Cinema in Nnewi, Anambra state, contends that Nollywood box office must scale in regards to number of cinemas and number of screens to a minimum of 400 cinemas and over 1000 screens from the current 90 cinemas and 300 screens to be competitive. The West Africa box office territory with the English speaking and Francophone markets is the most significant market territory in Africa. Nigeria's Nollywood drives the English-speaking West African market. Canal-Plus dominates the Francophone market.

Rising cinema admission tickets amid plummeting income casts a gloomy forecast for the cinema in Nigeria. But would its inroads into other parts of Africa compensate for this gap? Mkpuru thinks that it is not guaranteed for the reason that a majority of Nollywood films in cinemas fail because they lack the audience appeal. He argues that unlike the Hollywood films that are produced to appeal to multiple markets, the Nollywood cinema is a mono-market appeal enterprise. He laments that Nollywood already uses minimalist presence and exclusivist ticketing price to eliminate 125 million bottom of the pyramid members of the public.

Statement of the Problem

Arising from the trajectory of elitist and exclusionist tendencies observable in the Nollywood cinema exhibition sector, the exclusively urban location of cinemas, the ticketing cost and the income status of the dominant population of Nigerians, (NITDA, 2011), this paper seeks to know if steady upward review of box office tickets can guarantee targeted job creation and significant contribution to the national GDP? Today's scenario of the Nollywood box office contrasts dramatically with what was obtainable a few decades ago when the VHS and DVD contents ruled the scene. Then, the viewing centres were ubiquitous and targeted the rural, poor income, bottom of the pyramid population.

With as little as 50k or N100 an individual could get an entry ticket to watch the Nollywood content in a viewing centre. Accordingly, this paper investigates the box

office operations and business strategies keeping Nollywood out of the top league in revenue and penetration to wide ranging demographics.

Research Questions

The study proceeds by interrogating the following research questions:

- (1) Is the steady raise of cinema admission tickets in Nollywood in response to inflation capable of growing the box office economy?
- (2) Is the isolation of the mass of bottom of the pyramid population in Nigeria by reason of cinema location and audience target sustainable for Nollywood box office?
- (3) Is the size of Nollywood box office reflective of the potential of a 200 million population economy?
- (4) Will the concentration of Nollywood cinemas in cities fully address the growth potentials of the box office?
- (5) Can the current number of cinema screens in Nigeria guarantee a competitive Nollywood performance in Africa?

Literature Review

As an economic enterprise, film business demands huge up-front financial investment and is constantly in need of significant running outlay, (Flock, E.(2017); Lorentzen, C.(2017); Witts, E. (2017); Adesokan, A. (2009). Accordingly, analysts, professionals and investors alike are keen about how steadily and how fast investments are recouped particularly by way of correctly predicting box office success as financial risk management in business, (Pangarker, N.A. and Smit, E. 2013). These scholars detailed how a model developed by Litman, (1983) steadily filled this gap for analysts, professionals and investors regarding measuring or tracking box office performance of films. According to records, Litman was challenged by a statement that Jack Valenti, who was President of the Motion Pictures Association of America, MPAA, who was quoted saying: “no one, absolutely no one can tell you what a film is going to do in the marketplace,” (Pangarker, N.A. & Smit, E. 2013: p.2). Determined to interrogate the veracity or otherwise of this presumed conventional wisdom, Litman identified three crucial decision-making areas that seemed relevant in determining the success of a film in the market.

These three areas considered relevant in determining the success of films in the box office included the creative sphere, the cinema or theatrical release pattern/scheduling and the marketing effort. He explained the creative sphere as the quality of the story to be genuine, believable, and timely. Incidentally, in recent years, the nature of the superhero, science-fiction and animation stories that have made global box office successes do not seem to tick the specific boxes of the genuine and believable qualities of the

stories. For instance, the highest grossing film of all time, *Avatar*, earning \$2.7 billion globally is a science fiction film, (Box Office Mojo, 2012). For him, the creative sphere also included the cast, the director, production budget and rating/classification.

The second crucial area, the theatrical release pattern/scheduling, according to Litman, calls for the choice of a big distributor, particularly for the independent producers, arguing that their extensive network, bargaining power, financial resources, goodwill and reputations in delivering high quality products count for value base. As part of the theatrical release pattern/scheduling, Liman notes that an eye for release patterns and scheduling that ride on the waves of periods of peak audience for film attendance that include Christmas, New Year, Easter, Eid-el Kabir, Eid-el-Fitr holiday periods are important. In the Nigerian film industry, Nollywood, as in India's Bollywood, this concept is particularly true. Christmas period film release opportunity is so keenly contested and viciously competitive that an independent producer has to be particularly strong to take a slice.

In the first week of May, 2024, two outstanding independent producers in Nollywood, Funke Akindele, who holds the box office all time highest grossing record, and Toyin Abraham, have already started advertising their December, 2024 film release schedules with the top cinema chains in West Africa. There is also evidence that in India, film releases are frequently concentrated around the holiday's windows. Litman (1983) then highlighted the third part of identified critical success factor tripod of films in the box office which is the application of media campaign as a key component of the marketing effort. His argument is that following each film release, the word-of-mouth tended to replace advertising campaign while the film was still on the theatrical run. He further argued that favourable word-of-mouth and influential reviews of critics and podium presence at film awards had the potential to buoy the box office fortunes of films.

Over time, Litman tested the relevant independent variables which include: film genre, (science fiction, drama, action-adventure, comedy and musical); the second set of variables were film rating; the third was the presence of superstars on the cast; the fourth was production budget; the fifth variable was whether the film was distributed by a major distribution company; the sixth was the timing of the film release against the holiday seasons; film performance in major award podiums and whether influencers and critics have said any positive thing about the film. The dependent variable was the level of revenue the film accrued to the distribution company. In the course of the tests, some of the independent variables were eliminated or adjusted.

The variables that were eliminated included ratings, the superstar factor and the variables for the lesser holiday windows, including Easter releases. All the genres with

the exception of science fiction and horror were eliminated as insignificant. The variable of production costs were positively correlated with rentals and the power of critics' reviews was also significant. Science fiction and horror films were extremely popular and so were films distributed by major distributors. The Christmas release window variable, films bearing Academy Award nominations and those that have won Academy Awards were all significant. Litman's work was considered ground-breaking research and thereby laid the foundation for many studies that followed over the next two decades.

Naz Onuzo, in (Nigeria Box Office Year Book, 2020) founder of a major Nollywood production company, Inkblot Productions, arising from steady box office successes of films from his slate has identified critical success factors for films in the West Africa box office market territory. These include, Stars matter – he argues that the top 25 films in Nollywood box office all have multiple big names who serve to attract a wide spectrum of diverse audience.

Track record and trust matter – He contends that the audience trusts a select number of creatives to deliver good times at the cinema. He cites the examples of film production companies in Nollywood that have maintained such impeccable audience trust record in the offerings they present to include: Ebonylife, Filmone, Inkblot, AY, Kemi Adetiba, Funke Akindele, Jade Osiberu, Toyin Abraham, Play Network etc.

Make it an Event – Onuzo argues that the top 25 Nollywood box office grossing films have comedy, action, drama, thriller etc. He points states that multiple genres are represented. According to him, the first rule to breaking into the top 25 box office grossing films is to get the audience excited and expectant about the project by making it can't miss.

Theoretical Framework

There are generally film and media theories that align with the trajectory of thoughts of this paper. Specifically, two theories apply to this paper, namely the Pareto-Distribution Box Office theory by Arthur De Vany and the Cultural Industries theory by David Hesmondhalgh (Hesmondhalgh, D. (2019). Arthur De Vany closely investigated the pattern revenues accumulation in film sector and particularly in the box office in the course of which he observed the phenomenon of 'winner-take-all' distribution in box office revenues; (De Vany, A. (2003). Arising from this, he theorized that the observable skewed distribution – whereby 20 percent of movies earn 80 percent of the overall revenues – is a result of the micro-level behaviour of movie-goers. Vany argues that such behaviours of movie-goers result from imperfect information delivery to the public.

The theory further suggests that box office success depended on the amount of knowledge about a film the audience has. In other words, awareness through advertising and word of mouth plays crucial role in determining a movie's performance. The Cultural Industries theory by David Hesmondhalgh picks out that culture seems to be at variance with industry but are managed advantageously by producers who are determined to minimize risk while maximizing audiences by way of vertical and horizontal integration. These producers standardize and format their cultural products, for instance, in amplifying the impacts of their films by the use of stars, genres and serials. It points out that the largest companies or conglomerates now operate across a number of different cultural industries and boundaries.

Methodology

This paper utilized primary data from interviews and secondary data from archival materials sourced from official records in the creative industries' ecosystem. Thematically cogent materials sourced from national, sub-regional and regional organizations provided this work with both quantitative and qualitative data. Further interviews of business founders in cinemas and film production companies, policy makers in the National Film and Video Censors Board, NFVCB, (2017) and film enthusiasts or consumers, brought further insight and illumination to the subject. The secondary data were sourced from Comscore dashboard, FilmOne website, CEAN website and Nigeria Box Office Year Book. The sample was each year's annual summary Comscore record since 2020. The sample for the primary data is five interviewees whose expertise in the subject matter is self-evident.

Data Analysis

Table 1: Showing DCI Compliant and None-DCI Compliant Cinema in Anglo-West Africa.

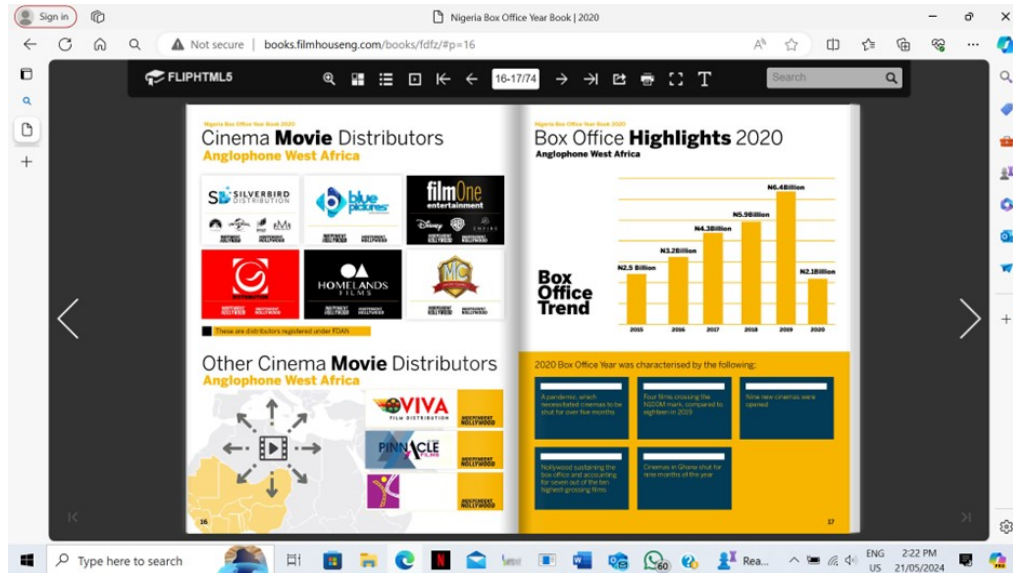
Exhibitor	No. of Exhibitors	No. of Screens	No. of Seats
Anglophone West Africa			
Filmhouse Cinemas			
Alura	5	296	
Biran	4	495	
Circle Mall	4	650	
Dagbe	4	453	
Kano	3	485	
Landmark	6	789	
Leke	6	532	
Omni	3	201	
Owambe	3	484	
Port Harcourt	5	580	
Sarawada	3	404	
Sevenson*	8	203	
Total	52	54	5890
Geneva Cinema			
Maryland	4	343	
Owens	3	268	
Lagos	7	939	
Port Harcourt	7	620	
Total	21	22	2230
Shepherd Cinema			
Abuja	5	2877	
Galera	4	804	
Itesa	5	695	
Lynx	3	606	
Festac	4	720	
Jato	4	338	
Acacia	5	1234	
Liberia	4	332	
West Hill	3	223	
Total	38	43	4051

Exhibitor	No. of Exhibitors	No. of Screens	No. of Seats
None DCI-compliant Cinema			
Hooded	1	1	
Microystal	1	1	
Anubet	1	1	
Lufate	1	1	
Total	4	4	404

Source: *FilmOne Box Office Year Book, 2020*.

The DCI compliance indicator in the box office business speaks to the integrity and fidelity of the cinema house in safeguarding the work of independent producers from digital predators seeking to pirate and feast on the sweat of professionals. That this level of cinema houses are yet to undertake this safety requirement speaks to the state of the industry in Nigeria.

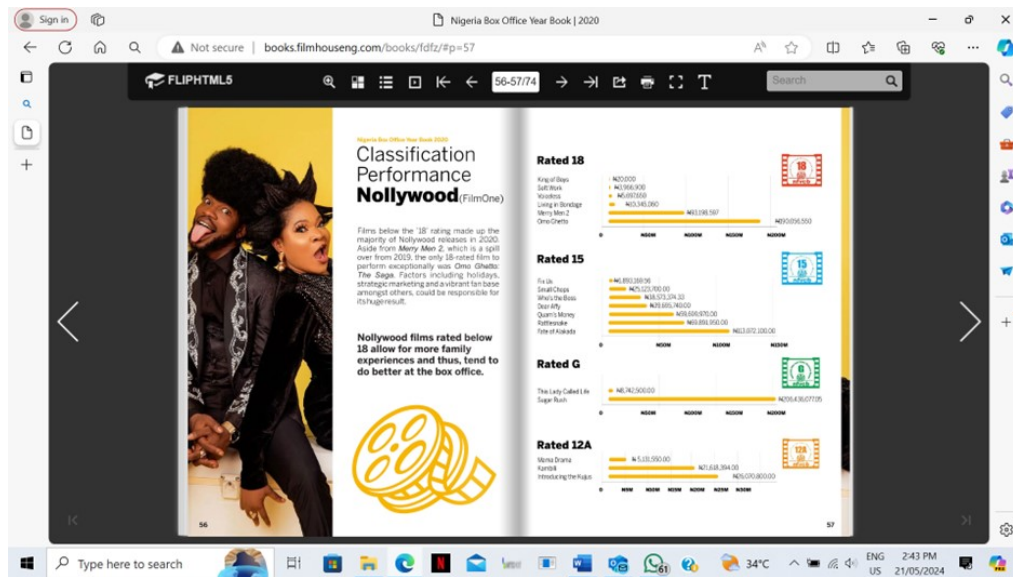
Table 2: Showing the Box Office Trend in 2020



Source: *FilmOne Box Office Year Book, 2020.*

This table speaks to a development that should worry investors in the Nollywood box office sector. Revenues are increasing but movie-goers are shrinking. There is the indication that the number of movie-goers in 2020 has halved by 2023 records.

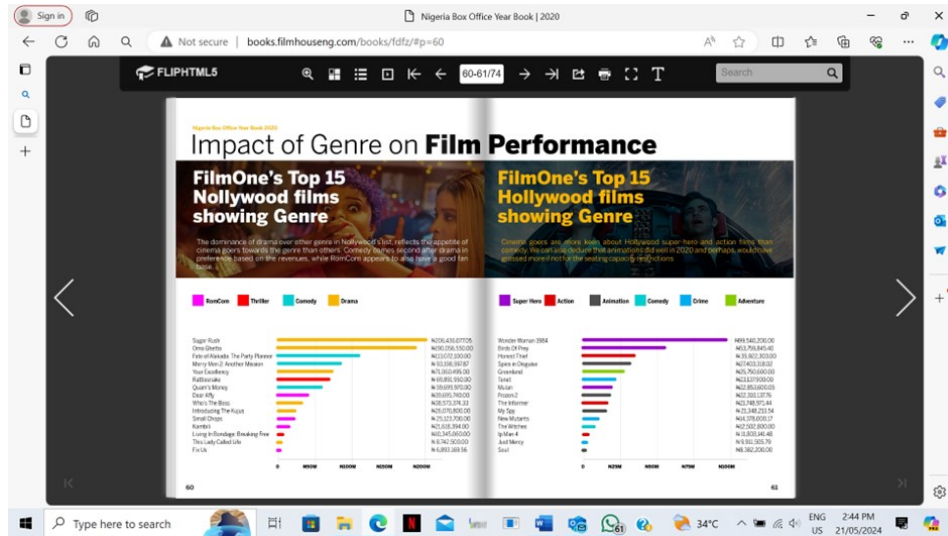
Table 3: Showing a Pattern of Film Rating by NFVCB



Source: *FilmOne Box Office Year Book, 2020.*

Table 3 highlights how classification decisions on films affect the box office performance of such films. So, for the sector to be globally competitive, policy makers, investors, founders and producers ought to design an integrated strategy that pulls content ranking, ticketing, genres and scheduling along for optimal outcome.

Table 4: Showing how the Genres Perform in Box Office



Source: *FilmOne Box Office Year Book, 2020.*

Table 5: Showing a Decade Long Box Office Performance

Year	Total Gross	%Δ LY	Releases	Average	#1 Release
2024	\$2,373,873,066	-	279	\$8,508,505	Dune: Part Two
2023	\$8,908,261,473	+20.9%	589	\$15,124,382	Barbie
2022	\$7,369,505,492	+64.4%	498	\$14,798,203	Top Gun: Maverick
2021	\$4,482,808,453	+112.1%	440	\$10,188,201	Spider-Man: No Way Home
2020	\$2,113,846,800	-81.4%	456	\$4,635,628	Bad Boys for Life
2019	\$11,363,360,759	-4.4%	910	\$12,487,209	Avengers: Endgame
2018	\$11,892,160,011	+7.4%	993	\$11,975,991	Black Panther
2017	\$11,075,387,520	-2.6%	854	\$12,968,837	Star Wars: Episode VIII - The Last Jedi
2016	\$11,375,225,455	+2%	855	\$13,304,357	Finding Dory
2015	\$11,148,780,747	+7.5%	845	\$13,193,823	Jurassic World
2014	\$10,368,861,849	-5.4%	849	\$12,213,029	Guardians of the Galaxy
2013	\$10,955,524,800	+1%	826	\$13,263,347	Iron Man 3
2012	\$10,843,641,372	+6.8%	807	\$13,436,978	The Avengers

Source: *Box Office Mojo*

Table 6: Showing Nigerian Box Office Performance in 2023

Rank	Release	Gross	Theaters	Total Gross	Release Date	Distributor
1	Fast X	\$572,016	1	\$607,579	May 19	Universal Pictures International (UPI)
2	The Super Mario Bros. Movie	\$125,140	1	\$138,042	Apr 7	Universal Pictures International (UPI)
3	Oppenheimer	\$71,226	1	\$75,070	Jul 21	Universal Pictures International (UPI)
4	Puss in Boots: The Last Wish	\$63,126	1	\$141,199	Dec 23	Universal Pictures International (UPI)
5	M3GAN	\$20,724	1	\$47,094	-	Universal Pictures International (UPI)
6	The Exorcist: Believer	\$19,620	1	\$20,858	Oct 6	Universal Pictures International (UPI)
7	Renfield	\$17,401	1	\$18,300	Apr 14	Universal Pictures International (UPI)
8	Trolls Band Together	\$16,900	1	\$17,368	Oct 27	Universal Pictures International (UPI)
9	Cocaine Bear	\$15,230	1	\$23,857	Feb 24	Universal Pictures International (UPI)
10	Ruby Gillman: Teenage Kraken	\$7,328	1	\$7,372	Jun 30	Universal Pictures International (UPI)
11	Migration	\$5,497	1	\$32,179	Dec 22	Universal Pictures International (UPI)
12	Five Nights at Freddy's	\$5,200	1	\$5,528	Oct 27	Universal Pictures International (UPI)
13	My Big Fat Greek Wedding 3	\$4,655	1	\$5,085	Sep 8	Universal Pictures International (UPI)

Source: Box Office Mojo

Findings

Data from Comscore, amplified by commentaries from FilmOne and CEAN show that admission ticket prices have been reviewed upwards a few times since 2020 in response to inflation and rising cost of doing business in Nigeria. The size of the box office revenue has been climbing while footfalls and audience enthusiasm have shrunked by as much as 50 percent since 2020. Unlike the near ubiquitous presence of Nollywood film productions in the era of VHS, VCD and DVD, there is little or no Nollywood box office crossing of international boundaries across Africa. Classification and rating decisions of the NFVCB have affected audience enthusiasm according to records. Of the 2500 Nollywood film titles produced annually, less than 50 titles are acquired by the global giant streaming platform, Netflix. This suggests a major gap in international audience appeal.

Conclusion

Box office ticket pricing in the period in which more Nigerians are moving steadily into multi-dimensional poverty will unsurprisingly trigger the growing loss of audience enthusiasm for cinema experience. Nollywood production houses seem unintentional about making cross over films for international box office audience appeal. The concentration of cinema houses in the cities and focused investment into elitist

cinexplexes have created an exclusivist appeal that are likely to alienate the majority of the population. A box office business model that connects with the bottom of the pyramid, provided for by the era of Nollywood film viewing centres across Africa cries for re-emergence.

Recommendations

1. The Federal Government should quickly spell out its film policy, which must align with national obligations as well as the African 2063 agenda.
2. The Creative Industries Unit of the Bank of Industry, as part of its strategic economic growth plan, should target creating business capital for 2,000 cinema screens in the unserved rural communities.
3. Cinema Exhibitors Association of Nigeria should embark on training its members for the requirements of today's business skills.
4. The NFVCB should engage producers and CEAN for a review of business strategies as a way to reverse the near zero appeal of Nollywood films for global streaming giants such as Netflix.
5. The NFVCB should work with producers and CEAN to track box office market algorithms and evaluation for regional and global competitiveness.

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RESTRUCTURING NIGERIA'S THEORY-BASED TERTIARY EDUCATION: AN APPRAISAL OF JOHN DEWEY'S PRAGMATIC PHILOSOPHY OF EDUCATION

Obinna C. Ofozoba, Ph.D

Federal University of Technology, Owerri
obinnaofozoba@gmail.com

Emmanuel Ifeanyi Izeji

Nnamdi Azikiwe University, Awka
emmanuelifeanyiizeji@gmail.com

Executive Summary

In 2022 World University Ranking, University of Ibadan ranked 1172nd and number one tertiary institution in Nigeria with an overall score of 69.3 points. Similarly, in 2021, among top 200 best universities in Africa, University of Lagos was ranked 42nd followed by University of Nigeria Nsukka at 43rd position. These records are not encouraging as they are consolidated in the quality of Nigerian university graduates. As a problem, this study roots the cause of the international performance on theory-based learning style of Nigeria tertiary education, modelled in Platonic credo, to know Good is to do Good. However, Socratic dialectical education projected conditions of non-connection between what one knows and what one does. Hence, 'education is the kindling of a flame, not the filling of a vessel'. Using hermeneutics as methodology in thematic content analysis, the study aims at critically examining the challenges of Nigeria's tertiary theory-based learning through the pragmatic lens of John Dewey's model of education. The objectives involve establishing the limitedness of theory-based learning, identifying aspects of Dewey's pragmatism needed in restructuring Nigeria's tertiary education system and establishing mechanics for private sector collaboration towards practical learning. Feasible private-public partnership in tertiary education is the significant recommendation made by the study. Based on Dewey's educational progressivism, the study concludes that institutionalizing practice-centered learning in Nigeria's tertiary education remains tenable means in producing qualified and employable graduates.

Introduction

Plato's credo, *to know Good is to do Good*, has remained controversial in its experiential possibilities, where knowing a thing does not necessarily assure doing the thing. Some scholars agree with Plato's stance that the ability to know is tantamount to ability to do, particularly from axiological viewpoints. But Socratic proposition on examination of life entails a possible non-connection between what one knows and what one does. To this possibility Socrates affirmed that the process of examination through dialectics brings about enlightenment of what is thought to be known and orderliness of what is thought to be done. This process entails education, and for him, 'Education is the kindling of a flame, not the filling of a vessel' (470BC-399BC). This definition throws a much greater light on the possible assumption of Plato in his credo, where it informs knowing as an activity that is not latent. Here, what is known can only manifest for it to be known that it is known by an agent. To know (learning) then, involves manifestation of the contents of knowledge through action from which the nature of what is known can be assessed. In this view Plato assessed knowledge as the manifestation of virtues of goodness for the common good of the state. Thus, for him, '[e]ducation is the constraining and directing of youth towards that right reason, which the law affirms, and which the experience of the best of our elders has agreed to be truly right.'

The concern in resonating the classical definitions and approaches to education is to explore the context of education from utility point of view. The emphasis lies on the need for the manifestation of education in human life activities, where education becomes an instrument in reviving the human world. As Edwards (1951) puts it; "As a matter of fact, education is never an autonomous process, separate and apart from the society it serves. It always develops within a particular social context; it is anchored in the civilization of which it is a part; in a very real sense, it is the child of historic circumstance"

However, the Nigeria education system seems not to be undertaking the revival function of the social environment. Nigeria practices British 9-3-4 system of education. This study assesses how last part which is tertiary education indulges the social revival educational demand with its teaching and learning process. The tertiary education fully qualifies a candidate as a fortified embodiment of knowledge with which to tackle the environmental challenges and revive the society. In other words, a graduate of tertiary institution is one who manifests knowledge through expertise action in particular sectors of the society. However, available data in Nigeria proves otherwise that education entails manifestation of knowledge through action. The data records are summarized in two-fold performance assessment; employability and international rating

Employability: Although there are limited number of available jobs in comparison to the number of university graduates in Nigeria, reports indicate that many of the graduates are unemployable, given ability and capacity. Fola Ogunsola Foundation (FOF) in May 4th 2015 submits that ‘Nigerian graduates are not fit for the working place because they lack skills, the right attitude and exhibit a lot of pride... many of these graduates cannot complete simple tasks like writing basic letters or to do follow up projects’ (Oyeleke, 2015).

International Rating: Centre for World University Ranking in its 2022 report ranked University of Ibadan 1172nd in the world and number one tertiary institution in Nigeria with an overall score of 69.3 points (Akintade, 2022). University of Nigeria Nsukka followed as it was ranked 1775 worldwide and second in the nation with 66.6 points. And then University of Lagos at 1924 globally, 3rd in the country with 66.0 points. Similarly, in 2021 top 200 best universities in Africa, University of Lagos was ranked 42nd followed by University of Nigeria Nsukka at 43rd position (Uni Rank 2021), in a continent where Nigeria is acclaimed as the giant of Africa. An important comment was attached to the Nigeria situation as follows; “The ranking comes as Nigerian public universities dally in endless shutdown occasioned by longstanding industrial action by the Academic Staff Union of Universities (ASUU).

This comment shows that this study is not oblivious of other factors that contribute to poor performance of tertiary education in Nigeria. The political destabilization of the system, handicapped infrastructure, gross shortage of educational funds, series of malpractices and many more are multifaceted quagmire that Nigeria tertiary education is trapped in. Be that as it may, this study focuses on what teaching and learning ought to be as education *qua tale*. It seeks to establish that amidst these compounding problems, improper educating pattern accounts for the churning out of unqualified graduates in Nigeria. The study contends that what is obtainable in Nigeria tertiary education is theory-based learning, where the belief is that to know about theories ensures the ability to utilize them, a form of abused Plato’s credo.

Aim of Study

The study therefore, examines the challenges of this type of learning through the lens of John Dewey pragmatic education system. Through the examination of what knowing ought to be from utility point of view, it argues for the restructuring of the system of teaching and learning in Nigeria tertiary institution, as a panacea to availability of qualified graduates.

Objectives of the Study and Research Questions

- i. To establish the limitedness of theory-based learning.
- ii. To identify areas of Dewey's pragmatism needed for restructure of Nigerian tertiary education.
- iii. To establish possible private sector collaboration for practical learning.

From the above objectives the following research questions were raised;

- i. How does theory-based learning affect Nigerian education?
- ii. What areas of Dewey's pragmatism can make Nigeria tertiary education productive?
- iii. How can private organizations and industries assist in practical learning?

Literature Review

The literature review will be done under two approaches, namely; education as utility based and scholarly critiques of John Dewey pragmatism. The reason for these two approaches is to ascertain scholarly views on the impacts of theory based and practice learning in education.

Education as utility-base practical learning

Vyjko (2022) expresses the effect of practical learning as; "acquired by addressing real problems and practice, it relates to experience, deals, intuition, values, creative thinking, emotions, skills and attitudes". In this view, knowledge involves a complement of 'know what' with 'know how', where 'know how' is the materialization of knowledge and a lee way to innovation. Towards realizing a synergy between 'know-what' and 'know how' she advocates for an inter-relationship/ interaction that will, 'enhance academic-industry partnerships and engagement through the involvement of students in professional work, and encourage teachers to conduct research, publish papers and participate in different projects. Although, her concern is closely on the development on non-formal education, the emphasis on the cultural, economic and societal changes which are most times peculiar to a people or region demand practical approaches to education, for generation of new knowledge, new opportunities and globally, international independence. To this demand, therefore, quality education entail's ability of the student to effect a viable change to the environment from what is learnt. As such, for Vyjko; "Assessment must not only measure the effects of learning of individual students but also the sum of student experiences defined in a meaningful system of 'performance indicators'.

However, practical learning is not exclusively for utility performance. It in itself consolidates what is learnt and becomes a reactor to increase the further knowledge.

SIA (2018) contends that 'practical learning allows you to learn quick adaptations needed for daily challenges and scenarios and allows you to get a better understanding of your course topic. This tend to assure adaption and retention of knowledge, as there is interaction between theoretical and practical learning. Explaining the interactive nature. SIA 92018);

Interactive education-in the form of practical learning-strengthens understanding and comprehension on a subject. While theoretical education utilizes textbooks and research papers, practical learning allow you to learn things first hand. This learning is a fundamental part of education and works incredibly well to improve a student's learning level and understanding".

Thus, practical education makes formidable the required relationship between theoretical and practical knowledge. Mandimika (2021) opines that this relationship is a combination of development of competency (theoretical), and improvement of skill and ability (practical experience). The adaptability of the two substantiates knowledge as it reflects in deliberate development actions on the environment. For Mandimika, thus;

Practical education imparts students with the knowledge to analyze theoretical knowledge and translate them into practice. Without theoretical knowledge, students cannot know what is good for them to do, and what is bad for them to do, and what they should and shouldn't do. By having a clear understanding of theoretical aspects, the student is able to create an action plan by which they can effectively use their theoretical knowledge in real life situations. And by having action plan in mind, they are able to apply the practical knowledge in the workplace, school, or college.

Mandimika's (2021) position on action plan as a kind of synergy between theoretical knowledge and practical knowledge evinces are clearer notion of utility of knowledge In any case, educating, entails equipping an individual mentally and physically with the tools to attend the vagaries of human life and world. That is to say, education is a problem-solving instrument in human experience, mentally, intellectually, and experientially, and in view of attending to natural environment. A better understanding of this view is shown by Aristotle in one of his expressions about education as, 'an ornament in prosperity and a refuge in adversity'. Prosperity and adversity which are two extremes of human phenomenal experience are by implication, products of expressions from education. In other words, it is taken that utility of proper education by nations or people brings about prosperity and also saves nations from adversity, all things being equal. The truth-values of this claim is not in question, in this write-up given contemporary multiplicity of challenges, but the concern is to establish the direct impart of education towards solving human problems.

Affirming education as an instrument of solving human problems, Summer (2019) opined that ‘education is about learning, but in fact it’s ultimately about utility’, where, ‘learning is just a means to an end, and not the most important role of our education system’. For him, the misdirection on this essence of education makes educators to in most case, focus on assessment of their expectations on students from teaching curriculum and the productivity of the students. Such situation makes, ‘students lose the best of their lives endlessly cramming for exams with information that will be of little value to them in their later life, in a zero-sum game of trying to be more successful than their classmates’. This claim occurs in life condition where best students are not always the best in overcoming life challenges. To such situation Pavel and Isak (2021) assert that; ‘education does not “automatically” produce more well-being (at least, if conventionally measured through income or gross domestic product) either for the individual or for society.’ This puts the consideration about educations ‘utility’ in occupational perspective. This perspective considers how education ought and have to be purposeful as regards solving human problems both at present and in future. Thus, Al-Shuaibu (2014) avers:

[E]ducation is the process of acquiring knowledge and information that leads to a successful future, such as having a good career, having a good status in society and having self-confidence. Education makes us view obstacles as challenges to overcome with no fear; facing new things. It is the main factor behind successful people and the merit of developed countries. Therefore, education is deemed a real success behind any future success.

The above position may be seen as overgeneralization of the essence of education, where utility exclusively qualifies education. It is certain that some individuals acquire education for its own sake and that does not deny their qualification as educated persons. However, the concern remains the impact of education on human society, which considers overcoming the challenges of human society as the essence of education. This idea reflects in the Latin perfect active of the word education which is *educare*- to train or to mold, which literally implies that education involves training or molding the mind towards a particular human need or challenges. This need was the turning point of modern philosophers that question the essence of learning. English philosopher Francis Bacon describes education that has no input in solving human problems as vanity (disease) in his *Distempers of Learning*. For him, such learning (Fantastical, Contentious and Delicate) are not only ‘prodigal ingenuity’ to human society, but also have ‘sterile results’. Hence, his assertion, ‘knowledge is power’ in his work the *Advancement of Learning* (1605). Towards education, according to him; ‘read not to contradict and confute, nor to believe and take for granted... but to weight and consider’. Contradicting and confuting are aspects of learning and developing further knowledge, but Bacon’s emphasis was on ability of the mind to learn through weighing and considering human experience. Thus, science and scientific knowledge

which asserts knowledge through testing and verification remains what learning and education system should entail (*Novum Organum*, 1620). One can understand Bacon's approach to utility of education from his description of what learning seeks to achieve through environmental experience;

Those experiments be not only esteemed which have an immediate and present use, but those principally which are of most universal consequences for invention of other experiments and those which give more light to the invention of causes.

The concern here is not discredit knowledge from Arts in favor of scientific knowledge, but to establish the utility end point of education, thereby advocating for restructure of the process of learning to execute this demand. Qadir and Mengal (2018) explained the end-point demand as follows;

An important feature of utilitarian education is specialization which arises because of enormous progress and explosion of knowledge. Specialized knowledge is different from broad-based or all-round knowledge. Specialized knowledge necessitates in depth knowledge; i.e. to know more and more about less and less. On the other hand, generalist or broad-based knowledge can cover the face of the subjects which may not be useful.

In this description of utility of education and the expected process of achieving it, as well as the reviewed views of the above scholars, the central point is identifying education with its usefulness. Although the contemporary technology driven world may appreciate this apprehension of education, limiting education to utility can be weighed to have a short-term merit. However, the argument of the write-up is not towards attaining short term need of education but realizing its expected structure, which is pragmatism.

Critiques on Dewey's Pragmatism

Pragmatism as a philosophy and as an education model have been criticized from objectivist position as reductionist approach to truth, chiefly argued by Santayana (1925). Blake (2002) argued that approach to truth about life as expedient is not only unrealistic but also limiting truth to particularity of existential problems, 'which gives license to a kind of make-believe, where virtually every idea is warranted, or every expedient idea is warranted.' For him, identifying truth exclusively from expediency perspective is an outright condemnation of universal truths, upon which conservatives, religious and objective conditions of truth about human experience are found. Furthermore, from ethical perspective 'pragmatism opened the door to moral nihilism of the sort that James has identified with Nietzsche, to a kind of relativism, to a deeply dangerous, "anything goes" approach to the world'

From educational perspective, Bulle (2018) contends that being influenced by ‘research current’ in education, Dewey’s theory ‘focused on the way individuals construct their knowledge through experience, thereby subject epistemology and issues of meaning to operationalization.’ For her, the operationalization approach to meaning reflected in Dewey’s experiential descriptions in expressions like; situated cognition, radical constructivism, discovery learning, inquiry-based learning, problem-based learning and others, which inspired reforms in Western education. In Bulle’s view, this approach to knowing (learning) brings about ‘functional separation, in the understanding of meaning, between observed or experienced phenomena and theoretical constructs’. In her view, not all concepts should undergo instrumental theory in defining experiential knowledge. In particular, not all theoretical knowledge can be descriptive, as to be assigned meaning, as expected by Dewey operationalization. As such functional separation in enquiry between observational and conceptual materials is improper. Thus, she opined that; “Knowledge develops on the reference plane, source of meaning, which is constituted by conceptual system and not by existential situations. It is thus on this plane that all scientific concepts must be defined” (p. 597).

The above critiques as well as others on the limitedness of Dewey’s pragmatism reflect assessment of knowledge from perspectives of culture, society, education and human learning. The different approaches seem to undermine the realization of objective knowledge which transcends particularities of experiences. Although these views are not in themselves holistic, this research seeks to approach Dewey’s pragmatism from its aversion to contents of determinism in knowledge and its attending barriers to contingent approach to learning. This concern is reflected in one of his quotes about learning and education; “If we teach today’s students as we taught yesterday’s we, rob them of tomorrow”. The precariousness of events and environment requires constant interrogation of experiences of what is claimed to have been known without dogmatic intervention from already established experience. Thus, for Dewey, reflection (*How we Think*, 1910) on experiences remains learning approach to the empirical world of experiences. Similarly, Maddox and Donnett (2015) stressed;

Reflection as a way of learning necessarily entails an instrument mode of interrogation of existing scheme of thoughts. It does not lead to new knowledge without first causing us to interrogate the strength and weakness of our preset intellectual habits. Reflection arises as a result of a perplexing situation and as such one of its dominant characteristics is that it is disconcerting.... Where old thoughts are either put to rest or rehabilitated and where certain quality of inductiveness in our experience- a sense that what we encounter in uncertain moments of existence implies more than bare perception- allows us to examine what is both sound and unsound in our current knowledge (p. 64).

The above narrative not only throws light on Dewey's pragmatic learning approach to education in a scientific world of experiences, but also hints on the required approach of practical learning in Nigerian universities as this research seeks to project. As a matter of fact, it does not deject theoretical learning, which every education process must incorporated as expressed by SIA (2018), it phenomenological interprets the expected impact of practical learning in Nigeria higher institution through the lens of Dewey's educational pragmatism.

Methodology

The research applied qualitative methodology of study. Through interpretative description (Burdine, Thorne & Sandhu, 2020) it espoused the phenomenon and impact of theory- based learning in Nigeria high institutions. Through content analysis approach, it explores John Dewey pragmatism as a philosophy of education system that can situate Nigerian tertiary students in proper learning system in the contemporary globalizing world of practical education and experience.

Educational Pragmatism Philosophy as Theoretical Framework

Analysis on Dewey's pragmatism and philosophy of education is done from his work *Democracy and Education*. Dewey clearly expressed education as necessarily useful (utilitarian), as an instrument with which humans renews their existence. For him; "while the living thing may easily be crushed by superior force; it none the less tries to turn the energies which act upon it into means of its own further existence. If it cannot do so, it does not just split into smaller pieces (at least in the higher forms of life), but loses its identity as a living thing". Similar to Heidegger's presentation on *Dasein*, where human is a being thrown into the world like object which its structure is disclosed to variegated experiences and which it cannot but utilize it within time. Disclosure becomes the contact point (learning) of being and its timely environment and awareness grasped from the contact ought to be used to define its existence. Similarly, Dewey presents humanity as a being which must draw the energies (learning) from experiences of the environmental world for 'continual re-adaptation of the environment to the needs of living organisms. And this for him accounts for the growth of human civilization.

In the above perception about learning, Dewey set out to critically address his philosophy on education. The on-going nature of human experience and the constant changing of human knowledge questions the philosophic approach to knowledge in terms of permanence of reality. Scientific knowledge which deals with fact about reality attends to knowledge as progressive in unravelling the changing facts about the world and developing them towards human advantage, as a goal of education. The philosophy behind education, therefore, should project progressive approach to learning on changing things. As such, 'the wholeness characteristics of philosophy is a

power to learn, or to extract meaning, from even the unpleasant vicissitudes of experience and to embody what is learned in an ability to go on learning'. (p. 178). Philosophy, etymologically is a quest/love for wisdom, and this character ought to be exemplified not in upholding of 'generalizations', 'intimateness' and 'totality', but; "thinking what the known demands of us- what responsive attitude it exacts. It is an idea of what is possible, not a records of accomplished fact". Education, therefore encompasses philosophy and science in their hypothetical response attitude to particular events of human world in all ramification, a similar approach of Khun's *Paradigm Shift* to generation of knowledge in philosophy and science. In Dewey's expression; "the educational point of view enables one to envisage the philosophic problems where they arise and thrive, where they are at home, and where acceptance or rejection makes a difference in practice. If we are willing to conceive education as the process of forming fundamental dispositions, intellectual and emotional, towards nature and fellow men, philosophy may even be defined as the general theory of education" (p. 179). Synthesizing Dewey's philosophy on education, it will be established that education has three basic progressive functions, namely cultivation of thought (intellect), critical reflection (intelligence), and social engagement (culture). That is to say, education begins with the development of the individual and translates to the development of the society.

Cultivation of Thought: Chapter twelve of Dewey work on *Democracy and Education* deals with *Thinking in Education*. For Dewey, learning begins from practical development of good habits of thinking, and that ought to be the concern and focus of formal education. Acquisition of theoretical knowledge and even skills can be achieved without development of the ability to think, therefore making such skills and knowledge not having sense of purpose, becoming habitual actions and at worst instruments of control. For him, 'acquiring knowledge, information or skill that are severed from thoughtful action of the learner 'is dead, a mind-crushing load'. Education therefore, must be mind engaging and engagement of the mind involves promotion, improvement and testing of thinking capabilities towards a subject matter.

Thinking ability itself begins from experience, and the limitation of experience arouses thinking. This means; "that it should be suggesting something to do which is not either routine or capricious... something, in other words, presenting what is new (and hence uncertain or problematic) and yet sufficiently connected with existing habits to call out an effective response" (p. 90). That is to say thinking links the mind from what is known (facts, events, actions) to what is to be known, which inform learning as an active process of 'trying to do something and having the thing perceptibly do something to one in return.' Thus, the difficulty in clarifying the relations between the known and unknown stimulates thinking. Teaching/ instructing, then, 'lies in making the difficulty

of new problems large enough to challenge thought, and small enough so that, in addition to the confusion naturally attending the novel elements, there shall be luminous, familiar spots from which helpful suggestions may spring.' (p 91). This section espouses the leading part of thinking in the process of acquiring mind involved active learning and its dispositions towards education. The next involves the process of knowing itself.

Critical Reflection: Education is not just a cramming or memorization of theories. As it begins with identifying the limitation of particular experience which cultivates thought, the process of learning about the limitation and new knowledge, about the experience involves critical reflection. In chapter eleven, Dewey explained the relationship between experience and thinking. In education, what is experienced in learning makes a two-way movement – it does something in the learner and the learner at the same time does something with it. The example he proffered in explaining the situation is unique; “it is not experience when a child merely sticks his finger into a flame; it is experience when the movement is connected with the pain which he undergoes in consequence. Henceforth the sticking of the finger into flame means a burn. Being burned is a mere physical change, like the burning of a stick of wood, it is not perceived as a consequence of some other action.” (p. 82).

This example informs that experience without reflection on its consequences is merely an occurrence. Experience or learning evokes reflection on the nature and consequences of what is learnt (experienced). The reflection manifests in experimentation of the experience with the world to find out/ discover through instructions the connection of things. Thus, he contends that; “Two conclusions important for education follow (1) Experience is primarily an active- passive affair; it is not primarily cognitive. But (2) the measure of the value of an experience lies in the perception of relationships or continuities to which it leads up. It includes cognition in the degree in which it is cumulative or amounts to something, or has meaning” (p. 82). In other words, critical reflection on experience brings about cognition of connections about the real world of experiences within which knowledge is gained. For Dewey, although ‘reflection is the discernment of the relation between what we try to do and what happens in consequence’ (p. 85), it is in the processes of reflection (thought/discernment) that the quality of our experience (learning) changes and ‘deliberate cultivation of this phase of thought constitutes thinking as a distinctive experience’. These features are what reflective activity demands in education and learning.

Social Engagement: Since cultivation of thought and critical reflection are not separated from experience in the process of education, social experience is inexorably not excluded from the concern of education. Hence, education is posited as a social

function. Society itself undergoes continuous change just as education is required. Education transforms individuals that make up the society into a form desirable and impactful on the social environment, where environment ‘consists of those conditions that promote or hinder, stimulate or inhibit, the characteristic activities of a living being’ (p. 11). Social environment thereby involves activities of individuals as they are dependent or affect one another as members of a group. Since social environment involves activities, actions and characters of individual, it requires a standard which can contain human differences. Established standards seeks to modify or nurture the actions of people towards proper interrelations. Education prompts the individual to question and reflectively assess conditions of human actions beyond habits. Here, there is a conscious move towards understanding and interpreting the social environment. Education, thus, seeks to simplify the complex nature of the social environment in the different school stages. The reflective process in education further seeks ‘to eliminate, so far as possible, the unworthy features of the existing environment from influence upon mental habitudes (p. 15). That is to say, education weeds out the trivial, undesirable and unproductive social characters for a better society, a society of reflective individuals and not that mentally ruled by conserved social limitations.

Analytical Interpretation of the Framework on the Research Questions.

Theoretical Learning in Nigerian Universities

It will be unfair to categorically state that the Nigerian tertiary institutions do not apply practical learning. However, this study’s assessment is based on global employability and ranking results noted at the introduction on the condition that contemporary global learning is critically practical oriented. Assessment is gauged on performance, and not just certificates. Thus, many Nigerian graduates come out with good results and certificates but their performance indicates a theory-based learning undergone not necessarily for and through practical utility and experience, but for certificates. This can be accessed through the teaching aid and process.

Towards teaching aid, although many institutions have banned the use of handouts in teaching, teaching materials have not visibly exceeded the use of text books and written materials. Factually, learning is organized in theories and documented in written materials but it is only a beginning of the learning process. Students are bombarded with textbooks to read and prepare for examinations with little or no engagements. They are encouraged to increase their reading culture for passing of examination (Samphina, 2022). This gesture, as a matter of fact is encouraging but the unavailability of practical learning aids limits comprehensibility, memorability and even the disposition of the students towards reading. In any case, laboratories and practical studies are majorly programmed for science students in Nigeria with little or no consideration of Arts and other specialties. Even at that, the National Association of Academic Technologists

reports devastating poor standard of laboratories in Nigerian universities (John, 2014). Not just in universities, but also in senior secondary schools (Dike & Salisu, 2015; Adeyemi, 2008) study situation which leaves the student battling to comprehend theories loaded on them from textbooks and class reading materials. Riyad et al (2020) contend that; “These sorts of learning [are] helpful for less than 1-2 months, someday you mechanically forget all the items that you learn within the past. Students don’t seem to be taking their studies seriously and finally time suggests that some day before final exams they start their studies in theoretical method”. Thus, theories are memorized for examination purposes where the contents of the theories could be meaningless to them.

Dewey suggests that learning theory is not wrong, but only must involve the cultivation of thought and subsequent experimentation. Assessing from the cultivation of thought approach to education, it is correct to be said that the Nigeria theory-based learning does not assure education and as such accounts for poor performance of graduates in the real world. Thus, the process of teaching cannot be effective when the teaching aid is inadequate. This explains why lecturers in Nigerian universities only appear to teach textbooks and not engaging the thought process of the students towards their self-cultivation of meanings, points of view and difference to established approach. In such situation, examination entails given the lecturer what his/her textbook says.

Making Nigerian Tertiary Education Productive

Here considers the nature of the teaching process on Nigerian tertiary students. It majorly demands of university board, directors and lecturers on the nature of the lecturing system. There is need for constant examination and further training of lecturers on what lecturing is required of in education. *Garbage-in-garbage-out* formula is highly unproductive in the contemporary changing and challenging world. As Al Mubarak (2022) notes; “In the face of such tremendous change, our students will need to have different skills. Hence, education will no longer just be about ‘knowing’, but will require us to focus on the development of soft skills like collaboration, communication, creative thinking, IT and flexibility”. This is needed to be initiated by lecturers even at the practical provisional lack of the government. Education and lecturing must be engaging. Columbia Centre for Teaching and learning (2022) proposed five steps that can make lecturing engaging;

- i. Begin with the end in mind; starting lectures with learning objectives.
- ii. Consider your learners and their learning (identifying what students already know and connect with them).
- iii. Break up a lecture (and take breaks), (considering the disposition of students and allowing for physical adaptability of the mental activity).

- iv. Pause for active learning (allowing for critical analysis, reflection, and recalling of what is taught).
- v. Plan for delivery (utilizing tools that will make learning practical).

Similarly, Cullen (2022) summarized eight effective ways lecturers can artfully engage the students for proper learning to take place. They include; make presentation interactive; encourage smartphone use; focus on “why”; Add in some humor; take student interest into account; work on your public speaking skills; Evaluate; Gather feedback.

What is important in these approaches is the effort to engage the mind and body of the students towards effective learning and proper education. These approaches circle around Dewey’s contentions towards education that must involve cultivation of thought, critical reflection and social engagement. Lecturers in applying these approaches evokes active thoughts of students on the subject matter, guides them through thorough reflections on the conditions and contents of the subject matter and relates such reflections on social environment. It is through such judgment of connections that educations can take place.

Industries and Private Sector Involvement

Industrial training has been in the Nigerian university curriculum and still practiced within the end of second or third year of the student’s study. However, the practice and choice of places have been at the discretion of the students, with little exception on students who study education and who must do their teaching practice in school environments. Others are left to search, canvass, solicit for and in some cases abandoned to have their industrial training anywhere within and outside their discipline. In worst case scenario, it is a time of rest for some students. The effect of these situations is more denial of practical experience of education to Nigerian students and consequently production of certified but unqualified graduates.

For Dewey education has vocational impact. The demand of education in social engagement averts any form of dualism between education and vocation. Vocation, for him, ‘means nothing but such a direction of life activities as renders them perceptibly significant to a person, because of the consequences they accomplish, and also useful to his associates’ (p. 168). In other words, the process of vocational education makes clearer to a student the end of what he/she pursues, situates him/her in the required environment, and acquaints him/her with people within the vocation. In this view, an occupation is not just a job but a continuity from the practical training ground to full practice of what has been learnt. Thus, vocational studies is not necessarily particular

kinds of courses, but it is an educational process that leads a student from the university study to the social environmental demands of his/her discipline of choice.

When education is understood from the above perspective, industries and companies becomes not just places of work but part of teaching aid to students. Thus, the Nigerian tertiary education system must establish ways of incorporating private and public establishments as part of educational process.

Increased Funding for Tertiary Institutions

Government and private sector need to scale-up the funding of tertiary institutions in Nigeria. The major problem of Nigeria's tertiary education is not the curriculum but essentially funding of the institutions and building the human resource capacities that will drive the mission and vision of the institution. Therefore, adequate funding should be budgeted for education so that laboratory and other equipment will be available for hands-on learning by students.

Conclusion

Academic productivity in reshaping humanity and the environment remains the essence of education. The remarkable unemployable situation of many Nigerian graduates defies this essence in Nigeria tertiary education. Theory based education system has done Nigeria and Nigerian students little contemporary good. This study remains an expose of Dewey pragmatism as a contemporary required philosophy of education; a system where education is a direction of an individual mind and body towards renewal of the social environment. Thus, education is not limited to dogmas, theories and findings, but a continuous active engagement of mind on experiences towards exerting them to practical experience. This is what is required of education in the Nigerian tertiary institution for Nigerian students to find place in the contemporary globalized competitive world of developments.

Recommendations

- i. Education involves critical thinking. Logic and philosophical studies should be extended beyond first year general studies in Nigeria tertiary education.
- ii. There is urgent need for evaluation and further training of university lecturers in 21st century teaching methodologies and competencies.
- iii. The government needs to involve private companies and industries to support practical learning in Nigeria educational system.
- iv. There should be improved funding for research and equipment in the tertiary institutions.

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RETHINKING SOCIAL JUSTICE AND EQUITY IN EDUCATION: UTILIZING THE SCHOOL ENVIRONMENT AS CATALYST OF IMPLEMENTATION

Adamu James Nanbak
Educational Foundations,
University of Jos

Executive Summary

In a world bedevilled by social disparity in class status, economic sabotage, rising level of inequality, Social Justice and equity in education is the answer. The phrase “social justice” has become more mainstream in recent times, but it has existed for hundreds of years. Social Justice in education is about equitable distribution of resources and also fairly treating all students equitably so that they feel safe and secure both physically and psychologically within their learning environment. There is the need to rethink social justice and equity if the quest for global human harmony is to be attained. Ensuring a comprehensive approach in quest of social Justice and equity entails creating and sustaining equal access and equal funding as well as equal opportunities for all. Until a visible and measurable effort is made in this direction, social justice and equity in education would continue to elude us. In the face of these, the teacher, the classroom, educational curriculum policy makers as well as researchers have pivotal roles to play in driving home the dream for the realization of a socially just and equitable society.

Keywords: Rethinking, Social Justice, Equity, School Environment, Teacher

Introduction

Social Justice stems from the word Justice. Justice as a term originates from the works of Plato as contained in his work “The Republic” and Aristotle’s Nicomachean Ethics. Both philosophers saw justice as a social and political virtue which is crucial for the growth of any society. While Plato believed that justice would be achieved if each Greek city-state concentrated on its affairs and refrain from meddling in the affairs of others, Aristotle saw justice as having to do with the regulation of the state’s rule to determine what is right or wrong.

Social justice refers to a fair and equitable distribution of resource, opportunities, and privileges in society. The term Social Justice has its history in the religious background. It was first used in 1840 by Luigi Taparelli, who was an advisor to the Vatican. The term was used to make a case for the poor and disenfranchised people in the society. It sought to ensure that everyone was treated the same as others in the society. Later on, in 1945 the United Nations in its Charter and, the Universal Declaration of Human Rights in 1948 embraced the term in its codification of human relations template. The term Social Justice became a frequent term in the 1960s and promoted by the United Nations. According to Nancy Fraser, Social Justice can be categorized into three dimensions: Redistribution (of resources), Recognition (of marginalized groups), and Participation (of individuals and groups).

In his October 1932 paper titled “Letting Things Alone”, the future president of America, Franklin D. Roosevelt, challenged the status quo which saw to “the survival of the fittest” at the expense of the struggling and vulnerable peasants. He advocated for “social Justice through social Action which should result in the protection of humanity (Taylor & Francis, 2024).

Understanding the Concept of Social Justice in Education and the Nigerian Scenario

Social justice in education is a multifaceted concept that can be interpreted in various ways. Regardless of the specific interpretation, education plays a crucial role in fostering social justice and equity. According to Abdullahi (2021), social Justice in education is essentially focused on the creation of equal opportunities to learning and management of students’ development potential. It is also concerned with the provision of basic needs and management of same for the students’ development. The effective creation and management of opportunities, enabling atmosphere of students to learn and discover their full potential as well making adequate provision for full development of learners physically and mentally are key concerns of social justice in education.

Given the school setting as a bastion for ensuring equity and fairness, social justice in school environment can also be sustained when teachers are adequately prepared to harness the potential in the students to ensure their development. Unfortunately, Nigeria is grappling with series of social justice related issues such as poor resource distribution, arm conflicts and banditry, floods and high poverty level which has hampered a good number of school age children from enrolling into schools.

Education which constitutes an important criterion in measuring human development index, has also had its fair share of official or government neglect and abandonment in Nigeria (Ejitu N.O, Okechukwu F.N 2023) . Schools, books furniture, as well as

quality teachers are all in short supply-triggering unequalled access and opportunities among learners across the different parts of the country. Consequently, millions of school-age children are out of school. Even those teaching in the school have low morale due to the neglect or total abandonment of their basic needs by their employers, whether government or private.

In the face of these prevailing challenges, it is imperative that a call up is made to re-access the status quo with a view to providing and ensuring that appropriate measures are taken to remedy the conditions. In view of these, the paper submits that despite the many challenges plaguing the implementation of social justice and equity, the school environment stands out as a veritable tool in achieving this. This position is held against the background that the school environment is the hatching ground for ideas and moral development for all future leaders. Through aggressive formation of character and inculcation of moral values, it is expected that learners would grow with a great sense of national patriotism and dedication. Ethnicity, religious bigotry, unhealthy sense of cultural superiority which are the main architects of discrimination among citizens would be checked.

Ways of Promoting Social Justice using the School Environment

One critical aspect of promoting social justice in education is by ensuring *inclusive education*. An inclusive education system aims to reduce disparities and create a more equitable environment. Part of the aim of the Sustainable Development Goals of the United Nations by the year 2030 is that each child, regardless of his/her physical or social limitation is guaranteed access to education. The attainment of this goal would also guarantee social justice and equity as the common values that bind us as human beings would be promoted while artificial and accidental elements such as tribe, religion, race, geographical location, sex, would be de-emphasized.

Genuine inclusivity in schools involves welcoming diversity, fulfilling the right to quality education, and targeting both out-of-school children and those in school but not learning. According to Springer (2024), inclusive education goes beyond addressing only children with disabilities and other special needs. Inclusive education seeks to increase enrollment, attendance, and completion rates while reducing disparities and celebrating diversity. talking about inclusive education, one has to identify what constitutes inclusivity in education. Acknowledging the difficulty in arriving at comprehensive elements that would constitute inclusivity in education, citing Rittel and Webber (1973) Joanna, et al (2021), described such enigma as “Wicked Problem” to capture problems in education which tend to defy any form of solution as by nature it is complex and amoebic in content.

As good as inclusive education looks, it has its own setbacks and obstacles as well. Many education systems still struggle with large numbers of children who do not achieve minimum expected levels of learning. Factors contributing to exclusion include neglect, disinterest, discriminatory policies, lack of resources, and insufficient data on excluded populations. These factors can be based on migration status, conflict, natural disasters, income, linguistic or cultural differences, location, sex and ability.

In view of the setbacks to achieving inclusion of all learners, the researcher believes that adopting under-listed strategies will bring about its success. To create more inclusive schools, various policies and practices can be implemented:

- *Legislative Mandates and Whole-School Reform:* Legal frameworks and comprehensive school reforms can promote inclusivity.
- *Targeted Responses:* Address the needs of excluded groups through targeted interventions.
- *Pedagogies for Social-Emotional Learning:* Strengthen teaching methods that celebrate diversity and promote social-emotional growth.
- *Inclusive Teaching–Learning Strategies:* Implement approaches that encourage an open and dynamic use of the school environment as a tool for achieving social justice, educators can:
- *Curriculum Design:* Integrate diverse perspectives, histories, and cultures into the curriculum.
- *Inclusive Practices:* Foster an inclusive classroom where all students feel valued and respected.
- *Equitable Resources:* Ensure access to quality resources, technology, and support for all students.
- *Anti-Bias Education:* Address stereotypes, discrimination, and bias through discussions and activities.
- *Community Engagement:* Connect learning to real-world issues and encourage activism

According to Sheldon Shaeffer (2019) In an ideal scenario, where external factors sustaining inequality are manageable, children leaving an inclusive education system should not only develop to their fullest potential but also contribute to local and national development, leading to a more just, equitable, and cohesive society.

Ways of enhancing classroom management towards attainment of social justice and equity

To achieve social justice and equity within the school environment, classroom management should take a primary space. This is because the classroom is the hallmark for entrenching traits that will inspire social justice and solidarity among citizenry.

Furthermore, it is the ideal space to practice democracy which also serve as the courtyard for social justice and equity. The task of effective classroom management, one must admit, is a difficult one even though there are ample available research techniques advocated in ensuring social justice and equity. However, the researcher has identified some worthwhile practices which, when implemented, will bring about the realization of democratic social justice and equity within the school environment. The essential point is to create an enabling classroom situation that will foster equitable and democratic relationships among learners as well as between learners and teachers. These techniques include the following but not limited to them:

Relationships

The first key element towards achieving a democratic society within the classroom would be to ensure that the class management style is deliberately made to be relational. This is because from all perspectives, effective attainment of a democratic classroom is heavily hinged on good relationships. Hence, creating sustaining relationship through positive connections with teachers and their students is the bedrock for its success. In doing this, it is important to let the learners know they matter through your actions. It is about carrying everyone along. Although results are important but the state of well-being of student should also be of importance. This can be achieved by means of showing interest in the lives of the students and what is happening in their lives. It begins and ends with showing emotional intelligence which seeks out the best in each learner. Actions such as welcoming the learners with a warm smile, engaging them in conversations that boost their morale, as well as making out time to know what happens to them outside the class or even the school is crucial.

Classroom culture

Students are products of their societal cultures, and hence, a good knowledge of the society in which they live apart from the school is critical. This is to be understood against the background of how the events and issues in their immediate environments impact the learners. A big part of creating an equitable classroom culture is to ensure we understand how many of the issues of the outside world impact the lives of our students. Issues of race, class, gender, sexuality, ability, and colonialism all impact students. When students are struggling or acting out in the class, we want to ensure that we do not merely react to the behaviour but instead compassionately respond to the root issues of how a student is acting out. With the many responsibilities we have as teachers, we can sometimes default into looking at our students through a deficit lens, which places the blame of misbehavior on them or we begin to seek out character flaws in students. On the other hands, an equitable educator should be responsive to the classroom environment and how that impacts certain students and also understand that many students are dealing with very serious issues outside the classroom.

Restorative Justice

By restorative justice, we refer to “an approach to justice which seeks to repair harm by providing an opportunity for those harmed and those who take responsibility for the harm to communicate about and address their needs in the aftermath of the crime (Federal-Provincial- territorial Ministers Responsible for Justice and Public Safety, 2018). Engaging in acts of restorative justice therefore goes a long way to ensuring that the most difficult students feel that not only do they have to meet high expectations but that their teachers are also investing a lot in their success in the class. Restorative justice can also offer opportunities for conflict between students to be settled equitably and have consequences that treat the student with dignity and respect.

Youth Voice and Democratic Classroom

Another way by which we can ensure democratic setting within the classroom is by creating the space for students to be able to voice out their interest and expectations. Therefore, it will not be in their interest and of course, the learning process if teachers maintain an authoritarian posture in dealing with their students within the classrooms. We cannot expect to be authoritarian in the school setting while we expecting our students to be democratic outside the school and in the society. The majority of teachers I’ve worked with over the years want our students to be engaged and contribute to their communities in a positive way. However, how can we expect students to become engaged and learn democratic citizenship skills if they are never required to practice this in schools? Schools should be one of the most important training grounds for a democracy and our classrooms management models can offer us a lot of hope.

Culturally Relevant and Engaging Lessons

Finally, one of my best classroom management strategies is to offer students lessons and learning opportunities that are culturally relevant, engaging, academically challenging and fun. If students see themselves in what they’re learning they can easily make connections and see the importance of why they’re learning about this. Although it must be admitted that achieving this can be quite challenging, yet it must not be denied that it is one of the most viable ways of entrenching social justice and equity in a given school setting. The way out is to develop curriculum that will ensure new possibilities where learners will see themselves playing key roles. It further requires the involvement of socially relevant and culturally impactful themes and topics to be covered by the curriculum. Such socially and culturally relevant values could be in form of music or art and plays. As a teacher, bringing in these tools and techniques within the learning space will go a long way in shaping the psyche of the learners in a more practical way. The bottom line for a teacher is to ensure that he or she sparks joy and love of learning in the classrooms by connecting teaching to the real lived experiences of youth.

Conclusion

Classroom management will never be an overnight success for any teacher. It requires a process of experimentation, building relationships and meeting the unique needs of each class you teach. The propositions made in this paper are by no means exhaustive. They are however meant serve as stimulus to for those teachers hoping to create a classroom built on the principles of equity and justice, it is hope that you have found the above strategies and ideas worthwhile. This is because, if we believe in a different way of relating to young people then we have to re-imagine our role as teachers in the classroom. As teachers, we are therefore encouraged to give up the power and control and embrace an equitable relationship where both teachers and students can create successful and equitable classrooms together.

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CHILD HEALTH AND CRISES MANAGEMENT: WOMEN RESPONDERS IN NIGERIAN LITERATURE

Ngozi Dora Ulogu, Ph.D.
Nnamdi Azikiwe University, Awka
nd.uloğu@unizik.edu.ng

Nkechi C. Okoli
Federal College of Education, Technical, Umunze
nkechichidera6@gmail.com

Executive Summary

*The joy and burden of motherhood have predisposed women to taking life-saving responsibilities, especially at critical times such as emergencies and crisis periods. Crises erupt and usually disrupt the existential equilibrium, especially during war situations. Crisis such as war precipitate famine, hardship, malnutrition, sickness or eventual death. At such moments of trauma and torture, children are the major victims of the negative impact, which can be hunger, many times leading to malnutrition, sickness, all sorts of hardship. Such situations have left the women distraught, especially the child's mother having to seek help from a fellow woman. Nigerian literary texts have records of issues of child malnutrition, kwashiorkor, and severe illnesses as a result of war. Chimamanda Adichie's *Half of a Yellow Sun* and Ada Okere Agbasimalo's *Forest Dames* depict the Nigerian-Biafran war, replete with children with debilitating health challenges as a result of the war. Researches done on these texts have various thematic issues; which though are not yet exhaustible give vent to this study which is done using a qualitative methodology of fictional analysis of the selected texts. The research is anchored on the feminist epistemology of the concept of motherhood as it x-rays women performing their maternal roles. Specifically, the study shows how some key female characters, such as Olanna, Kainene and Dora, navigate through the war, saving children whose health are in jeopardy. The paper showed women as compassionately responding to critical life situations and calls for it to be sustained for the global future.*

Keywords: Motherhood, Health Care, Responders, Compassionate, Crisis.

Introduction

Children are often greatly affected by crises at any given time of conflict or disaster. Given their vulnerability and tenderness, children's health become easily endangered during crises such as war, famine, drought, or flooding or any extreme weather situation or disaster. Protecting children's health is therefore of utmost importance. Hence, the World Health Organization (WHO), believes that "children must be given a stable environment in which to thrive, including good health and nutrition, protection from threats and access to opportunities to learn and grow. It adds that "investing in children is one of the most important things a society can do to build a better future". Unfortunately, certain societal situations, such as war and other natural or man-made factors throw up and disrupt the equilibrium exposing the child to all forms of risks, including malnutrition, rape, illnesses, affecting both their psychological, emotional, social, mental and intellectual well-being. For instance Pan African Health Organization (PAHO), observes that "all countries face risks and potential health threats from an increasing range of hazards, including: infectious diseases, chemical and radio nuclear incidents, food contamination, and threats associated with climate change including extreme weather events and deforestation,... catastrophic events like pandemics, natural disasters and emergencies or (re-emergence) of high threat pathogenic disease. The most notable example being the covid-19 global pandemic". Child health crisis is of big concern and desires concerted attention.

In Nigeria, the Biafra war of thirty months that saw the gruesome killings and massacre of a group of people, the Igbos in the south-east of Nigeria, presented a lot of risks and emergency situations that greatly affected the well-being and health of the child. In these emergency situations, women have shown up to be proactive and indefatigable in containing the consequent destructive tendencies such as malnutrition of the children, finding remedy within the scarce resources available to them in helping children with extreme health challenges.

As noted by Khaled Zamoum and Tevhide Serra Gorpe, "humans today are witnessing multiple serious crises, whether economic, social, environmental, but the most devastating crises are those security crises that end up with endless wars, killing thousands each year, and displacing millions of others". The Nigeria-Biafra war creates such crisis that are devastating for the people, especially, children and their mothers. In forging a better understanding of crises situation, Ithaar Abdul Hadi is quoted to define crisis as "an idiomatic concept used by Arabs as indication for severity and drought". In English language, "it means a change for the better or the worse". The origin of the word crisis in the late middle English (denoting the turning point of a disease), medical Latin, and from the Greek word 'krisis', 'decision', and from 'kreinein', 'decide'". (Khaled Zamoum and Tevhide Serra Gorpe). Crises situation is

seen to involve a severe and urgent situation, including danger and may become a turning point to something positive. As Hadi is quoted further to state that “the Chinese mandarin character for crisis includes danger and opportunity. This idea is especially useful because it conveys the fact that we may create opportunities out of a situation that threatens us. Some western and Chinese crisis experts claim that it may mean danger and a “turning point”, which indicates a sense of possible positive outcome”. Crises management involves getting the best out of the danger and threat posed by the unpalatable event. Katherin Eastham, Donald Coates and Federico Allodi are of the opinion that “crisis occur when there is an imbalance between the difficulty and importance of a problem and the resources available to deal with it”. A crisis situation becomes dire in the life of the victims, especially the vulnerable.

Nigerian literary sphere in various texts capture crises periods as the Nigerian-Biafran war, exposing the depth of dangers and rare and disturbing opportunities for the woman by which they prove their exemplary mettle taking decisive actions for a positive change. Unarguably therefore, Chimamanda Adichie’s *Half of a Yellow Sun* and Ada Okere Agbasimabo’s *The Forest Dames* embody the war disasters and their untold threats to the child.

Half of a Yellow Sun and *The Forest Dames* are two very popular novels on war that have been extensively assessed and critiqued by scholars and researchers, some of which recent studies include Nurudeen Adesina Lawal and Ruth Olubunmi Adeniji’s “Love Motif, conflict and Power in Chimamanda Adichie’s *Half of a Yellow Sun*”, it uses the framework of Frederich Nietzsche’s Insight of Love to identify different types of love exhibited in the novel which include; “love of political power, love of material wealth, romantic\erotic love, mother’s\parental love, love of art and knowledge, consisting sites of power contestations among different individuals in the post colony”(2). The paper highlights the level of relationships and the different reasons for love. On the other hand, Blessing U. Ijem and Isaiah.I.Agbo, in their work, “Challenging the Status Quo in a Patriarchal World: A Critical Linguistic Appraisal of Masculine Framing in Chimamanda Ngozi Adichie’s *Half of a Yellow Sun* examine the representation of masculinity and resistance by the female based on the patriarchal nature of the society dominated by the male. In contrast to the patriarchal nature of the society, they posit that “Adichie creates female characters who are embodiments of beauty, intelligence, industry and courage”. The authors applied a critical discourse analysis, systemic functional linguistics, and feminist theory stating that “the relationship between man and woman has almost always been unequal and oppressive and that is why Chimamanda Adichie in *Half of a Yellow Sun* (2006) comes out very boldly and strongly to challenge the status quo by “manipulating her male characters to portray them in varied bad light. In fact, Adichie’s *Half of a Yellow Sun* is a direct rebellion against patriarchy contrary to Chinua Achebe’s portrayal of man and female

characters in *Things Fall Apart*” (732). They concluded that the much-touted male supremacy is a cultural construct as it brings out the clear ingenuity of the female folk. Mohd Farham Saiel in “Chimamanda Ngozi Adichie’s *Half of a Yellow Sun: A Decolonized Narrative Against War, Conflict and Violence*” shows how the civil war impacted the people and their lives, and how Adichie uses historical narratives to decolonize conflict, war and violence to the understanding of the people. The author states that “in order to comprehend and relate to the background of the novel, Adichie utilized genuine people, places and events from history, such as Gowon, the leader of Nigeria, and Ojukwu, the leader of Biafra” (24). He delved into historical perspectives of the Biafran war.

A lot of literature exist on *The Forest of Dames* by Ada Okere Agbasimalo, one of which is; Ekwueme Joekin, Zubairu Bitrus Samaila, Yakubu Samaila. “Signs and Codes in Adaokere Agbasimalo’s *The Forest Dames*. which makes an in-depth study of signs and codes in the text using the fusion of De Saussure’s theory of sign and Barthes’ theory of five codes in order to identity and explain the semiotic resources that helped to project the message of war and its negative effects on women and children. The writers deployed “signs and codes to express the pre-war, war and post-war signs within the semiotic universe of the text to project the text’s message” (110). In her essay, “Parenting and the Girl Child: Issues in Adichie’s *Purple Hibiscus* and Agbasimalo’s *The Forest Dames*, using John Bowlby and Mary Ainsworth’s Attachment Theory, Ulogu, N.D examined the dominant roles of the individual mothers particularly “Beatrice and Ifeoma in *Purple Hibiscus*, and Dora in *The Forest Dames* in securing the girl-child from impending and real dangerous circumstances around her” (60). While, Good luck Chinennye Kadiri in Lexico-Grammatical Analysis of Ada Okere Agbasimalo’s *The Forest Dames* examines the importance of language in a literary discourse adopting Leech and Short’s checklist of linguistic and stylistic categories. “The findings revealed that the author deployed more of the major parts of speech, military registers, code switching and mixing and pidginized word/expressions to excess the theme of hostility and futility of war” (1). Adaobi Olivia Ihueze in “The Fate of Nigerian Woman in Armed Conflicts Situation: An Appraisal of Adichie and Agbasimalo’s Novels” using feminist and psychoanalytical theories examined “the unpleasant experiences of women in conflict zones by analyzing two female novels” (1). These and more mentioned here are majorly bordering on war, violence, grammatical usage and so on, thus leaving a gap to be filled by this particular paper: “Child Health and Crisis Management: Women Responders in Nigerian Literature” using the concept of Feminist Epistemology. The paper explores the knowledge base of the women, motivated by the political project of eliminating the oppression of women. Feminist Epistemologists are interested in how the norms and practices of knowledge production affect the lives of women and are implicated in systems of oppression. But what is Feminist Epistemology?

According to *Stanford Encyclopedia of Philosophy*, Feminist epistemology and philosophy of science studies the ways in which gender does and ought to influence our conceptions of knowledge, knowers, and practices of inquiry and justification. It identifies how dominant conceptions and practices of knowledge attribution, acquisition, and justification disadvantage women and other subordinated groups, and strives to reform them to serve the interests of these groups". Feminist epistemologists seek to understand not only *how* our social relations of gender have shaped our knowledge practices, but also whether and how these relations *should* play a role in good knowing. This paper therefore examines the roles played by key female actors: Olanna and Kainene and Dora who proved their mettle in responding to emergency situations as represented in the two texts.

Women in the War Situation

Literary artists created women who are educated, hardworking, resilience and strong. Such women are commonly nation and community builders, in spite of cultural inhibitions, societal and family challenges. They strive to be relevant, to bring their knowledge to impact their communities. Some of these women are strongholds and great support to fellow women shown to be compassionate, empathetic and sympathetic. Chimamanda Adichie and Ada Okere Agbasimalo in their texts under review present examples of such women in Olanna, Kainene, Mrs Muokelu and Dora. These are good and kind women who in spite of the circumstances of the war surrounding them are able to respond to others' needs at such traumatic and volatile times. Hence, according to Allwell Abalaogu Onukaogu and Ezechi Onyerieonwu, Adichie in *Half of a Yellow Sun* "creates respectable female characters that wield sufficient material, physical and psychological strengths that enable them, not just to impact on their societies, but also to chart a direction for their progress and development" (10). The twin sisters Olanna and Kainene, and Mrs. Muokelu fall into this category. They responded to emergency situations during the war. They show their capacity "from joining in the charged discourse about the socio-economic, political, historical and cultural backgrounds to the war, to endorsing and identifying with the necessity and the spirit of the war, to actually contributing to soaking up the devastating physical and psychological pressures of the war" (Onukaogu and Onyerionwu 208). These female characters embarked specially on humanitarian services to save their communities by attending to the sick children. This class of women are also found in *The Forest Dames* namely, Dora and the others who brought themselves to 'soaking up the devastating physical and psychological pressure of war' by innovating ways of keeping the girls safe from violation and rape by the enemy soldiers.

Particularly, women play exceptional care giving role of helping other women to take care of the homes as the men have mostly all joined in the war or conscripted into the army. Thus, “the war has unleashed all forms of hardship on people, especially women and children. Men and adolescent males irrespective of their marriage statuses, voluntarily or forcefully enlisted into the home army when it was obvious to them that the war has commenced. While the men are being conscripted into the home army, the women assume their roles which further exposed them to unprecedented hardship. They are now the bread winners”. (Ekwueme Joekin 105). These women employ their knowledge in salvaging challenges at the homefront while the men are in the warfront. Women coordinate other activities that help to keep the home going.

Child Health Challenges and Management

As the child’s health challenges are key emergency issues during the war, there are records of instances. Children suffered different categories of challenges, including; health issues and food shortage leading eventually to malnutrition or kwashiorkor. The texts under discussion equally present enviable examples of how women respond and manage the crisis bedeviling the children. In *Half of a Yellow Sun*, the description of the scenario of hunger during the Biafran war is pathetic. Women including Olanna and Mrs Muokelu visit the relief center for food item which are not regularly available and are scanty when available. For instance, because of the war and lack of food, Olanna’s baby became sick with cough which makes her lose appetite and lose her weight. Her bad health made Olanna fear that she may not survive it, so that “on the bed, Baby stirred. Her face had lost its fat and was eerily adult, sunken and thin-skinned. Olanna watched her and feared that “baby won’t make it”. (*Half of a Yellow Sun* 266). The situation is bad that a common cough could cause such a havoc on Baby, which must have been caused by complications resulting from poor feeding and loss of immunity.

Such are the conditions most children in the war-torn Biafra land faced. Most of them suffer malnutrition which make them sick and susceptible to all forms of infections. Adanna, a daughter of Olanna’s refugee neighbor at Umuahia is found to be suffering from kwashiorkor which is renamed “Harold Wilson Syndrome”. Mama Oji tells Olanna about the child saying that the child’s illness is not malaria but she keeps giving her neem medicine that does nothing for her” (338). Olanna suspecting the fact of the child’s crises with swollen belly and sickly toned skin, provided milk and crayfish out of her very little stock for her neighbour, Mama Adanna, who had been treating the child with anti-kwashiorkor leaves to no avail. “Mama Adanna was cooking the leaves in the kitchen, Olanna took a tin of sardine and some dried milk from the carton Ezeka sent and gave them to her” (339). Even though she was asked to keep it secret she told others who also benefitted from Olanna’s help especially, Mama Oji who earlier

complained to Olanna that “three of her children have died of asthma since the war started” (326). These poor uninformed women in their limited knowledge ignorantly employ the use of herbs as a cure to their children’s illness without positive results, until Olanna waded in.

Similarly, Kainene, Olanna’s twin sister performs great humanitarian job in helping out in emergencies at her research center. In spite of the decay and rot in the center, Kainene remains unrelenting in responding to the deplorable health situations of the victims. For example, Kainene taking her sister Olanna round the center tells her, “I always start with the bunker. Kainene showed her the bunker a roughly dug pit covered with logs, before she began to walk towards the building at the far end of the compound “now to the point of no return” (347). Kainene provides for the war wearied and malnourished children at her refugee camp. Onukogu and Onyerieonwu observe that “Kainene’s commitment and devotion to the humanitarian imperative of the war situation is incredible. Her drive is fueled by her acknowledgement of the fact that in the event of war, women and children suffer the most” (207). The women’s ability to counter these challenges highlights epistemic knowledge of actions as exhibited by the women.

Children in *The Forest Dames* had their share of war crises resulting in debilitating illnesses. While some died out rightly some are rescued by the intervention of the female impacting their community. As the people move away from their homesteads from invading Nigeria enemies, some children fall victims of war crisis and died in the process. For instance, Ijeoma’s daughter died as they moved. “Orjay’s wife sensed that the baby strapped to her back was now lifeless. She did not feel her daughter’s heartbeat anymore, she had felt the baby slump, with tears in her eyes, and she drew her husband’s attention to the development. They trooped on; he was thinking the five-year-old girl’s body had stiffened”. (*The Forest Dames* 93). Some other parents such as Oyoyo and Reuben, whose son Lazzie is struck with a strange illness that leaves him half dead are greatly saddened by this development as “cries of children were heard but the very weak ones like Lazzie, had no strength to cry. Amazingly, he was still alive but only just breathing” (96). The war presented the people with moving into new communities seeking for refuge. Such is the situation as the group moved into Okolochi, Dora’s husband’s relatives’ hometown.

Dora is a strong woman who plays significant role in their movement into Okolochi. She is described as “a true example of what a real woman should be – strong and caring, prudent and reliable, hardworking and fast-thinking” (98). Dora proves to possess an exceptional courage and knowledge. She is able to contain her two year old son’s, Nwamuruamu, illness. He grew so lean that people feared he would not survive, even after Dora administered some tablets to him but it keeps fluctuating, until:

Pa Zurike the old man of the Ezeala kindred, picked up his machete and went into the bush. He returned with a variety of herbs, which he asked Dora to steam and extract the juice. She complied and from then on, that became the only medication the little boy took. Morning and night, she gave him a small quantity of the mixture, most of which he spat out. Dora, like other women had a local way of forcing children to swallow liquids, especially life-saving mixtures and syrups by pinching the nostrils while simultaneously dropping the liquid into their open mouth. The child would momentarily breathe and swallow the medicine. (101).

Dora extended this magnanimous knowledge to her fellow women whose children have critical health challenges. It was her goodness and resourcefulness that attracted the kindness from Pa Zurike.

Oyoyo and Reuben, Lazzie's parents who desired their son's wellness just as Dora's son shared in Dora's emergency response as they decided to approach her for help. Dora immediately extended her support to them and gave them some of the herbal juice she used to treat her own son which made the child to get well. It however became easy to administer the medication to Lazzie because he had lived on fluids since he became ill and unable to swallow any solids. "Astoundingly, as the weeks went by the lad began to show remarkable signs of recovery and actually took everyone by surprise when he got up one day and began to walk" (102). The herbs have helped to manage Lazzie's health complications, all credit to the knowledge and compassion of Dora. The ability to apply acquired knowledge as described by the epistemologist projects the female characters outstanding qualities.

Conclusion

Knowledge is key in human endeavours. To act optimally, women in a crisis situation require to understand the nature, and limit of their inert powers, fashioned by epistemic knowledge. Crisis management requires openness and credibility so as to win the trust of the beneficiaries. Adichie and Agbasimalo present women who are compassionate, and who are respected for their genuineness, and so other oppressed women looked up to them for assistance. These women are equally swift in responding to the crisis situation occasioned by war. The Biafran war remains a reference point for expressing the trauma suffered by children. However, women are not relenting in switching roles such as containing emergency child health in crisis situations as the Biafra war. Attending to the general well-being of the children has remained paramount in the society bedevilled by war, conflicts and hunger. Thus, according to Zamoun and Gorpe, "it is inevitable to live in a crisis-free zone as citizens of the world; therefore, we suggest "crisis literacy" awareness similar to media literacy in some ways. The main

concepts of media literacy can be applied to crisis literacy as well and having crisis literacy expertise will create an ability to encode and decode crisis situations in a meaningful way”. The health of the children at war times should be given attention, not just by the women but the authorities and emergency aid donors so as to save them from health fatalities.

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GOOD LEADERSHIP AS CATALYTIC AGENT TO SUSTAINABLE DEVELOPMENT IN NIGERIA

Evaristus Ifeanacho, PhD

Department of Religion and Human Relations

Nnamdi Azikiwe University, Awka

eo.ifeanacho@unizik.edu.ng

Executive Summary

Leadership greatly determines to which side a nation tilts. A nation is progressive if the leaders are foresighted and translates the policies into concretely positive action. In the same way, a nation is considered to be retrogressive if the leaders are bereft of ideas that could move the nation in the right direction or lack the capacity of translating good ideas into reality. Growth of nation is not measured merely by its procreative ability that is manifested in population boom; but by the economic growth founded on adequate employment of knowledge economy. Such growth is reflected in the production and export capacity of such a nation. It is such consistent advancement in production and not consumption that leads to development. However, sustainable development is seen as a pointer to how far all-round transformation is essential ingredient in the overall leadership of a nation. The African cultural heritage is rich with imitable leadership values that ought to be revived. Such values surely aid sustainable development. It goes to say that leadership bereft of sustainable development leaves nothing to be desired. In that vein, the researcher aims at unravelling the crucial role of leadership values in the development of any African nations particularly Nigeria.

Keywords: Leadership, Sustainability, sustainable development, environment

Introduction

In Chemistry, catalyst refers to a substance that has the capacity of initiating a chemical reaction more quickly but at the same time remains unchanged. It has to be noted immediately that catalyst varies according to the work that is to be accomplished. Therefore, there are various forms of catalyst and each performs a specific reaction. One that functions in a particular situation may not be used to execute an action in another; otherwise, it may not effect any reaction. The variation in form notwithstanding, they perform the same function but each in its suitable context. A

catalytic agent is that which is able to accomplish such action. In the chemistry of socio-political engagement, a person or something that causes such speedy change *ipso facto* plays that role.

Every nation desirous of progress hungers and actually needs sustainable development in order to engender continual growth of such a nation. However, sustainable development is not a given that comes from the blues rather it is nurtured through visionary leadership. Foresightedness and reliability remain the badge of any leadership that is worthy of the name. There are necessary ingredients that promote sustainable development. Among them and crucial though is good leadership that is founded on the primacy of the culture of learning and critical thinking. When the splendour of knowledge is prioritized and translated into concrete life of the nation, surely all-improvement becomes assured.

Africa in general and Nigeria has a rich cultural heritage with regard to leadership. Leaders are chosen based on the record of good character and personal integrity evidenced in truthfulness, readiness to serve, honesty, disposition to give pride of place to welfare of the community to mention but a few. These values are the centrifugal force of any sustainable development in any African society. Unfortunately, these cultural values are speedily being eroded. Consequently, leadership in Africa is now in a comatose state. Nigeria for instance is currently experiencing a constant downturn in sustainable development. The reason is obvious; all the African cultural values that could have nourished such development are being constantly sacrificed at the altar of endemic corruption. Leadership is at its best an epitome of government by the worst (kakistocracy). The leaders represent the proverbial Nero that was playing fiddle while Rome was burning. The researcher aims at investigating on how good leadership found on durable African cultural values could be a panacea to the current state of affairs with regard to sustainable development in Nigeria in particular and Africa in general.

Understanding the concept of leadership

Leadership is very crucial in government because it goes to give direction to the ship of the nation. Without a focused, visionary leader, a nation wanders like a rudderless ship. However, dreams must be translated into reality. Davis (1967:96-97) considers leadership as “the ability to persuade others to seek defined objectives enthusiastically. It is the human factor which binds a group together and motivates it towards goals”. In another context, leadership is viewed by Middlemist and Hitt (1981:384) as the “process of providing direction and influencing individuals or groups to achieve goals”. To a great extent, therefore, Fullan (2007:9) opines that leadership has a lot to do with leaders influencing their followers to act for certain goals that represent motivation, aspirations and expectations of both the leaders and followers. It is important to note

that leadership is not only about influencing others but it has also to do with co-ordination and giving a sense of direction in an organization. Obviously, when a nation, an organization, an institution is guided in the right direction, leadership creates a vision for the future.

Masango (2003) opines that “Africa has a rich heritage of leadership, but it is not uniform. Among African cultures, there are some similarities, but there are also differences from time to time, from place to place, from people to people. These differences in leadership were affected by the Christian and Muslim faiths as they were introduced into Africa.” We must not however forget the fact that in the rich African cultural heritage bears witness to the fact that “leadership skills can be taught but leadership is earned; it is earned by consistently demonstrating competency, compassion, a sense of justice and unity. The values that a leader carries with him/her demonstrate a legitimate sense of care for people coupled with accountability.” However, let us examine some styles of leadership.

Leadership Styles: African Dimension

Ordinarily, style refers to the way in which something is said or done. According to Johnson (2000:192) the style with which an action is taken carries messages as well as the substance of the action. On that note, style affects the legitimacy, credibility and believability of an action. In the context of leadership, Olagboye (2004:41) maintains that styles refer to the “various patterns of behaviour which leaders adopt in the process of guiding the efforts of their subordinates toward the attainment of organizational goals.” Therefore, each leadership style is associated with a particular type of behaviour.

In fact, one is considered to be an effective leader if he/she is able to identify the demands of the situation and the level of readiness of his/her followers. Consequently, the appropriate leadership style applied by a leader should vary according to the readiness level of the followers. Marzano (2005:18) in this regard opines that, “the effective leader realizes that no leadership style is appropriate for all followers and all situations and accurately discerns which styles are appropriate for which follower in which situations.” Olagboye (2004:49-50) thus affirms that a leadership style has to be dynamic and flexible, rather than rigid and static. To that effect, leadership depends very much on the style that is applied. If a proper style of leadership is employed definitely it will yield positive result, otherwise the result will be negative.

The main leadership styles to be examined include: democratic, autocratic and *laissez-faire*. That will lead us to the consideration of some African leadership styles.

Democratic style

Leaders who apply this style set policies through group discussion and decision, encouraging and helping group members to interact, requesting the cooperation of others, being considerate of the members' feeling and needs. In this leadership style, every member of the group is accorded due respect, welfare of the group members is given adequate attention, group members are frequently involved in decision making, individual and group initiatives are encouraged. This is the style that is applicable in the collegial model of leadership in which there is involvement and participation of all the members. In this democratic style, the leader is not seen as the boss but *primus inter pares* (first among equals). He coordinates and directs affairs in order to yield positive result. For the leader to arrive at such positive result, he still has to be more broad-minded in his administration bearing in mind that proper leadership is not a one-man affair. Inasmuch as this style has many positive elements, it must not be forgotten that it could be corroded by unhealthy politicking among members with the aim of having their ideas dominate in the overall running of the school. Decisions could also be delayed especially in cases that need urgent attention. Such attitude does untold harm to the progress of this style of leadership. Consequent upon these negative factors, it becomes obvious that no single leadership style has all the ingredients necessary for the smooth-running of a nation.

Autocratic or Authoritarian style

In this style, leaders dish out orders and determine all policy without involving group members in decision-making, and expect unquestionable obedience. Here according to Olagboye (2004:43) group members are denied due respect; their welfare is neglected and decisions are imposed on them, group and individual initiative and creativity are discouraged. There is really little or no allowance for cooperation or collaboration. The end result is that such leadership style directly or indirectly reduces job satisfaction and productivity. Therefore, an authoritarian leader tends to give greater prominence to the demands of his office, realization of task with little or no attention to the promotion and respect of the dignity of the citizenry.

Laissez-faire style

According to Bass (2006:193), "*laissez-faire* leadership means that the autonomy of one's followers is obtained by default. The leader avoids providing direction and support, shows lack of caring for what the followers do, abdicates responsibilities by burying himself or herself in busy work, deflecting request for help, abdicating any responsibility for follower performance, absenting himself or herself from the scene physically or mentally." In this style of leadership, the leader does not participate in the

group's decision-making at all. He has neither a clear vision of the goals of his group or organization nor does he develop policies for it. The members of the group have the freedom to do as they wish and take their own decisions. In fact, in this style of leadership Avolio (1991:193) observes that leaders delay and appear indifferent to what is happening. They avoid taking stands on issues, don't emphasize results, refrain from intervening and fail to follow-up. Such leadership style will surely affect productivity and encourage non-committal attitude.

However, one cannot say with every certainty that one style is entirely productive in every situation. Under an autocratic leader, the followers will be more dependent on the leader because all power is centred on him and he does not encourage participative involvement. On account of an evident lack of freedom and dialogue, hostility is bound to increase. In his absence, every work grinds to a halt. Whereas when placed under a leader that uses democratic style of leadership, the same followers will definitely breathe a new administrative air, which will promote initiative, friendliness and responsibility. So, even in the absence of the leader, work goes on. Under a *laissez-faire* leader, the tendency is that of entire laxity, lack of control and commotion. Generally, the most effective leadership may be those who demonstrate concern for the well-being and contributions of group members and at the same time structure members' responsibilities.

The inability to adopt a leadership style that will engender positive progress and achieve excellent performance will be considered as poor leadership. At this juncture, it is important to note that some African leadership styles include community-oriented leadership, participative leadership and servant-leadership.

Community-oriented Leadership

In the kind of leadership witnessed in Africa, primacy is given to development of the community. The role of a leader is to serve the community and work for the common good. Leaders are expected to be selfless, honest and humble. They must also be able to build consensus and unite people towards a common goal." (<https://hidayatrizvi.com/african-leadership-vs-western-leadership/>) In this way, a strong team spirit is created and based on that a durable sense of unity is engendered. It stresses on the value of interdependence as presented by Tutu (1989:71) thus, "in our African language we say, "a person is a person through other persons." I would not know how to be a human being at all except (that) I learned this from other human beings. We are made for a delicate network of relationships, of interdependence. We are meant to complement each other. All kinds of things go horribly wrong when we break that fundamental Law of our being. Not even the most powerful nation can be completely self-sufficient." This is central message of Ubuntu philosophy (*Umuntu*

Ngumuntu Ngabantu – a person is a person because of or through others). To that effect, it is difficult for the leader to think only of himself because he is consciously or unconsciously guided by the fact of “I am because we are,” or “I am related, therefore, I am” (Gathogo, 2001:21). And the Igbos have the philosophy of *Anyi bu ofu* (we are one), reflecting the spirit of unity. Since we are one nobody should think evil of the other; and to harm the other is to harm myself because the other is part of me and I am part of the other. As a corollary Mbiti (1969:102) adds: “I am, because we are; and since we are, therefore I am.” It is a communitarian style of leadership promotes participation. No one is left out.

Participative leadership

Participative leadership has much to do with the degree of participation of subordinates in the process of decision-making. Hence, Williams affirms that ‘leaders usually consult with subordinates and integrate their suggestions into decisions, accommodating multidimensional communication with subordinates’. In this vein, the leader does not take unilateral decisions; on the contrary, he is open and willing to carry others along. It is not a passive participation but one that requires total commitment and shared responsibility for the realization of necessary goals. Therefore, participative leadership is a collaborative effort to achieve shared goals. Participative leaders understand better the necessity of involving those affected by the decisions. Participative leadership lays emphasis on the power the group has in the decision-making process. Consequently, unilateral decision is highly downplayed. Since it is a shared leadership, individual rights are respected and democratic principles are applied in the administrative process. No one is marginalized because each member has a legitimate force in the system.

Servant Leadership

The concept of servant-leadership coined by Robert Greenleaf (2002) later became widespread. It “emphasizes increased service to others, a holistic approach to work, promoting sense of community, and the sharing of power in decision making”. In fact, the servant-leadership Spears (2003:16) affirms, manifests its outstanding difference in “the care taken by the servant – first to make sure that other people’s highest priority needs are being served. The best test is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely to become servants?” In fact, this servant-leadership concept reflects the African leadership style and as such stands as the turning point of every durable model of leadership. In Africa, a leader is seen as a servant of their tribe or community, so Africans treat a leader as an appointee to serve the people. Julius Nyerere of Tanzania stands tall as a good example of servant leadership. With his philosophy of Ujamaa he aimed at self-reliance in order to break away from the colonial dependence.

Understanding Sustainable Development

According to Cassell's (1968) Latin dictionary the verb sustain derives from the verb *sustinere* meaning to hold up, sustain, support, among others. The noun form sustainable came to be included in the English dictionary in 1987 (Newton and Freyfogle, 2005). Further still, Carlowitz in his *Sylvicultura Oeconomica oder Anweisung zur wilden Baumzucht* (Chart 1), published in 1713 presented the novel idea of *nachhaltend* or *nachhaltig* (sustainable), pointing to the pillars of ecology-nature, of economic and of social ethics (Pisani, 2006). As such, the term sustainable can be conceptualized as a basis, as an umbrella term, that supports and includes the idea of sustainability and sustainable development, having the worry about future existence of natural resources to support the continuation of human life as its foundation (Feil and Schreiber 2017).

On the other hand, sustainability has different meaning in diverse areas of its application. For Cavalcanti (2003) sustainability "means the possibility of obtaining continuously conditions equal to or greater life for a group of people and their successors in given ecosystem." Sachs (1997) understands "sustainability as a dynamic concept that encompasses a process of change and the concept is subdivided into five dimensions: social, economic, ecological, geographical and cultural." Lester wrote that "a sustainable society is one that can meet their needs without compromising the chances of survival of future generations" (Brown, 1980; Andrade, 2004). From the foregoing, "a sustainable society is one that can meet their needs without compromising the chances of survival of future generations" (Brown, 1980).

'Development' is a concept which is contested both theoretically and politically, and is inherently both complex and ambiguous ... Recently [it] has taken on the limited meaning of the practice of development agencies, especially in aiming at reducing poverty and the Millennium Development Goals (Thomas, 2004: 1, 2). The term "development" has various meaning to different people and can be explained in different contexts. "Development should be seen as a progress towards complex goals such as the elimination of poverty, the provision of employment, the reduction of inequality and the guarantee of human rights." (Abuiyada 2018:115) In fact, development has diverse meanings and most often it is understood in terms of economic growth. Consequently, it is measured only in terms of annual increase in per-capita income or gross national product without paying attention to how it is distributed and the level people's participation in in effective growth (Mahmoud, 1991). According to Seers (1972) "development means the conditions for realization of the human personality. Its evaluation must therefore take into account three linked criteria: where there has been a reduction in (1) poverty, (2) unemployment, (3) inequality".

Further still, development is also understood in the words of Pearson (1992) as “an improvement qualitative, quantitative or both - in the use of available resources”. It is most often viewed through the prism of economic, social and political improvement in the life of a nation made manifest in environmental and socio-political transformation. The indices of such transformation are evident in better health care, alleviation of poverty, food security, housing, education and eradication of gender inequality. Pearson also asserts that development does not refer to one particular perspective on social, political and economic betterment. Instead, it is a hybrid term for a myriad of strategies adopted for socio-economic and environment transformation from current states to desired ones. Sustainable development should ‘meet the needs of the present without compromising the ability of future generations to meet their own needs’. This involves integrating three ‘pillars’ of sustainability: environmental, economic and social.

Sustaining Sustainable Development

There are severally factors that aid sustainable development. But it is obvious that none these factors will yield much fruit if good leadership is lacking.

i. Promotion of learning

For any nation to boast of sustainable development, education must be given a primary position. It is obvious as confirmed by Abera (2023:69) that “the education of today is crucial to enhancing the ability of the leaders and citizens of tomorrow to create solutions and find new paths to a better, more sustainable future.” The training of the mind helps man to subdue the earth and make positive use of it. So the dividend of education is not usually immediate but all the same education is recognised as having one of the highest long-term returns on investment of all development goals. Education serves as an important means of implementation for sustainable human development due to the number of positive benefits it brings across the development goals. Undoubtedly, quality improvement in education will touch every facet of development, namely, economy, health care, eradication of poverty, employment, promotion of self-reliance to mention but a few. Summarily, quality education “is about what and how people learn, its relevance to today’s world and global challenges, and its influence on people’s choices. Many now agree, quality education for sustainable development reinforces people’s sense of responsibility as global citizens and better prepares them for the world they will inherit” (Buckler and Creech 2014: 28) “Education is key to the global integrated framework of sustainable development goals. Education is at the heart of our efforts both to adapt to change and to transform the world within which we live. A quality basic education is the necessary foundation for learning throughout life in a complex and rapidly changing world” (Irina Bokova, Director General of The United Nations Educational, Scientific and Cultural Organization (UNESCO), in UNESCO

2015: 3). “Education is also an important means of implementation for sustainable development, and it provides an important construct where the perceived tensions between economic, social and environmental development can be harmonised and integrated into a single concept and pursuit of sustainable well-being for all.” (Didham R.J. – Ofei-Manu P., 2012:97) Sustainable development has education as its major driving force. It refers to “education practices that encourage changes in knowledge, skills, values and attitudes to enable a more sustainable and just society for humanity. It aims at empowering and equipping current and future generations to meet their needs using a balanced and integrated approach to the economic, social and environmental dimensions of sustainable development. (https://en.wikipedia.org/wiki/Sustainable_development).

All in all, following the UN resolution it becomes necessary to “further reaffirm that full access to quality education at all levels is an essential condition for achieving sustainable development, poverty eradication, gender equality and women’s empowerment, as well as human development, for the attainment of the internationally agreed development goals.”(UN General Assembly, Resolution 66/288: The Future We Want (27 July 2012: para. 229). Further still, education systems are not only fundamental in development but Carneiro (1996) maintains that they remain “a source of human capital (Becker), cultural capital (Bourdieu), and social capital (Putnam). Instead of being ‘a wolf to his fellowman’ (*homo homini lupus*), man may thus become ‘a friend to man’ (*homo homini amicus*) through an education that has remained faithful to its community goals.”

ii. Gender equality

The equality of person regardless of the gender has to be given a primacy of place. Women and men, girls and boys should be given equal conditions, treatment and opportunities for realizing their full potential, human rights and dignity, and for contributing to (and benefitting from) economic, social, cultural and political development. Gender equality is, therefore, the equal valuing by society of the similarities and the differences of men and women, and the roles they play. It is based on women and men being full partners in the home, community and society. Equality does not mean that women and men will become the same but that women’s and men’s rights, responsibilities and opportunities will not depend on whether they are born male or female. Gender equality implies that the interests, needs and priorities of both women and men and girls and boys are taken into consideration, recognizing the diversity of different groups and that all human beings are free to develop their personal abilities and make choices without the limitations set by stereotypes and prejudices about gender roles. Gender equality is a matter of human rights and is considered a precondition for, and indicator of, sustainable people-centred development.

(<https://www.unicef.org/rosa/media/1761/file/Genderglossarytermsandconcepts.pdf> accessed 21/4/2024)

iii. Creation of human rights awareness

“Knowledge is power” says Francis Bacon. It is knowledge that makes one know his right. If one does not know his/her rights, he/she will continuously wallow in the dark as far as those rights are concerned. Human rights awareness campaigns, in the words of Munir (2024) therefore “serve as catalysts for positive change, especially for vulnerable groups in our population. By educating, advocating, and promoting inclusivity, these campaigns contribute to the building of a society where everyone can enjoy the fundamental rights and freedoms they deserve. As we work towards a more just and equitable world, let us recognize the transformative power of human rights awareness in empowering the vulnerable and creating lasting societal change.”

It is when these rights are guaranteed and respected that development will be sustained; because each individual will aim at doing what is right for the good of the other and the entire nation.

iv. Food security

It is when the basic needs, food, shelter etc are taken care of that their potentials can be profitable harnessed. Food security, as defined by the World Food Summit in 1996, is “when all people, at all times, have physical and economic access to sufficient, safe and nutritious food that meets their dietary needs and food preferences for an active and healthy life”. (Food and Agriculture Organization (2001). Food insecurity, on the other hand, as defined by the United States Department of Agriculture (USDA), is a situation of “limited or uncertain availability of nutritionally adequate and safe foods or limited or uncertain ability to acquire acceptable foods in socially acceptable ways.” Food security is the state of having reliable access to a sufficient quantity of affordable, nutritious food that meets their dietary needs and food preferences for an active and healthy life. The availability of food for people of any class, gender or religion is another element of food security. Similarly, household food security is considered to exist when all the members of a family, at all times, have access to enough food for an active, healthy life. (https://en.wikipedia.org/wiki/Food_security accessed 2/6/2024)

Food security is sustained when there is reasonable constancy regarding availability, access, utilization, and stability. (Food and Agriculture Organization 2009) These four pillars could be fundamentally realized through giving primacy to agriculture, respecting ecology, avoiding environmental degradation that could lead to severe climate change. Otherwise, there could be a relapse into food insecurity and famine will become the order of the day.

Factors that hinder sustainable development

There are several factors that hinder sustainable development but we concentrate on the major ones

i. Poor leadership

It is pertinent to commence our examination of poor leadership through the interrogative stance of Kellerman (2004:xv-xvi). “What does poor leadership mean? Is it synonymous with bad leadership? Does it mean leadership that is immoral, unethical? Or does it mean leadership that is corrupt, incompetent, grossly entangled in mismanagement and squandermania, visionless, lost in wonder of the enormity of his authority, uncertain of aims and objective of leadership, ignorant of the inner and outer logic of governance, ineffective? ... what is to be done to maximize good leadership and minimize bad leadership.”

Poor leadership used synonymously with ineffective leadership, is in the words of Helms (2012:5) is “leadership that fails to achieve its self-set goals chiefly because of the incompetence, the ignorance, the rigidity or intemperateness of the leader...” Other similar forms of poor leadership are inefficient leadership that invests too many resources – human and material – and incurs unreasonably high costs in the process of achieving its goals. Another branch of poor leadership is that which is characteristically devoid of concrete agenda and lacks substantive and clearly defined goals. There is also another form of poor leadership which has to do with leadership characterized by leaders that have minimal idea of what to do with their power.

ii. Lack of attention to education

Education rules the world. Education propels any sustainable development programme. It is used to safeguard health, environment, and general well-being of the society. So the lack of it does untold harm to sustainable development. It is therefore the primary duty of any good leadership to prioritize education. In fact, Nevin (2008:49) maintains that “education for sustainable development (ESD) promotes the development of the knowledge, skills, understanding, values and actions required to create a sustainable world, which ensures environmental protection and conservation, promotes social equity and encourages economic sustainability.” In the words of Socrates “there is only one good, knowledge, and only one evil, ignorance.” When proper attention is not given to education its resultant negative effects are not only colossal but spiral in nature because it touches every aspect of life. By so doing, sustainable development is hampered.

iii. Environmental degradation

Undoubtedly environmental degradation is deterioration of the environment through depletion of resources which includes all the biotic and abiotic element that form our surrounding that is air, water, soil, plant, animals, and all other living and non-living element of the planet of earth. (Bourque et al. 2005). This environmental degradation has both human and natural causes. The human causes are mainly from urbanization, deforestation, overpopulation, industrialization. All these elements in the long run generate a loss of biodiversity. The natural causes like drought, hurricane, earthquake, typhoon etc do untold harm to the environment.

To that effect, Diop (2015) affirms that “environment degradation exacerbates poverty particularly in the rural areas as the poor rely on the ecological system for their livelihoods (food, energy and medicine). Because women and girls bear the brunt of food, water and energy provision to their families, water shortages and deforestation mean that women and girls have to walk longer distances to fetch water and collect firewood.” When the environment becomes so vulnerable, investing in agriculture becomes difficult and by extension hunger assumes the centre stage. The ripples of its negative effects are reflected in the harm they do to sustainable development.

Conclusion

There is no gainsaying the fact that good leadership is the fulcrum of any sustainable development. Such leadership is founded on the use of critical reasoning process. It demands an evaluative process which the leader employs in decision making. Good leadership no doubt is always visionary in attitude and painstaking in churning out and execution of developmental principles and broadminded in the translation of ideas into concrete reality evidenced in the spreading of sustainable projects anchored on production. In fact, no sustainable development principles will see the light of the day when kakistocratic government (government by the worst) is in place. In the same vein, bad leadership which most of the African countries are experiencing has become the undoing of the continent. Consequently, development has remained at its lowest ebb, looting is done with reckless abandon and proliferation of injustice is wantonly celebrated. In order to be liberated from the quagmire of bad leadership, the rich African cultural heritage of leadership values founded on integrity, truthfulness, respect for the other, promotion of communal life have to be revived in order to promote a viable development in Africa.

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GENDER-BASED VIOLENCE: A BARRIER TO ACHIEVING HUMAN RIGHTS AND SUSTAINABLE DEVELOPMENT GOALS IN NIGERIA

Ogochukwu Okpokwasili, PhD
Department of Philosophy
Nnamdi Azikiwe University Awka
ao.okpokwasili@unizik.edu.ng

Executive Summary

Gender-based violence (GBV) constitutes a significant impediment to the realization of human rights and the attainment of sustainable development goals (SDGs) in Nigeria. This paper provides a comprehensive analysis of the prevalence, drivers, and consequences of GBV within the Nigerian context, examining its profound impact on individuals, communities, and the nation's developmental trajectory. Drawing upon empirical evidence and scholarly literatures, the paper elucidates the intersecting dynamics of gender inequality, cultural norms, socio-economic disparities, and institutional weaknesses that perpetuate GBV in Nigeria. The paper begins by contextualizing the various forms of GBV prevalent in Nigeria, including domestic violence, sexual assault, female genital mutilation/cutting (FGM/C), child marriage, and trafficking. It explores the underlying structural factors such as patriarchal attitudes, unequal power relations, weak legal frameworks, and inadequate access to justice that contribute to the perpetuation of GBV. The paper will further highlight how cultural practices, religious beliefs, and socio-economic inequalities intersect to exacerbate vulnerability to GBV. A critical examination of the consequences of GBV reveals its profound and multifaceted impacts on individuals and communities in Nigeria, ranging from physical and psychological trauma to restricted access to education, healthcare, and economic opportunities. Moreover, the paper underscores the broader societal ramifications of GBV, including diminished productivity, weakened social cohesion, and impediments to sustainable development efforts across various sectors. Against this backdrop, the paper evaluates existing policy and legal frameworks aimed at addressing GBV in Nigeria, highlighting gaps, challenges, and opportunities for reform. It discusses the importance of multi-sectorial responses that integrate prevention, protection, and support services, while also emphasizing the need for greater accountability, enforcement, and coordination among relevant stakeholders. The paper underscores the importance of engaging men and boys as allies, challenging harmful gender norms, and promoting gender-sensitive approaches

to development. In conclusion, the paper calls for a renewed commitment to combating GBV in Nigeria, grounded in human rights principles and aligned with the SDGs agenda. By prioritizing the elimination of GBV as a national priority and investing in comprehensive, evidence-based interventions, Nigeria can foster a more inclusive, equitable, and prosperous society.

Keywords: Gender-Based Violence (GBV), Human Rights, Sustainable Development Goals (SDGs), Nigeria, Patriarchy

Introduction

Council of Europe (2024) was of the opinion that “Gender-based violence is a human rights concern. People who experience gender violence may suffer from different human rights violations – for example the right to life, freedom from torture and degrading treatment, freedom from discrimination and the right to safety and security”. They went on to say that:

The right to life, gender equality, prohibition of discrimination on the grounds of sex, protection of physical integrity, the right to health - to mention a few of the human rights impacted by gender-based violence - are safeguarded in the Universal Declaration of Human Rights and the International Covenants on Civil and Political Rights and on Social, Economic and Cultural Rights.

UNFPA (2023) report stated clearly that:

In Nigeria, violence against women is evident in many forms, including domestic, verbal, and physical abuse, rape and sexual assault, early and forced marriages, incest, female genital cutting, acid baths and outright killing. Women continue to suffer all forms of degradation and deprivation in public and private spaces.

Gender based violence (GBV) in Nigeria is a critical issue that significantly hinders the achievement of human rights and Sustainable Development Goals (SDGs). GBV includes physical, sexual, emotional, and economic abuse, and it disproportionately affects women and girls, although men and boys can also be victims. The high prevalence of GBV in Nigeria is influenced by cultural norms, poverty, and limited access to education, which perpetuate harmful practices such as domestic violence, sexual harassment, trafficking, child marriage, and female genital mutilation. The consequences of GBV extend beyond personal suffering to impede national development. It negatively impacts health, education, economic productivity, and social stability, obstructing progress towards key SDGs, particularly those related to gender equality, health, education, and economic growth. Addressing GBV is essential for safeguarding human rights and fostering a society where everyone can thrive.

Efforts to combat GBV in Nigeria involve legal reforms, public awareness campaigns, and support services for survivors, alongside international cooperation and adherence to global human rights standards.

Going further, one can readily agree that Gender-Based Violence (GBV) is a pervasive and entrenched issue in Nigeria, perpetuating inequality, discrimination, and harm against individuals based on their gender. This scourge affects millions of Nigerians, particularly women and girls, and has far-reaching consequences for their well-being, empowerment, and human rights. GBV not only violates fundamental human rights but also hinders Nigeria's progress towards achieving the Sustainable Development Goals (SDGs), particularly Goal 5 (Gender Equality) and Goal 16 (Peace, Justice, and Strong Institutions). Despite efforts to address GBV, Nigeria still grapples with high rates of intimate partner violence, sexual assault, female genital mutilation, and other forms of GBV. This topic explores the complex dynamics of GBV in Nigeria, its impact on human rights and sustainable development, and potential solutions to mitigate this barrier to progress. The persistence of GBV in Nigeria and in Africa and beyond, is a reminder of the deep-seated gender inequalities that exist in our society. There are societal and cultural norms that perpetuate discrimination, subjugation and violence among us. The consequences are far reaching not only on the individuals involved but, on their families, communities and the nation at large. GBV limits not only women and girls but men and boys too. The truth is that when it comes to GBV, anyone can be a victim. It limits access, to education, economic opportunities and living a healthy and fulfilled life. It hampers economic growth, perpetuates cycle of poverty and erodes social cohesion.

To address GBV and unlock Nigeria's potential for sustainable growth, it is essential to adopt a comprehensive and multifaceted approach in addressing every issue on ground. This is what this paper sets out to do. Bringing every sector involved starting from the home, the country is on the pathway of creating an equitable and just society where everyone can thrive.

Conceptual Analysis

Human Rights

Human rights are fundamental rights and freedoms that are inherent to all human beings, regardless of their race, gender, nationality, or religion (United Nations, 1948). These rights are universal, inalienable, and indivisible, and are essential for the dignity, well-being, and freedom of individuals (Human Rights Watch, 2020).

The concept of human rights is enshrined in the Universal Declaration of Human Rights (UDHR), adopted by the United Nations General Assembly in 1948 (United Nations,

1948). The UDHR sets out a broad range of civil, political, economic, social, and cultural rights, including the right to life, liberty, and security of person, the right to freedom of speech and assembly, and the right to education and healthcare (United Nations, 1948). Human rights are essential for promoting social justice, combating discrimination and oppression, and fostering a culture of respect and dignity for all individuals (Amnesty International, 2020). They are also crucial for achieving sustainable development and promoting peace and security globally (United Nations, 2015).

Despite the significance of human rights, many individuals and groups continue to face violations and abuses, including gender-based violence, racial discrimination, and political persecution (Human Rights Watch, 2020). The protection and promotion of human rights are essential for building a just and equitable society, where all individuals can fully exercise their rights and freedoms. However, human rights violations and abuses continue to be a significant challenge in many parts of the world.

One of the major challenges to human rights is the persistence of gender-based violence, which affects millions of women and girls worldwide. Gender-based violence includes physical, emotional, and sexual violence, and is a violation of women's rights to bodily integrity, autonomy, and dignity (UN Women, 2020).

Another significant challenge to human rights is racial discrimination, which continues to affect marginalized communities worldwide. Racial discrimination is a violation of the right to equality and non-discrimination, and perpetuates social and economic inequalities (UN Human Rights, 2020).

Political persecution is also a significant challenge to human rights, as it silences dissenting voices and restricts the right to freedom of speech and assembly. Political persecution is often used to maintain power and control, and can lead to serious human rights violations, including arbitrary detention and torture (Human Rights Watch, 2020). Human rights are fundamental rights and freedoms that are essential for promoting social justice, combating discrimination and oppression, and fostering a culture of respect and dignity for all individuals. However, human rights violations and abuses continue to be a significant challenge in many parts of the world, and require urgent attention and action from governments, civil society, and individuals.

Some notable philosophers' notion on human rights are:

- John Locke (1632-1704): "All men are born free and equal, and are endowed with certain unalienable Rights, among which are Life, Liberty, and the pursuit of Happiness" (Locke, 1689, p. 123).

- Immanuel Kant (1724-1804): "Act as if the maxim of your action were to become a universal law" (Kant, 1785, p. 36).
- Jean-Jacques Rousseau (1712-1778): "Man is born free, and everywhere he is in chains" (Rousseau, 1762, p. 1).
- Mary Wollstonecraft (1759-1797): "The rights of humanity are not to be trifled with" (Wollstonecraft, 1792, p. 13).

Philosophers arguing about the fundamental human rights argues it based on the "deontological grounds, which they agree that "the wellbeing of an individual is also a matter of moral concern," (Posner, 108). Awertin Kelvin (2020) narrowing it down to individual welfare noted that "Developing nations like Nigeria keep to improve their human rights records. In doing this, government is encouraged to poverty and improve education as a way of enhancing wellbeing. States should improve rights performance as a way of enhancing human well-being. He went in to say that: "human rights promotion enhances human well-being or I welfare. I will argue that it is by respecting specific rights; that government (states) will enhance public welfare.

John Rawls equated it with justice when he said that: "Justice is the first virtue of social institutions" (Rawls, 1971, p. 3). Amartya Sen was of the opinion that "Human rights are not just legal rights, but also moral and political rights" (1999, p. 227). One thing that is constant is that human rights exist and that they should not be tampered with. Then what are these human rights?

The Universal Declaration of Human Rights (UDHR) is a milestone document in the history of human rights. Drafted by representatives with different legal and cultural backgrounds from all regions of the world, the Declaration was proclaimed by the United Nations General Assembly in Paris on 10 December 1948 (General Assembly resolution 217 A) as a common standard of achievements for all peoples and all nations. It sets out, for the first time, fundamental human rights to be universally protected and it has been translated into over 500 languages.

The fundamental Human rights are:

Universal Declaration of Human Rights (UDHR)

The fundamental human rights set out to achieve dignity, well-being, and freedom for all individuals, regardless of their race, gender, nationality, or religion. These rights aim to:

- Protect human life and security.
- Promote equality and non-discrimination.
- Foster freedom of expression and assembly.
- Ensure access to education, healthcare, and social services.

- Protect human dignity and well-being.

The fundamental human rights as entrenched in the Nigerian constitution are

- Right of life
- Right of dignity of human persons
- Right to person liberty.
- Right to fair hearing
- Right to private and family life
- Right of freedom of thought conscience and religion
- Right to freedom of expression and the press
- Right of peaceful assembly and association
- Right of freedom of movement
- Right to freedom from discrimination
- Right to acquire and own immovable property
- Compulsory acquisition of property
- Restriction on and derogation from fundamental human rights
- Special jurisdiction of high court and legal aid.

The common language embedded within all human rights is the principle of universality, which recognizes that all human beings are born free and equal in dignity and rights. This language includes:

- Universality: All human rights are universal and inalienable
- Indivisibility: All human rights are interconnected and interdependent.
- Equality: All human rights are equal in importance and scope.
- Non-discrimination: All human rights are free from discrimination.
- Participation: All human rights ensure participation and inclusion.

This common language is reflected in the preamble of the Universal Declaration of Human Rights (UDHR), which states: "Recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world. One will at this point agree that there are certain actions that is committed and which negates human rights and one of such actions is that of Gender based violence. Gender based negation of human rights constitutes a profound ontological erasure, where the very existence and dignity of individuals is being denied them and their inherent worth negated. This perpetuates a metaphysical injustice

There are some ways governments can respect human rights and they include:

- Enact and enforce laws that protect human rights
- Establish independent judiciaries to uphold human rights

- Ensure fair and equal access to justice for all
- Protect freedom of speech, assembly, and association
- Respect and protect the rights of minorities and vulnerable groups
- Ensure equal access to education, healthcare, and social services
- Protect citizens from torture, arbitrary detention, and extrajudicial killings
- Promote transparency and accountability in governance
- Respect the rights of refugees and asylum seekers
- Ratify and implement international human rights treaties and conventions
- Establish national human rights institutions to monitor and promote human rights
- Provide effective remedies for human rights violations
- Ensure participation and representation of diverse groups in decision-making processes
- Protect the rights of women, children, and persons with disabilities
- Ensure access to information and freedom of the press

By following these steps, governments can demonstrate their commitment to upholding human rights and creating a just and equitable society for all.

Gender Based Violence (GBV)

Okpokwasili (2022:70) noted that when we talk of gender-based violence, we are talking of one gender using a brutal force against another gender. Gender based violence is usually targeted at women and children. They are the ones who are always at the receiving end. Violence against girls, women and children has gained momentum in this present age and time, seen in the ugly menace ravaging our society these days. She went further to say that: “violence has metamorphosed into something more dreadful eating deep into the fabrics of our societal norms and values which is the sum total of what our culture reflects”. Its ugly effects in our society is tearing down the walls of what we hold dear as a people. Md Mujahidul Hoque (2021) defined Gender violence’ as: "the term used to mean harm caused upon individuals and groups depending on their gender identity”. Going further, he noted that: “this violence can be termed as cultural and social understandings of gender, and the essential supremacy that hold violence subject on the basis of gender orientation and social effects that shape violent events along gender orientation circumstance" Again Europa (2024) noted that "Gender-based violence is a phenomenon deeply rooted in gender inequality, and continues to be one of the most notable human rights violations within all societies.” Gender-based violence is violence directed against a person because of their gender. Both women and men experience gender-based violence but the majority of victims are women and girls."

Types of GBV

1. Intimate Partner violence: this is a type of abuse of one's human rights by an intimate partner it could be Psychological, emotional, sexual and economical with the overall intention to restrict and harm the individual. WHO (2013). This in turn violates rights to life, security and liberty of the individual.
2. Sexual violence: is s the overall use of force to carnally take advantage of an individual without the person's consent. United Nations (1993) defined it as "any sexual act committed against someone against their consent|". This negates the right to freedom from torture and degrading treatments (Article 5)
3. Female genital mutilation (FGM) : this is very common in many Nigerian homes even as of today. WHO (2020) defined it as "a harmful practice involving partial or total removal of fem genital. This violates the right to one's health and wellbeing (Article 25UDHR). Such harmful practices can cause great harm to an individual because if the wounds are not well treated, infection can take the person's life.
4. Child marriage: This is commonly seen in the Northern parts of Nigeria where children are given out in marriages to older men. This is a violation of the child's right to childhood and adolescence and also negates the right to education which is what the child should be doing at that age.
5. Human trafficking: This is the exportation of an individual through force, coercion or deception (UNO 2015). Human trafficking violates right to freedom from slavery and servitude, right to liberty and security and also undermines the right to dignity and self-worth
6. Reproductive Coercion: forced pregnancy, abortion or sterilization.

There are several ways Gender-based violence negates human rights law in several ways:

- Violation of the right to life, liberty, and security of person (Article 3, Universal Declaration of Human Rights)
- Violation of the right to equality and non-discrimination (Article 1, Universal Declaration of Human Rights)
- Violation of the right to freedom from torture and cruel, inhuman, and degrading treatment (Article 5, Universal Declaration of Human Rights)
- Violation of the right to bodily autonomy and integrity
- Violation of the right to dignity and self-worth
- Violation of the right to access justice and equal protection under the law
- Perpetuation of gender stereotypes and reinforcement of harmful gender norms
- Limitation of opportunities and choices, perpetuating gender inequality.

Gender based violence has severe consequences on the lives of the victims and should be curbed at all cost. It strips individuals of their autonomy, freedom and their overall sense of self leading to loss of identity and purpose. It also alters an individuals lived experiences distorting their perception of what reality is. An individual at this point is faced with the choice to re-interpret his or her past, present and possible future.

Patriarchy

Patriarchy is a social system where men hold power and dominance over women and other marginalized group /Patriarchy (2022:52) in her work “the creation of patriarchy”, argued that “class society began with the dominance of men over women and developed into the dominance of some men over all men and over all women”. This is a good example of restrictions on ones right especially that of the woman. Patriarchal dominance was already incorporated into human society by men themselves even before the advent of history itself. Women have always played significant roles in history and their overall importance cannot be quantified. However, as class struggles and dominance continued to gain momentum over the years, women as usual were at the receiving end as men yielded more powers in the warfront and in every other place. Patriarchy is a primitive social organization in which authority which was exercised by a male head of the family extending such power even to distant relatives of the same lineage. bell hooks (2015:20) defined patriarchy as: “a social menace and disease that plagues the life of men in both body and spirit’. It is the dominant character exhibited by men using the socio-political systems and institutions to maintain their supremacy above females. Patriarchy puts men in charge of all the affairs of the female sex or gender with the sole aim of controlling every aspect of her life. Patriarchal influences are synonymous with words like, domination, subjugation, maltreatment and oppression and they are typical examples of violations of the rights of the individual.

There are several ways that patriarchy can violate the fundamental human rights of an Individual

1. Gender based discrimination: Patriarchy perpetuates gender stereotypes, limiting women’s access to education, employment and political participation.
2. Violence against women: Patriarchy condones and normalizes violence against women.
3. Reproductive rights: Patriarchy restricts women’s autonomy over their bodies, limiting access to reproductive healthcare, contraception and abortion.
4. Economic inequality: Patriarchy perpetuates wage gaps, limiting women’s economic independence and access to resources.
5. Political participation: Patriarchy erases and marginalizes diverse gender identities, sexual orientations and cultural expressions.

By perpetuating these inequalities, patriarchy violates the fundamental principles of human rights and dignity.

Nigeria and Sustainable Development Goals (SDG)

Nigeria, officially the Federal Republic of Nigeria, is a country in West Africa with a diverse geography, culture, and economy. Its geography is characterized by a tropical climate with two main seasons, and it is divided into 36 states and the Federal Capital Territory. The country has a population of approximately 213 million people, with over 250 ethnic groups, and a mix of Christianity, Islam, and traditional beliefs. Nigeria's economy is a mixed economy, with a focus on agriculture, oil and gas, and services, and it has a GDP of \$248 billion. The country has a complex history, with pre-colonial empires, British colonial rule, independence in 1960, and military rule and democratic transitions.

The Sustainable Development Goals (SDGs), also known as the Global Goals, were adopted by the United Nations in 2015 to address global challenges, and Nigeria has committed to achieving these goals by 2030. The SDGs are a universal call to action to end poverty, protect the planet, and ensure that all people enjoy peace and prosperity. Nigeria's emergence as a key player in achieving the SDGs is driven by its economic growth and development, demographic changes such as a large youth population and urbanization, climate change and environmental concerns, human rights and social justice movements, and international partnerships and cooperation. The country's commitment to the SDGs is reflected in its development policies and programs, which aim to address the challenges facing the country and ensure a sustainable future for its citizens.

The SDGs are integrated into Nigeria's development agenda, with a focus on achieving sustainable economic growth, social inclusion, and environmental protection. The country's progress towards achieving the SDGs is tracked through various indicators and reports, which provide insights into the challenges and opportunities facing Nigeria in achieving the goals.

Nigeria, a country in West Africa, faces numerous human rights challenges, including:

- Gender-based violence: Widespread domestic violence, sexual assault, and femicide.
- Boko Haram insurgency: Ongoing conflict in the northeast, resulting in human rights abuses, displacement, and humanitarian crises.
- Police brutality_: Extrajudicial killings, torture, and extortion by security forces.
- Corruption and impunity_: Widespread corruption and lack of accountability for human rights abuses.

- Freedom of expression and assembly: Restrictions on media, civil society, and peaceful protests.
- LGBTQ+ rights: Criminalization of same-sex relationships and persecution of LGBTQ+ individuals.
- Child rights: Child marriage, forced labor, and lack of access to education and healthcare.
- Disability rights: Stigmatization, exclusion, and lack of access to services for persons with disabilities.

Efforts to address these issues include:

- National Human Rights Commission_: Established to promote and protect human rights.
- Anti-corruption initiatives_: Efforts to combat corruption and ensure accountability.
- Civil society engagement_: Activism and advocacy by local organizations and communities.
- International partnerships: Collaboration with international organizations to address human rights challenges.

The Sustainable Development Goals (SDGs) in Nigeria are a set of 17 goals adopted by the United Nations in 2015 to end poverty, protect the planet, and ensure peace and prosperity for all. Nigeria has committed to achieving these goals by 2030. Nigeria's progress towards achieving the SDGs is tracked through various reports and indicators. According to the 2020 SDG Index and Dashboards Report, Nigeria has made some progress towards achieving the SDGs, but still faces significant challenges

The 17 Sustainable Development Goals (SDGs) are:

- No Poverty: End poverty in all its forms everywhere
- Zero Hunger: End hunger, achieve food security and improved nutrition, and promote sustainable agriculture.
- Good Health and Well-being: Ensure healthy lives and promote well-being for all at all ages.
- Quality Education: Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all
- Gender Equality: Achieve gender equality and empower all women and girls
- Clean Water and Sanitation: Ensure availability and sustainable management of water and sanitation for all
- Affordable and Clean Energy: Ensure access to affordable, reliable, sustainable, and modern energy for all

- Decent Work and Economic Growth: Promote sustained, inclusive, and sustainable economic growth, full and productive employment, and decent work for all
- Industry, Innovation, and Infrastructure*: Build resilient infrastructure, promote inclusive and sustainable industrialization, and foster innovation
- Reduced Inequalities: Reduce inequality within and among countries
- Sustainable Cities and Communities: Make cities and human settlements inclusive, safe, resilient, and sustainable.
- Responsible Consumption and Production: Ensure sustainable consumption and production patterns.
- Climate Action: Take urgent action to combat climate change and its impacts
- Life below Water: Conserve and sustainably use the oceans, seas, and marine resources for sustainable development.
- Life on Land: Protect, restore, and promote sustainable use of terrestrial ecosystems, forests, and biodiversity.
- Peace, Justice, and Strong Institutions: Promote peaceful and inclusive societies, access to justice, and effective and accountable institutions.
- Partnerships for the Goals: Strengthen the means of implementation and revitalize the global partnership for sustainable development

These goals are interconnected and aimed at achieving a sustainable future for all.

How has Gender based violence presented the actualization of this SDG goals

Gender-based violence (GBV) has significantly hindered the actualization of several Sustainable Development Goals (SDGs), particularly:

- SDG 3: Good Health and Well-being*: GBV leads to physical, sexual, and reproductive health problems, undermining efforts to ensure healthy lives and well-being.
- SDG 4: Quality Education*: GBV creates a hostile learning environment, leading to absenteeism, dropout, and poor academic performance, compromising education quality.
- SDG 5: Gender Equality*: GBV perpetuates gender inequality, reinforcing harmful gender stereotypes and limiting women's and girls' empowerment.
- SDG 8: Decent Work and Economic Growth*: GBV affects women's participation in the workforce, leading to economic losses and hindering economic growth.
- SDG 10: Reduced Inequalities*: GBV exacerbates existing inequalities, particularly for marginalized groups like women, girls, and LGBTQ+ individuals.

- SDG 16: Peace, Justice, and Strong Institutions*: GBV undermines peace and security, erodes trust in institutions, and hampers access to justice.

GBV's impact on SDG actualization is multifaceted:

- Perpetuates cycles of poverty and inequality
- Limits access to education, healthcare, and economic opportunities
- Reinforces harmful gender stereotypes and social norms
- Undermines peace and security
- compromises human rights and dignity

Addressing GBV is crucial for achieving the SDGs, requiring a comprehensive approach that involves:

- Policy reforms and legislation
- Community engagement and education
- Support services for survivors
- Data collection and monitoring
- International cooperation and partnerships

By tackling GBV, we can accelerate progress toward achieving the SDGs and create a more equitable, just, and peaceful world.

Evaluation and Conclusion

The integration of Sustainable Development Goals (SDGs) and the eradication of Gender-Based Violence (GBV) are crucial for achieving a sustainable future. GBV hinders the actualization of several SDGs, particularly those related to health, education, gender equality, economic growth, and peace. The evaluation of the impact of GBV on SDG actualization reveals that:

- GBV perpetuates cycles of poverty and inequality
- Limits access to education, healthcare, and economic opportunities
- Reinforces harmful gender stereotypes and social norms
- Undermines peace and security
- Compromises human rights and dignity

To achieve the SDGs, it is essential to address GBV through a comprehensive approach that involves policy reforms, community engagement, and support services for survivors, data collection, and international cooperation. By tackling GBV, we can:

- Accelerate progress toward achieving the SDGs.
- Create a more equitable, just, and peaceful world.
- Ensure sustainable development and human well-being

In conclusion, the eradication of GBV is critical for achieving the SDGs. It requires a collective effort from governments, civil society, and individuals to create a world where women, girls, and marginalized groups can thrive and reach their full potentials.

The way forward involves:

1. Strengthening policies and legislation to prevent and respond to GBV
2. Increasing access to education, healthcare, and economic opportunities for women and girls
3. Challenging harmful gender stereotypes and social norms
4. Supporting survivors of GBV through comprehensive services
5. Encouraging data collection and research to inform GBV prevention and response efforts
6. Fostering international cooperation and partnerships to address GBV globally

By working together, we can create a world where:

1. Women and girls can live free from fear of violence and discrimination
2. Everyone has access to quality education, healthcare, and economic opportunities
3. Gender equality is a reality, and human rights are respected
4. Sustainable development is achieved, and human well-being is ensured

In this world, the SDGs are not just a distant goal but a reality, where everyone can thrive and reach their full potential.

Some of the SDGs where Nigeria has made progress include:

- SDG 1 (No Poverty): Nigeria has reduced the proportion of people living in poverty from 46% in 2015 to 40% in 2020 (World Bank, 2020).
- SDG 4 (Quality Education): Nigeria has increased access to education, with a net enrollment rate of 63% in 2020 (UNESCO, 2020).
- SDG 6 (Clean Water and Sanitation): Nigeria has improved access to clean water, with 70% of the population having access to basic water services in 2020 (WHO/UNICEF, 2020)

However, Nigeria still faces significant challenges in achieving other SDGs, including:

- -SDG 3 (Good Health and Well-being): Nigeria has a high maternal mortality ratio of 576 deaths per 100,000 live births in 2020 (WHO, 2020).
- DG 7 (Affordable and Clean Energy): Nigeria has a low access to electricity, with only 57% of the population having access to electricity in 2020 (World Bank, 2020).

- SDG 16 (Peace, Justice, and Strong Institutions): Nigeria faces challenges in ensuring peace and security, with a high rate of violent conflicts and human rights abuses (Amnesty International, 2020)

Gender based violence negation of human rights constitutes a profound ontological erasure where the very existence and dignity of individuals are denied and their inherent worth negated. This perpetuates a metaphysical injustice where the humanity of certain beings is deemed less valuable and their experiences, perspectives and lives marginalized. Ultimately, this negation undermines the fundamental principles of equality, justice and human rights. This poses great threat to the very fabric of our shared humanity and goals.

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TRADE LIBERALIZATION AND MARKET REFORMS IN CHINA AS MODEL FOR NIGERIAN ECONOMIC ADVANCEMENT

Michael Jude Denis, PhD

Department of Political Science
College of Education, Afaha Nsit, Akwa Ibom State
mikelodudu@gmail.com

Executive Summary

This study aims to examine the measures taken by China to transform its economy from one of the most cosseted to the most apparently open market among emerging economies. Hence, in the face of persistent economic crisis in a country like Nigeria, this study investigates how the nation can learn from the Chinese market reforms in order to achieve a higher level of economic development? How can trade liberalization be relevant in Nigerian economy where it is not just the market forces of demand and supply that determines the prices of things and the chains of economic activities, but also the unbridled self-interest and conspiracy of the elites? This study adopted a qualitative method of investigation through a broad appraisal of scholarly works on similar themes, with the help of textbooks and periodicals. The theoretical framework used in this study was the theory of invisible hand by Adam Smith (1776). Findings show that China's transformation and advancement can be accredited to deregulation of the economy through rebating indirect taxes that reduced exportation profitability, reformation of foreign exchange allocation and the introduction of a duty draw back system. Based on the research findings, this study suggested that to achieve an advanced level of economic development in Nigeria, the government should jettison restrictive systems of controls such as tariffs, quotas and other array of licensing requirements. As an alternative, it is recommended to allow trade to be market determined, adopt non-discriminatory exchange rate policies and encourage the exportation of labour-intensive goods.

Keywords: Trade Liberalization, Reforms, Economic Advancement

Introduction

Trade openness has been known to be a major source of economic growth and development of nations which out of necessity for survival has brought about interactions amongst different nations of the world (Munir & Ameer, 2018). Adam

Smith suggested that division of labour, specialization and international trade are essential avenues for promoting the wealth of nations. Smith also stressed the relevance of the size of the domestic market which invariably limits or enlarges the option for division of labour (Ucak, 2015). The period from 1978 saw remarkable economic growth in China which is undeniably linked to trade liberalization. Previously, however, China's economic policies were categorized as closed, cosseted, inward-looking and import substitutionary. It was a distinctive socialist ideology where the essential aspects of trade became really restrictive towards foreign economic relations (Li & Jiang, 2018). However, under the influence of this extreme self-reliant policy, China's foreign trade even became limited, to the extent that import was only required when there was a dearth of raw materials and export was only done as a means of getting foreign exchange for imports (Li, 2012). Hence, Li and Jiang (2018) assert that the Chinese market possessed a stringent anti-export plan while tolerating only minimal imports as a make-up for deficits of domestic goods. Consequently, China failed to make full use of foreign trade to increase the speed of development. On this, (Li, 2012) further explains that throughout the period of reform, China's exports grew at a much faster rate than the imports and that this over reliance on manufactured exports made China vulnerable to import restrictive measures from foreign traders.

Consequently, foreign trade reform was formally inaugurated at the end of 1978 as a basic part of a broad market reform package. This featured the adoption of a liberal policy which brought about remarkable advancement in China's trade policy reforms when thereafter China's economy became one of the major actors in the global economy (Lardy, 2002). The initial phase of market reform which started from 1978 to 1991 witnessed a decentralization of administration and the reduction of trade planning scope. Consequently, the local authorities and industries had express power over exports and imports. Other positive impacts included stronger export incentives, albeit, import liberalization was not considered to be of serious effect under this policy of decentralization (Li, 2012).

In 1992, China developed new ways to create a trade policy that would measure up with the international system by introducing novel channels to liberalize the market which include, among others, tariff reduction and removal of non-tariff barriers (Li & Wang, 2018). As a result, China's Gross Domestic Product (GDP) improved in the late 1980s measuring up to 3 percent of overall world trade and propelling China to the 16th largest market world over (Li, 2012).

Trade liberalization is fundamental to the Structural Adjustment Programme (SAP) executed by most countries in sub-Saharan Africa, Nigeria inclusive. In this study a theoretical assessment of trade liberalization and market reforms in China as a model for economic advancement in Nigeria was carried out.

Statement of the Problem

International trade promotes economic growth and development since no nation possesses self-sufficiency to keep apart from others. Hence, efficient trade liberalization provides enough opportunities for extensive economic growth (Mohsen & Chua, 2020). Despite the implementation of trade liberalization policy through the Structural Adjustment Programme (SAP) in Nigeria over three decades ago, the nation continues to face different economic problems. Though these problems can be easily attributed to corruption, moral profligacy squander mania, financial misappropriation and other social ills (Denis & Udom, 2019), a major factor is recession often caused by decline in oil prices in the international market due to lack of synergy between the two main markets in Nigeria namely agriculture and oil (Afolabi, Danladi & Azeez, 2017). According to Boyi (2023), there is also the problem low production capacity if weighed against industrialized and advanced markets. Hence, Nigeria continues to be saddled with huge fiscal deficits, rising unemployment and poverty which has become a bane of the nation's economic transformation.

Again, the influence of Nigerian government on both local and international distribution of goods and services seems to be apparently overbearing with attendant negative effects. This study is fore mostly modeled on Adam Smith's notion of political economy as a channel to finding solution to the Nigerian economic problem. However, Smith's free market economy still creates another problem where the liberalization of markets without significant form of government control can lead to unbridled exploitation of the masses by the owners of the means of production. Hence, the question; to what extent should the government exert influence on economic policies of the nation? However, the China example of economic boom through trade liberalization shall be used in this study to explore means of similar growth in Nigeria.

Conceptual Issues and Historical Review

China's Trade Liberalization and Market Reforms

One of the setbacks that arise in investigating China's trade reform is the lack of unanimous definition of trade liberalization. However, Acharya (2015) remarks that trade liberalization entails freeing the flows of trade between a country and its traded partners. Hence, it could be understood as any adjustment which makes a country's economic system more unbiased in the sense of bringing its trade closer to a situation in which there is no governmental interference. It is practically associated with tariff reduction, non-tariff barrier removal and changes in related policies. Consequently, it is best understood as a shift from protectionist economic policies to an open-door policy and the reduction in the degree of government intervention in economy. Since the process began in 1978, it went through several stages which include the following:

Decentralizing Authority

One of the initial attempts towards China's market reforms in the first phase was to loosen up the foreign trade authority. This took the form of decentralization of state-owned enterprises, implying that the controlling powers of these enterprises were eventually transferred to a lower level of government. This played a significant role in providing greater power of exports administration to the local industries. Each jurisdiction had authority to form its own agencies to trade its products directly in the international market. In other words, these enterprises were pushed into market competition, heterogeneity, and monopolistic competitiveness (Li & Wang, 2018).

Foreign firms had the right to import raw materials for their production and also export their own products directly because a number of regions were permitted to open up ports to engage in foreign trade. Native export and import firms were established by the state to be managed by different industrial sectors, hence becoming a boom that brought about market competition for export supply which was in favour of the liberalization process. In foreign trade planning, this reform also occasioned reduced executive protections and steadily expelling the government from trade supervision. This was aided by the introduction of import licenses in place of direct plan controls on trade (Li, 1997).

Export Incentives

In the midst of other reforms, China specifically took several steps and measures to promote exportation of commodities. According to (Lardy, 2003), export incentives is an integral part of the initial stage of trade liberation in developing countries.

Foreign Exchange Reform

The most important component of the foreign exchange reform was the move to decentralize the foreign exchange earning administration in 1979. This involved freedom of local authorities and firms to retain a portion of the foreign exchange they earned. Formerly, the state mandated exporters to remit their foreign exchange receipts to the Bank of China in exchange for domestic currency following a stringent scheme of exchange and control. However, the reform played significant role in encouraging exports by effectively narrowing the gap between the earners and the users of foreign exchange (Li, 1997).

According to Lardy (2003), before the reform, Chinese currency (*renminbi* - RMB) was highly overvalued and it brought about significant financial losses when measured in the domestic currency value of most exports. As a result, to minimize the domestic currency losses of foreign trade and to provide expansions for exports, the state devalued the RMB by almost half between 1981 and 1994. Furthermore, an internal settlement rate of 2.8 yuan to the dollar was introduced for trade transaction. They now had a dual exchange structure. Within the next three years, the exchange rate of RMB

was progressively devalued and all the rates became unified ((Li, 2012). However, there were subsequent devaluations and minimal frequent adjustments in the official rate pegged to the U.S. Dollar.

International Trade Contract Responsibility Structure

One of the limitations of the decentralization of trade authority and the empowerment of local authorities and firms was that left to themselves they could not be trusted for a significant increase in exports (Lin, Toa & Liu, 2013). Hence, to avoid exports being dumped overseas at a loss and to minimize government financial obligation, the international trade contract responsibility structure was adopted from 1987. This was intended to remove the obligation of the central government in subsidizing exports and to provide a fixed amount of domestic currency for repairing losses on export sales by the central government (Li, 1997). This strategy deliberately reduced the amount of export losses by putting a greater responsibility of taking losses for foreign trade activity on the local authorities and firms.

Introduction of Export Rebate

One of the important features of China's domestic taxation was that government depended a great deal on indirect taxes namely VAT to fund its expenditures (Zhiyuan, 2016). However, as part of the reform, a portion of the indirect taxes paid on export goods was rebated to producers. It was believed that this rebates to the indirect taxes levied on exported goods would encourage exporters to measure up with producers of other countries in international markets. China's companies passed through financial challenges from exporting in the early 1980s, hence export rebate became a subtle way for subsidizing the losses incurred by these enterprises (Li, 1997). It became one the instruments used to promote exports in China since 1985.

Summarily, the China's foreign trade system reformation in the first episode centered on the decentralization of the foreign trade administration, raising export incentives, granting more autonomy and making firms responsible for their profit and losses.

Reduction of Tariffs

The second phase was mainly characterized by reduction of tarrifs and removal of non-tarrif barrier. Import tariff was around 140 percent high and even more on products manufactured from tobacco. The ensuing commitment to reduce tariffs on imported goods was part of the 1991 market access accord entered into with the United States. On January 1, 1992, China also harmonized the system for customs cataloguing and statistics (Li, 1997).

Removal of non-tariff barrier

The driving force of China's reform in the period 1978-1991 was the endorsement of exports while preserving tight control on imports. This control came into force through a number of non-tariff barriers namely mandatory import plan wherein a monopoly import rights are allocated only to particular Foreign Trade Corporations, import licensing and controls. However, in the accord entered into with the United States in 1992, China pledged to remove 90 percent of its non-tariff barriers to help reduce import restrictions (Li & Jiang, 2018).

In summary, the second phase of China's trade reforms started in 1992 by gradually launching a more liberal system which conforms to international economic standards. This took off with a move to establish a socialist market economy where the primary role of market mechanism in China's economy was formally affirmed (Koves & Marer, 1991). A market-oriented trade, reduction of tariffs and jettisoning the mandatory planning and licenses on trade became necessary because of China's membership in the World Trade Organization and engagement in regional and bilateral economic contracts (Li & Jiang, 2018). Again, China entered into bilateral relations with the United States, signing a Memorandum of Understanding in October 1991. Following this agreement, the Chinese government was committed to minimizing import restrictions (Li, 1997). Hence, it could be deduced that the success of trade liberalization within this period was induced by both multilateral and bilateral forces.

A summary of the corpus of literature reviewed shows there is a positive and significant relationship between trade liberalization and improved economic performance in China. It has been observed that the tariff regime played an insignificant role on economic performance hence its relevance is negligible. However, when combined with the elimination of non-tariff barriers, it can have greater impact on economic performance. The review also revealed that non-tariff barriers play a greater role in influencing economic performance having noted that China's economic growth since the 1990s is significantly and positively related to the removal of non-tariff barriers. One of the economic outcomes of China's market reforms was resource reallocation; a state where the producers were able to respond to a new set of relative prices that are closer to world market rates and which guide resources in line with comparative advantage. The reforms also brought about a sought of competitive pressures from foreign competitors which challenged domestic producers to achieve the highest potential efficiency. Finally, there was access to foreign investment, equipment imports, utility of imported goods and better technology.

Theoretical Framework

Adam Smith's Theory of Invisible Hand

The invisible hand assumes that every man should be allowed to pursue his own interest freely in relation to industry and trading in so far, he does not violate the laws of justice (Irwin, 5). This was Adam Smith's idea of a free market understood from the point of view of being able to exercise natural liberty. Smith thought that the exercise of this natural liberty would lead to the common good hence he wrote: "...he intends only his own gain, and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intention...By pursuing his own interest he frequently promotes that of the society more effectually than he really intends to promote it" (Smith, 1776, p. 455-6).

Smith admits that self-interest is inherent person and this interest in turns motivates him for economic gains revealed in the behavior of bargaining during the exchange of goods and services (Smith, 1776). Hence, the invisible hand works through the pursuit of self-interest and in turn brings about efficiency, competition and cost-effectiveness which will not only benefit the major actors involved rather because advantageous to the general public who will need such services. Thus, Smith opines:

It is not from the benevolence of the butcher, the brewer, or the baker that we expect our dinner, but from their regard to their own interest. We address ourselves, not to their humanity but to their self-love, and never talk to them of our own necessities but of their advantages (*Smith, 1776, p. I.ii.27*).

The foregoing reveals indirect public benefit of every individual personal pursuit of their economic goals. This theory, however, does not exempt government involvement in directing the affairs of the market, but rather calls the government to guide these natural tendencies towards the right course being the common good. In doing this, the state should do away with all barriers to trade liberty and rather guide the invisible hand through moral, legal and social principles required for necessary economic growth. Therefore, in the invisible hand theory, the state is not a passive but active state in providing the right structure market liberty rather than allowing it to be fully determined by individual whims and caprices (Bonefeld, 2013).

The theory recommends that there should only be a low degree of government intervention in the markets where the government is limited to territorial protection, promotion of economic activities, administration of justice and execution and maintenance of public works (Udofia, 2020). Trade liberalization which the invisible hand theory ultimately proposes would bring about the welfare of nations through exchange of goods and services when trade barriers are removed and tariffs limited. Hence, Smith's theory of Absolute advantage which states that if a foreign country can

sell goods cheaper than what another country would produce, it is more beneficial to buy from the foreign country (Smith, 1776, p. IV.ii.12). This implies that free trade helps a particular to manufacture those goods which they are able to create more efficiently at lower cost than the other nations and export same, while in turn importing those goods that they would have produced less efficiently even at higher, the goal being a common benefit and assistance all involved (Smith, 1776)

Trade Liberalization and Economic Advancement in Nigeria

According to Adenikinju (2005), since 1960, Nigeria's market policy has passed through stages of stringent protectionism. This found expression in high import taxes and limitations placed on the quantity of goods imported as a means of preserving regional businesses as at 1960 till half of 1980. The present policy as deliberately designed promoted capital products at the expense of consumer goods thereby supporting domestic manufacturing and diversification of the nation's exports.

The import substitution policy adopted in the 1970s as the first channel to trade liberalization in Nigeria was not very effective because of poor macroeconomic environment. Hence, the Structural Adjustment Programme (SAP) which was later set up in 1986 eventually brought about the removal of foreign exchange and price control, and the disbandment of commodity boards, signalling the advent of trade liberalization (Boyi, 2023). This programme also targeted the reduction of the nation's dependence on importation as well as the oil sector and to enhance fiscal viability (Abimiku, 2006). SAP also succeeded in eliminating import and export licensing, strict regulations on trade and foreign exchange control on existing transactions. Import duty drawback was also implemented to enable manufacturing and exporting industries have access to foreign raw materials at cheaper rates (Omoke, 2006). Moreyi (2016) cited in Boyi (2023) attests that within a year, starting from 1986 import and export licenses were removed, import restricted products declined to 16 from the initial 74 items while 11 products were removed from the list of export prohibition. The driving force of SAP was to build a conducive atmosphere capable of increasing capital inflows, advancing technologies and increasing government revenue accruing from trade as a further way discouraging overbearing economic reliance on crude oil (Boyi, 2023).

As a further step towards trade liberalization, in 1995, Nigeria signed the World Trade Organization (WTO) Treaty fully implemented the agreement in 2000. Before now, market liberalization policy in Nigeria has been considerably distinctive for its unilateral pattern of reform which has led to huge instability. However, Nigeria's trade policy of 2013 upheld the Nation's commitment to the principles of trade liberalization especially as enshrined in the WTO treaty. Plans were put in place to eradicate multiple taxes as a means of promoting domestic trade while quick cargo haulage within

ECOWAS was initiated to enhance regional trade. Additionally, non-oil markets were to be complemented with more export markets for the nation's value-added goods (Boyi, 2023).

Krugman (1990) decries that the poor state of industrialization is the reason that Nigeria's trade hardly ever goes beyond exportation of raw materials which will be imported back into the country in the form of finished products courtesy of technologically advanced countries having generated more revenue and economic growth from these raw materials. This condition worsens by day because of government's inability to foster a positive atmosphere for economic growth especially through private sector development. Corroborating the above view, Agbahoungba and Biao (2019) opine that it is the poor infrastructures of production coupled with actual inability to produce that has resulted in the pitiable situation of international trade in Nigeria. Hence, for Boyi (2023), this minimal nature or volume of domestic trade has become the bane of the idea of trade openness and its potentiality for the development of the nation.

Conclusion and Recommendations

This study assessed trade liberalization and market reforms in China as a model for Nigerian economic advancement. Trade liberalization generally plays a crucial role in the economic advancement of nations. It takes away or minimizes barriers to trade among countries, such as tariffs and quotas thereby reduces the cost of goods sold in importing countries. It improves relationship among countries of the world by enhancing the production and movement of goods and services without excessive multiplication of regulations or hostile bureaucracy (Li, 1997). Consequently, limited regulation lowers costs of products for consumers since higher fees are not charged on imports, and the domestic market becomes prone to competition. This competition which results in cheaper production is also expected to bring about a greater efficiency of domestic firms (Banton, 2021).

Sequel to the findings and observations raised from the study, trade liberalization in Nigeria has insignificantly affected the growth and development of Nigeria. Although the trade liberalization policies in Nigeria have been in existence for a long period, its contribution to the improvement of the economy has been hindered by such factors like poor productive capacity and unproductive debt proceeds (Boyi 2023). China is perhaps the best example of the positive connection between openness and economic growth. Trade reforms in China transformed it from a highly protected market to perhaps the most open emerging market economy by the time it came into the World Trade Organization at the end of 2001 (Lardy, 2003).

Generally, according to Banton (2021), there are various ways in which trade liberalization does disservice to a nation. Free trade brings about unemployment given the abundance of cost-effective goods in the domestic market. Sadly too, some imported goods may be of low quality and unsafe as against the ones produced in the domestic markets which the company must have been closely monitored and their products taken through some necessary checks on quality assurance. Such goods produced in countries with poor environmental standards would certainly post various kinds of risks to a foreign country. Both people and the government of a nation may find more incentives, profits and satisfaction in trading with foreign producers thereby failing to collaborate or give the needed support to local industries to thrive. Poorer nations may feel a sense of insecurity and threat competing in the same market as developed nations which could become unhealthy for the growth local industries in these poor nations (Banton, 2021). Hence, trade liberalization often profits stronger economies but disadvantageous to weaker ones.

Consequently, China's growth has also ignited a number of economic problems both within and outside their nation. The pace of the nation's growth has also widened inequality especially between coastal and inland, urban and rural residents respectively, hence China becoming in rank the fourth most unequal country globally. The pursuit of economic growth in China has also birth severe environmental problems caused by the proliferation of industries some of which are not very energy-efficient (Li, 2012). The Epoch times (2006), showed that 16 Chinese cities are of the 20 most polluted cities in the world. Hence, if not properly addressed would get in the way China's effort to uphold social and economic sustainability and achieve long-term development goals. Unfortunately, also, trade liberalization has enabled China to produce inferior goods and even hazardous ones and export same to other countries of the world. Hence, as much as we submit that China's trade liberalization remains a model for developing countries like Nigeria in order to advance economically, Nigeria should guard against the extremism of liberalization such that the nation would become a dumping ground for half-baked products. On the other, Nigeria should not also export substandard products in bid to keep the economy afloat as other countries may do in the name of trade liberalization. To this end, liberalization will only impact positively on Nigerian economic growth if there is optimal government censoring wherein policies will be based on justice, common good and the rule of law. Hence, the following recommendations are made;

- i. Nigerian government should review its trade liberalization policy and perhaps cut down tariffs and eliminate the non-tariff barriers on import and export as a means of setting in motion a general economic advancement.
- ii. On the other hand, if minimal tariff is substituted for non-tariff barriers there will be greater transparency in regulation of goods and services.

- iii. There should be massive local production of goods and services to maximize the prospects presented by trade liberalization.
- iv. Instability of economic factors such as inflation rate, exchange rate, fiscal balance and the general macroeconomic environment should be well guarded against.
- v. Nigeria's membership in the World Trade Organization should enhance checks on the nation's trade policy and some level of pressures for effective implementation.
- vi. There should be an improved education system that would adapt to the dynamics of free-trade economic demands by building a formidable labour market to respond to any shift in focus on in-demand products.

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AN EPISTEMOLOGICAL INQUIRY INTO KNOWLEDGE ASSERTION AND HUMAN ACTION

Ogaba, Solomon Isenyo

*Department of Philosophy,
Federal University Wukari,
Taraba State, Nigeria.
solomonogaba5@gmail.com*

Executive Summary

Human beings engage in different activities daily, the consequences of such activities either attracts praise or blame – the judgment can be an evaluation of the rationality or morality of the action involved. It is common belief among individuals that actions – potential or actual – are often warranted on the basis of knowledge available to the agent. Hence, people ordinarily would refrain from acting in situations where they are epistemically positioned well enough to know that their action will not produce the expected result. Also, in evaluating the action of others, we apportion blames or praise based on how well positioned a subject is to the proposition that warranted their action. This attitude guides our behaviour in the possible prediction and explanation of the action of an agent. Since we are involved in the business of predicting, explaining and passing verdict on the actions of others, this paper tries to critically examine the connection that knowledge assertion might bear to action. The paper further contends that assertoric utterances are not knowledge based, and as such, people do not act because they know that their action is the thing to do – given their situation. Instead, humans act because they are convinced that their action is the thing to do – given their situation.

Keywords: Action, Assertion, Conviction, Evidence, Knowledge.

Introduction

Humans as social beings live in the community with others. This disposes his activities to attract praise or blame and, in some cases, morally neutral, either on the basis of the rationality for acting or morality of the action. When confronted by situations with certain moral characters, he does not engage in reflective activities – argumentation or inference – in other to arrive at the thing to do because rational agents are sensitive to

moral salience of the situations confronting them, in judging, explaining and predicting of an agent's action, the usually adopted technique is to lay emphasis on the epistemically salient features of the situation that confronts the agent. These epistemically salient features are mostly associated with the evidence that forms the agent's choice of action – these are often referred to as the background assumptions for acting.

The influence of a background assumption on an agent's choice of the thing to do varies from context to context. Just as the epistemic salient feature of a situation that confronts an agent influences their choice, the evaluator's evaluation is also influenced by these features. Thus, in recounting their actions, agents make assertions with the aim of showing that their choice is the thing to do by anyone in similar epistemic position confronted by a similar situation. This paper sets out in section 2 by looking at the nature of assertion and what necessitates it. This is important because, when confronted with a situation that demands actions, what is done is not the only option, but what the agent considered the best amongst the choices, all other factors considered. Agents justify their action by asserting that 'their action is the thing to do.' In section 3, tried to show how assertion could generate action. This is due to the connection between conviction and action. Section 4 shows that the context of an agent could influence their assertion and action. In section 5, I conclude that people do not act because they know what they assert – that their action is the right thing to do – rather they act because they are convinced that their choice is the thing to do.

Assertion and Knowledge

As epistemic subjects, we make claims and counter claims by means of expression using language. These acts of expression could be by way of commands, question, recommendations, and claims. Assertion is an affirmative claim, which a subject makes about a given proposition. Views vary on what constitutes the ground for an assertion; this has resulted in the multiplication of accounts/norms of assertion by different schools of thought. One thing which almost all of these accounts of assertion have in common is that they advocate for what rule should govern an assertoric expression. For instance, they insist that:

The Knowledge Rule: Assert that *P* only if you know that *P* (Williamson 243)

Reasonableness Rule: Assert *P* only if (i) it is reasonable for one to believe *P* and (ii) one believes *P* in part because it is reasonable for one to believe *P* (Lackey, 2007)

Truth Rule: Assert *P* only if *P* is true (Weiner, 2005)

Rational Credibility Rule: One should assert only what is rationally credible to one (Douven 2006)

Belief-Expression Rule: To assert that P is to utter a sentence that P and thereby express the belief that P (Hindrik 2007).

Certainty Rule: Assert only what is certain (Stanley, 2007) etc.

Our aim in this section is to object to these accounts of assertion by focusing on the connection between assertion and action. This is because, as competent individuals, we often pass verdicts on human actions on the basis of their epistemic position to the motivation for such action, and how they should have acted given such epistemic position that they occupy. For instance, a student who comes late for an exam is blamed on the ground that he knows that the time for the exam. Hence, we assert something like this: ‘He should be here before 9am if he knows that the exam starts by 9am’, ‘it was irresponsible of him to come by 9:30am, because, he knows that the exam starts by 9am’. Also, we pass verdict like, ‘it was irresponsible of him to drive, because he does not know how to drive’.

All of these accounts of assertion are very plausible; however, they all cannot be accepted on the account of their plausibility as the rule for assertion. This is due to their weakness to satisfactorily address some challenges involving assertion and human action. To reject these rules, one has to propose a better account of what rules govern assertion.

It is not always the case that all of our properly made assertions contain truthful propositions, nor is it plausible to claim that all truthful assertions are properly assertable. For instance, asserting that X killed Z is improper if we have no evidence that correlates our assertion – nevertheless the assertion has a true proposition as the Truth Rule stipulates. Contemporary writers on the norm of assertion, contends that for an assertion to be properly made, the truth of such assertion does not satisfy the condition. Therefore, asserting a proposition on the basis of its truth is often not sufficient for the assertion to be properly made.

Some contends that the condition for proper assertion goes beyond truth, to other condition that ought to be satisfied by the assertion. One of such view dates back to Max Black in his 1952 paper titled “Saying and Disbelieving”, however, it was Williamson who gave a clearer articulation of the view – The Knowledge Rule. According to him, a proper assertion require that one assert a proposition only if they know it (243). For these theorists, an assertion will be improperly made if it expresses the asserter’s belief, because for the knowledge rule account of assertion, a subject should only assert what they know. For them, an assertion of futuristic phenomena cannot be properly made since it violates the rule which tells us to assert only what one knows. The knowledge rule of assertion therefore puts too much of constraint to assertion, thereby limiting what we can appropriately assert about a proposition. For

example, a police officer who following available evidence asserts that: ‘the thing to do is to charge a suspect with a particular crime’ will be violating the norm of assertion which the knowledge rule holds. This is because, evidence for them is not enough for an assertion to be properly made, and the evidence which calls for such assertion is still short of knowledge. Although, the police officer’s claim is true, and he believes it, but he does not know it by any standard. The knowledge rule faults such assertion, however, our intuition tells us that the officer does not violate any rule of assertion, and that his assertion is in fact a proper one.

The knowledge rule of assertion is a plausible account of assertion, however, its implications are too damaging to be ignored. Take for instance; as Douven (2006) pointed out, if the knowledge rule is accepted, then academic progress is in danger. History has shown that academic assertion is upturned over time by better views, this implies that those assertions are not build on the norm of knowledge – as is advocated by the knowledge rule. In academic writings, we engage in assertion about things we do not know. For example, we do not know that our claims in this paper are true, yet we have asserted them – and our assertion seems to be properly made. This shows that knowledge is bad standard for academic writing. If we have to wait until we have knowledge before we could make academic assertion, then, academic assertion may go into extinction – this because, assertion massively out numbers knowledge in academic endeavour. This fact reminds us that for an assertion to be properly made, the subject need not know what he asserts.

Good evidence, even if not evidence beyond any reasonable doubt, or even if not enough for knowledge, suffices for assertion (Maitra and Weatherston 114). In similar note, a subject will be making a proper assertion if such assertion is rationally credible to the subject. This does not imply that every assertion that is rationally credible to the asserting subject is properly made. In this section, we have laboured to show that none of these rules of assertion – by itself alone – proposed by different philosophers adequately satisfy the condition for proper assertion.

It is wrong to insist that there is a hard-end rule that governs assertoric utterances. As we have seen there are cases where we make proper assertion on the basis of the truth of its proposition, while in other cases our assertion are necessitated as a response to evidence, yet in another case, when a speaker makes an assertion, he represents himself as believing what he asserts, and in yet another case, our assertions are knowledge based. What this tells us is that assertion is a complex activity that cannot be governed by one norm as these theorists erroneously hold. The norm of assertion is a complex whole consisting of diverse rule for its appropriateness. Evidence points to the fact that subjects cannot assert what they lack conviction for. A subject who after reading the weather log asserts that, ‘it will rain tomorrow’ cannot be condemned as making an

improper assertion. Although the subject does not know that it will rain, he is convinced that it will. By making such assertion, the subjects represent his self as being convinced that it will rain, and not as being sure that it will.

Assertion, Conviction and Human Action

Most times when humans act, we realize that their choice of action was warranted by the condition surrounding them. This condition also determines if we are to apportion blames or praise to the subject for acting in such manner – given the knowledge available to them about the possible line of action to take. This is mostly the case when we are discussing about how the subject should have acted. This is prominent in answering the main question of the link which knowledge bears to assertion and action. As DeRose rightly points out, “certainly is true that our evaluations of whether or not subjects (ourselves or others) ‘know’ propositions to be the case are often made in connection with, and often in support of evaluation we make about those agents’ action (and potential actions) – including their verbal actions of flat-out asserting things” (241). The verdict which we pass on such actions could be by way of evaluation of the rationality behind the subject’s choice of action, or an evaluation of the moral status of the action.

In passing verdict on a subject’s action, we make reference to the subject’s epistemic position with respect to a proposition. This attitude guides our efforts to predict or explain how a subject acted, should have acted, or is expected to act in a given situation. In a normal circumstance, it is utterly appropriate for a speaker to say something like this: ‘No, I doubt if Emeka will be late. He knows that the interview is scheduled for 8am, as such, he must have left home earlier.’ Or: ‘Emeka probably will be late. He does not know that the time for the interview is 8am, so he will likely leave home late. When we use ‘know in this way, it reveals that most of our evaluation, explanation and prediction of human action are linked to their knowledge about a certain proposition. Imagine another situation involving a crime. Peter – a police officer – is on the phone with his colleague John – a police officer interrogating I crime suspect – their conversation goes like this:

Peter: have you gotten any useful information about the robbery from the suspect?

John: none yet, but very evidence points to him as one of the cuprites, but he has refused to make any self-indicting statement.

Peter: do u think it is right to charge him for the crime since we do not know if he actually carried out the operation?

John: I think the right thing to do is to charge him for the crime with the evidence available to us.

John's response in this conversation seems to show that his assertion is based on the conviction that the suspect is responsible for the crime. However, his resolution to charge the suspect for the crime is not just an act of conviction; rather, it is due to his knowledge of what it takes for evidence to be indicting. If we are right, then there is symmetry between knowledge, conviction and action. On the other hand, if John hadn't the knowledge, his conclusion would possibly be:

John: I think we don't have to charge him yet, maybe he will open up soon, however, at the moment we have to work harder at cracking this case.

If John had no knowledge of what evidence are sufficient to hold a suspect responsible for a crime, then, he would not have been in a strong enough epistemic position to recommend that the suspect be charged to court for the crime. Although, he – John – may have the conviction that, the suspect actually committed the said crime. Implied here, is the fact that conviction alone is not enough for an action to be carried out; rather, it is a proper combination of one's knowledge and conviction that calls for the shot.

The kind of knowledge that warrants an act to be carried out is neither, knowledge of what constitutes an action nor is it knowledge of the consequence of the action – good or bad – instead; it is knowledge denoting a kind of confident true belief by the subject. Conviction is necessary here because people don't just take actions indiscriminately as such. According to Eboh, human action presupposes a kind of consciousness which denotes that it is free deliberate act (4). This shows that it is not every action that proceeds from man that qualifies as human action. We contend that for human action to occur there must be conviction in the subject before they go on to execute the action. It is this conviction that assures the subject of the appropriateness of their action given their situation. Take for instance the case of John the police officer, the assertion:

John: I think the right thing to do is to charge him for the crime with the evidence available to us.

This is a conviction resulting from rational knowledge. Here, John has plethora of alternatives, but given his conviction on what's the best option, he asserted the above. His potential action therefore, is not one of will, but knowledge warranted conviction. As is the case with many assertions, the appropriateness of this assertion is not guaranteed by its truth. By John's assertion, he accuses someone of rubbery, and you can't properly make such accusations without compelling reasons, even if they turn out to be true. However, his first response – that, the available evidence points towards the suspect – appears to be properly assertable.

You can't be right by simply guessing that charging the suspect is the right thing to do, because by merely guessing that charging the suspect is the right thing to do, then you

are morally and rationally wrong to charge the suspect. If John's first assertion is correct, and he is convinced of it, his belief must be based on rational conviction. Given the conviction, one can appropriately guess that charging the suspect would be what to choose if, you reflect on the conviction that results from the evidence and the moral significance of the choices available to you.

We are not going to try to provide a complete defence of The Evidence Conviction Rule here. However, we take the rule to be very plausible. And we are hopeful that it can adequately explain a lot of phenomena that serves as motivation for our assertions and action which other accounts of assertion struggle with.

Most times when we act, it is assumed that, the knowledge of the possible consequence of our action is the basis for our acting. However, this is not the case; we can always object that since the agent does not know the potential outcome of such action, then, it cannot be the basis for acting. As Maitra and Weatherson pointed out, "to act as if *p* is true is to build *p* into one's plans, or to take *p* for granted when acting. This, note, is not the same as using *p* as a basis for action... To act as if *p* is to take certain conditional obligations or permissions you have—in particular, those obligations or permissions that are conditional on *p*—to be actual obligations or permissions" (114-5). When a car owner buys car insurance, he acts as if buying car insurance is the thing to do. The fact that buying car insurance is the thing to do, does not imply that it is the basis for his action because, he does not know that his car will be involved in an accident. However, he knows about accident, and the nature of accident generally, and his car, and its vulnerability to accident.

To assert a proposition as the right thing to do within a circumstance implies that an agent in such circumstance must act in that way if their action is to attract praise. Therefore, assertion is equivalent to action – not in deeds. That is, acting as if *X* is what to do (in your circumstances) is simply to do *X* (in those circumstances). And in doing *X*, you're acting as if *X* is what to do (in your circumstances).

In explaining the link between assertion and action, Maitra and Weatherson propose a rule which they termed action rule. According to this rule, an agent is to assert a proposition only if acting on account of the truth of that proposition is the right thing to do (114). Here we will adopt this rule to show how a subject's epistemic position to a proposition can be pivotal in giving us insight into the rationality behind their actions, and how we could use this to evaluate, explain and predict action. For any claim about what is to be done, it is important that subjects satisfy the action rule if we want to get the right result. For instance, employing the action rule, one can adequately explain why the assertion – about what to do – of both John the police officer, and Emeka the applicant is appropriately based given their circumstance. If in those circumstances,

they act otherwise, we would be justified to blame them – since their actions are contrary to the right thing to do.

The action rule offers a good explanation for why it's often improper to act in situations of lack of conviction with high probability. For example, we may want to look at the possible choice of action which, an agent would take in situations of uncertainties, with high counter probability. According to Maitra and Weatherston, in most cases acting on a sort of proposition is irrational when we have probabilistic evidence for that proposition (116). Although in this kind of case, previous evidence may point towards a particular direction, however, this does not give enough conviction to act in that way. Also, this does not make for enough ground to rightly assert that acting in that way is the best thing to do in such a case.

As we have seen, there is a link between knowledge, assertion and human action, however, the link between knowledge assertion and action is mediated. The link is mediated by conviction resulting from evidence. There is a direct link between assertion and conviction – assertion results from conviction, and it is this conviction that calls the shot for action.

Human Action and Context

Supposing that our claim – that it is conviction resulting from evidence that calls the shot for action – is true, at what point therefore does an agent arrive at the conviction that acting in this or that way is the thing to do. A look at the potential actions that an agent might be confronted with, in connection with which some evaluators might take interest in evaluating them. We notice that, there are multiple possible practical situations relative to which evaluators might conceivably evaluate our potential and actual actions. Evaluators do not limit their evaluation of a subject's assertion – that this or that action is the thing to do – to the subject's practical situation, but goes further to evaluate if the subject's epistemic position is adequate to generate the necessary conviction for such potential action.

DeRose rightly pointed out that the standard our evaluators will employ for such evaluation depends on what potential practical situation they happen to be considering (274). Some theorists would contend that, the subject is either epistemically positioned to have the necessary conviction or they are not. For them, given the subject's epistemic position, they are to act in this or that way. In fact, a similarly positioned subject is expected to act in that same way. For these theorists, the potential practical situation which the evaluators are considering does not play any role in determining if, they will judge the subject to act in a particular way. For them, irrespective of the situation under consideration, an agent's action is to be evaluated, explained and predicted in a

particular way given the evidence available to the agent. But our intuition tells us that this is not how actions are evaluated. According to DeRose, “depending on just what potential cause of action speakers are discussing, they will apply different standards... even where they have the same information about what [a subject] actual practical situation is” (274).

Upon reflection, we realize that the context of an evaluation plays a pivotal role in explaining and predicting the rationality and morality of an actual or potential action. In talking about what a subject does or does not actually have convincing evidence, in connection with passing verdict about an actual or potential action, different groups of evaluators tend to apply varying standards to the subject, based on the practical situation the evaluators are interested in – although, all the groups of evaluators have exactly the same information which formed the subject’s conviction within the situation that he – the agent – faces. Evaluators therefore are bound to apply standards that are appropriate to situation which the agent faces. These different standards which evaluators employ does not require the agent to have different information about the actual or potential action, before such variation in standard will be accepted as the thing to do. It is basically the practical interest of the evaluators that determines the standard to be employed in evaluating, explaining and predicting an agent’s action.

Conclusion

One may object that the norm of assertions should be the knowledge rule which states that: one should assert only what they know. Although the knowledge rule of assertion enjoys a wide acceptance among epistemologists, however, it is not always the case that proper assertion equals knowledge. Oftentimes, proper assertion can outnumber knowledge within a context – in this kind of context, action can properly outnumber knowledge. If we adopt the knowledge rule of assertion, as Maitra and Weatherson rightly pointed out, “It would slow down learning dramatically if people didn’t engage in various projects that really only make sense if some hypothesis is true. So, academics will study in archives, conduct experiments, write papers, to mention a few., and do so, on the basis of reasons they no more know than we know the truth of the speculative claims of this paper and this is all to the good; the alternative is a vastly inferior alternative to academia as we know it. So, in some fields, action requires much less than knowledge. Happily, in those fields, assertion also requires much less than knowledge” (100). On the other hand, the evidence conviction rule which this paper proposes, and the action rule of Maitra and Weatherson which we adopt provides a satisfactory alternative to this challenge. In fact, using the evidence conviction and actions rule, we observe that proper assertion equals evidence conviction, and action equals assertion. Our effort her has been that of showing the kind of connection which exist between knowledge, assertion and human action. This does not amount to a

rejection of the role which factors like bias, fear, faith etc play in determining human action.

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