ESCAE JOURNAL OF MANAGEMENT AND SECURITY STUDIES (EJMSS)

ABOUT THE JOURNAL

ESCAE Journal of Management and Security Studies (EJMSS) is a journal of the Faculty of Social Sciences, ESCAE University, (Avotrou Campus) Cotonou, Republic of Benin. The journal accommodates original researches on contemporary social, management and security issues that provoke intellectual discourse and opinion. EJMSS is committed to promote deeper understanding of issues in Republic of Benin and the world at large through scholarly researches that permit cross breeding of ideas. One of the key objectives of EJMSS, is to gather and analyze data/information that are very significant to enrich scholarship, promote security and development in Benin and the entire world.

SUBMISSION GUIDELINES

- ♦ Papers should not be more than 18 pages and should be accompanied with an abstract of not less than 250 words.
- ♦ Authors are allowed to use any of these styles of referencing – MLA, APA and Chicago.
- ♦ Submitted articles should be original.
- ♦ Articles should be typed in Times New Roman, font size 12 and 1.5 line spacing.
- ♦ Articles should be submitted via the email address – ebiotuboy@gmail.com, escaeavontru@gmail.com
- ♦ Assessment fee is ₦5,000 while publication fee is ₦20,000.

Note: Opinions expressed in the journal are solely that of the authors and not that of the faculty of social sciences or the editorial board.

TABLE OF CONTENTS

TABLE OF CONTENTS

Virtual Work System and Employees' Well-Being among Academic Staff of Private Universities in Lagos State, Nigeria

Oderinde, Michael Adekunle (PhD)
Department of Industrial Relations and Human Resource Management,
Lagos State University, Ojo, Nigeria
Email: michael.oderinde@lasu.edu.ng
&
Olanipekun, Lateef Okikiola (PhD)
Department of Industrial Relations and Human Resource Management,
Lagos State University, Ojo, Nigeria
Email: olanipekunokikiolalateef@gmail.com

Abstract

The advent of information technology has created new work paradigms that compel work- related activities to be conducted beyond the confines of designated physical work locations and the 8am-5pm, all of which define the conventional work pattern. To ascertaining the viability of virtual system on well-being of academic staff to ease their delivery of task is what necessitated this. Employing the virtual work system stemmed from the outbreak of COVID-19 pandemic and it is hinged on empowering employees to interact and work across diverse geographical areas, boundaries and scope. Based on this notion, this study investigated virtual work system and well-being among academic staff of Augustine University, Ilara, Epe, Lagos State, Nigeria, Nigeria with the objective of examining the effect of virtual work system on employees' well-being, and the relationship between virtual work system and employee work-life balance. The self-efficacy and boundary theory underpinned the study. Data were collected using the multistage sampling technique where purposive was used in selecting institution used in the study area while stratified and simple random sampling techniques were used in identifying respondents that were engaged in the study. Results from the study revealed that virtual work system affects employees' well-being with (R^2 of 0.931<0.05) and virtual work system also has a significant association with employee work-life balance (r=0.874, p-value<0.05). The study concluded that virtual work system is a veritable tool for improving and enhancing employees' career development as well as their mental health. As part of recommendations, the management of institutions investigated need to establish flexible work arrangements by adjusting the conventional work period to improve work efficiency.

Keywords: Employee Well-Being, Work-life Balance, Covid-19, Virtual Work System.

1. **Introduction**

There exists a change globally with the mode and pattern of work system and this can be attributed to the novel Covid-19 virus which ravaged the universe between 2019-2020. The most profound contribution of this Virus is the changing nature of the work system especially from the Nigerian scenario. Working remotely has been in existence in the developed nations but such practice is alien to the African continent especially Nigeria whose ideology is premised on the 8am-5pm work

framework but due to the advent of the Covid-19 created an alteration in the system of work in Nigeria where many organisations sought for alternative process and finally resorted to the remote pattern or work (Akinlabi, Olanipekun & Sokefun, 2021). From the above statement, it is no gainsaying that the concept of remote work is here to stay as an alternative work system (Popovici, 2020); and this is as a result of the outcome of technological advancements (Melluso Bonaccorsi, Chiarello & Fantoni, 2020) whose intended motive is to establish more time for employees to stay close to their loved ones even while carrying out organisational activities (Snouwaert, 2020). From the above, it can be adjudged that remote working has come to replace traditionally office based pattern of work and created a slight and significant shift in the business world**.**

According to Ardill (2020), organisations like Fujitsu, Dropbox and Siemens have made significant attempt in closing majority of their offices on a permanent basis. Virtual work system implies the process and practice of working outside the environment of the traditional office space and this can either be for a temporary period or permanently using a location that is spatial in scope (Olson, 2018). Well-being as conceptualised by Ryff, (2015) implies a considerable degree of positive relations with mastering an environment, understanding other persons and work processes as well as seeking a purpose in life through personal development coupled with the acceptance of one's self. Well-being has under its purview autonomies and competencies established in formulating processes that result in individual fulfillment (Ryan & Deci, 2017). Work-life balance can be described as the manner in which we strike a balance between work and life so as to protect the human psyche from being overstretched (Akinlabi *et al.,* 2021).

In spite of the amount of positive offerings of remote work, some studies by Davis and Green, (2020); Burke, (2020) have put forward that concerning percentage of employees find it challenging to adapt to the concept (remote working) and this has brought about unfair treatment from employers who capitalized on this weakness on the employees' part. Surveys of various kinds have also supported the above assertion and clearly expressed that significant amount of burnout and anxiety have been experienced by employees due to working from home (Debouk, 2020) and countries such as the republic of Finland, the Netherlands, Ireland and Paris (France) have the highest percentage of employees with mental health issues on an individual basis among countries under the European union (OECD, 2018). Consequently, this sudden shift towards a remote culture of work which has extended beyond COVID-19 establishes many degrees of challenges as the opportunities it created. Based on the foregoing arguments, this study investigated the effect of virtual work system on employees' well-being among academic staff of Augustine University, Ilara, Epe, Lagos State, Nigeria

Statement of the Problem

Globalisation has changed the face of work reality across the continent and introduces a new pattern of work. Also, due to the pandemic remote working legalized and slowly representing the traditional working system. Virtual work system is adjudged to have huge benefits to organisations and individuals in the aspect of reducing costs, increased productivity and fostering of higher work concentration. Nigeria and many parts of Africa are now trying to adjust to the virtual work system whose practice is alien is generating a lot of controversy and Augustine University, Ilara, Epe, Lagos State, Nigeria is not left out; meaning that there is a need to examine the implication of

virtual work system in Augustine University, Ilara, Epe, Lagos State, Nigeria on the employees to see if aligns with what is obtained globally. Despite these advantages, Lazarova (2020) was of the view that several social disadvantages are associated with virtual system of work and the most prominent among these challenges is the difficulty in keeping boundaries or striking a balance between work-family; thus, an infraction from this end is presumed to be an impediment of employee well-being (Eddleston & Mulki, 2017). Based on the fact that the Nigerian terrain of work is not inclined with the practices of virtual and its principle beg for investigation and setting a new paradigm. Hence, this study examined the effect of virtual work system on employees' well-being among academic staff of Augustine University, Ilara, Epe, Lagos State, Nigeria

Objective of the Study

The broad objective of this study was to investigate virtual work system and well-being among academic staff of Augustine University, Ilara, Epe, Lagos State, Nigeria with the specific objective of examining the effect of virtual work system on employees' well-being among academic staff of Augustine University, Ilara, Epe, Lagos State, Nigeria; and investigating the relationship between virtual work system and employee work-life balance among academic staff of Augustine University, Ilara, Epe, Lagos, Nigeria.

Structure of the Paper

The structure of this paper are as follows:

1. **Introduction**
   - ➢ Statement of the Problem
   - ➢ Objectives of the Study
   - ➢ Hypotheses of the Study

2. **Conceptual Explication**
   - ➢ Virtual Work System
   - ➢ Employee Well-Being
   - ➢ Work-Life Balance
   - ➢ Virtual Work System and Employee Well-Being
   - ➢ Virtual Work System and Employee Work-Life Balance
   - ➢ Theoretical Underpinning

3. **Methodology**
   - ➢ Research Design
   - ➢ Study Population
   - ➢ Study Population
   - ➢ Study Area
   - ➢ Sample Size Determination
   - ➢ Sampling Technique
   - ➢ Instrument for Data Collection
   - ➢ Validity of the Research Instrument
   - ➢ Reliability of the Research Instrument

4. **Results and Discussions**
5. **Conclusion and Recommendations**

Hypotheses of the Study

H0₁: Virtual work system has no significant effect on employees' well-being among academic staff of Augustine University, Ilara, Epe, Lagos, Nigeria

H0₂: There is no significant relationship between virtual work system and employee work-life balance among academic staff of Augustine University, Ilara, Epe, Lagos, Nigeria

2. **Conceptual Explication**

Virtual Work System

Virtual work system, refers to a strategy and move arising from employees desire to manage and maintain contacts with both work and family (Lord, 2020). Remote work also signifies an unplanned move and new work development created by the pandemic and organisations leveraging upon for the sake of ensuring flexibility (Akinlabi *et al.,* 2021). However, despite the advantages preempted as offering by virtual work system; an element of warning is inherent in its scope; thus making scholars assert that such a system of work might not be suitable for all (Sawatzy & Sawatzy, 2019). Remote pattern of work is adjudged as a flexibility tool which has been embraced globally especially by developed nations such as the United States of America and considerable number of countries under the European Union. Oyedele, Willoughby, Olaniyi and Oyero, (2019); Lord, (2020) expressed that virtual work system, is a situation in which work activities are being conducted at a location other than the environment of work itself on a regular basis.

Virtual system of work can be regarded as one of the most profound and transformative changes experienced in the work process since the last 10 years with many organisations now subscribing to its offerings and benefits by affording their employees the opportunity to work from home. Virtual work system, can be synonymously referred to as 'telecommuting,' or 'teleworking' which is the ability of employees' to use technology in working remotely so as to facilitate communications with the parent organisation (Raišienė, Rapuano, Varkulevičiūtė & Stachová, 2020). In a bit to expand the base of what virtual work system, represents; "agile working" has been adduced as one of the terminologies used in conceptualising virtual work system, based on its degree of flexibility. In this regard, virtual work system, infer the process of adjusting work practices and making it flexible to meeting changing demands of the market (Grant, Wallace, Spurgeon, Tramontano & Charalampous, 2019).

Employee Well-Being

From the submission of Ryff, (1989), well-being can be perceived as the process for attaining a balance from both challenging and rewarding life events. From the perspective of integration and orientation in comprehending benefits sprouting from life's process of development through mental health; and from the clinical view point. Well-being denotes the efforts of individuals towards realising their real personal potentials. Ryff, (2015) explained well-being from the angle of psychology and asserted that it is a form of relating positively with mastery of the environment as

well as having a good understanding of the other person(s), finding and having autonomies, and establishing a purpose in life which in turn leads to personal growth and developing one's self.

As expressed by Ryan and Deci (2017) psychological well-being comprises autonomy, high competencies and relationships established and coordinated. Psychological well-being when viewed from the lens of Waterman (2019) it implies making efforts and striving towards ameliorating challenges. From the opinion of Hati and Pradhan (2019) employee well-being measures as the quality of work-life which is borne out of the level of workplace interventions; thus, well-being can be categorised as physical, psychological and emotional/mental health of employees (Bellamy, Juniper & White, 2011).

Work-Life Balance

Mohammed (2019) defined work-life balance (WLB) as the flexible working schedules that allow people create a balance amid the personal and employment responsibilities. Work-life balance is a crucial concept that concerns different workers in both the public and private industries.

Lula (2018) viewed work-life balance as getting a balance between work and family duties. Traditionally, the theory of work-life balance dispute concentrated on the effects of family needs on employment. But today, the concept extends to include the effect that employment poses on family well-being, individual relationships, and stress management (Mungania, 2017). When an experience at work place interferes with family life, a worker tends to encounter work-to-life conflicts. This type of dispute emerges due to interpersonal conflict at the workplace, unsupportive management style, inflexible working hours, and high work overload. On the other hand, family-to-work conflicts takes place when work life interferes with family life such as unsupportive family members, an interpersonal dispute within the family and the care for both the elderly and children (Baral & Bhargava, 2010).

Work-life balance is described as division of one's time and focus between working and leisure activities daily. The bulk of leisure activities would be spending quality time with family members. It requires prioritisation between career ambition and lifestyle. Aspects of lifestyle includes health, spirituality, pleasure, leisure and of course family (Auka & Nyangau, 2020). Three facets of work-family balance are important which are time balance, involvement balance and satisfaction balance (Ijeoma, 2018). Work can be remunerated or voluntary. Leisure is the opposite of work, where one decides what to do with one's time (Nwagbara, 2020). In this study, work-life balance was measured with leave policies, flexible working arrangement, and welfare policies.

Virtual Work System and Employee Well-Being

When employees begin to operate on an alien system of work they are previously not used to; there is always a kind of friction and this is because in previous years their modus operandi was to operate in an office where they get so familiar with other colleagues; thus creating an atmosphere for integrating and physically engaging team members. But due to the new change brought about by the novel Corona Virus, established the need for organisations to impose a work from home policy which now brings personal lives at close proximity with employees work-life and by this reason, work and personal continues to interface on a continuous bases. Let's take for instance, during the

Covid 19 where parent who are employees were working from home and their wards who are students are also with them; this increased employees responsibilities as they function as both parent and employees at the same time; this consequence of this is that their degree of well-being will be affected; as they will continue to struggle to separate responsibilities, which will have attendant effect on their overall well-being (Staglin, 2020).

Virtual Work System and Employee Work-Life Balance

The significance of virtual work system to work-life balance is a product of diverse disciplines ranging from management, organisational studies, organisational behaviour and so forth; all of which resulted from a body of previous empirical analyses (Beigi & Shirmohammadi 2019; Powell, Greenhaus, Allen & Johnson, 2019). Studies of these two constructs have produced mixed outcomes which thus necessitates that series of studies should be conducted to compare and validate results; this is because remote pattern of work can have positive and negative outcomes on work-life balance (Sullivan & Lewis, 2016). Few evidences abound round the notion suggesting that employees following the virtual work system may experience a form of blurry boundaries between the work and family domains (Musson & Tietze, 2017). This experience manifest in diverse manners among employees subscribing to the virtual work system; it can be asserted that in many instances, blurred boundaries have been adjudged as being negative while on other occasions, it has proved positive (Peters, den Dulk, & van der Lippe, 2019).

According to Ammons and Markham, (2018) some employees engaging in the virtual work system on many occasion perceives such pattern as a facilitator of work-life balance; while other findings proved otherwise and submitted that remote pattern of work often breed work-family conflict and may behaving similar challenges with employees subscribing to on-site method of work (Hartig, Kylin, & Johansson, 2017; Hayman, 2019). The mixed and inconclusive results generated from different findings within several studies have suggested that there is variation in the effect of virtual work system based on circumstances coupled with various moderating and mediating forces playing significant roles. For instance, the outcome of a study by Gajendran & Harrison, (2017) submitted that virtual work system, has shown greater positive effects on work- life balance as compared to employees working under the tradition mode of work; virtual work system was also adjudged to be favourable to managers adopting information-sharing pattern of supervision (Lautsch, Kossek, & Eaton, 2019); and likewise to those with huge extensive responsibilities from the family perspective (Shockley & Allen, 2017).

Theoretical Underpinning

According to Vogt (2015), theory symbolizes a statement that provides information on how certain events work; theories assist in hypothetically testing relationships by predicting the occurrence of an activity, phenomenon or events. Theories employed in this paper are the boundary theory by Ashforth, Kreiner and Fugate (2000) and self-determination theory by Deci & Ryan, (2000). These theories were considered because they clearly give a comprehensive analysis of the study under review.

Boundary Theory

According to the (Podsakoff, MacKenzie & Podsakoff, 2010) who are scholars of this theory, they were of the opinion that there is high degree of variation in preferences from the perspective of individuals towards segmenting between the domains of work and non-work. So, those who have high preference of segmentation always ensure that their domain of the work is kept private and separated from their non-work domains while those who possess low preferences of segmentation are always of the opinion that the domain of work be blended with the non-domain and thus integrating or blending them together (Podsakoff, MacKenzie & Podsakoff, 2010). At the moment, studies are still very few in terms investigating individuals with preference for integrating together both the work and non-work domains as compared with those whose preference for segmentation which demonstrated that work segmentation is inversely at variance and establish conflict between work-to-non-work which invariably induce stress (Kreiner, 2016) and positively relates with detaching work and life satisfaction in the psychological sense of it (Hahn & Dormann, 2019).

Self Determination Theory

This theory is centered on the philosophy that motivating human improves them both psychologically and in the area of their well-being and result in into success of ensuring that the basic things of life are satisfactory. This satisfaction ranges from autonomy which implies the responsibility of an individual towards performance and competency. Another strand of the tenet of this theory is the need for belonginess which denotes that a connection of an individual with other persons such as colleague, co-worker is made paramount (Deci & Ryan, 2000). Previous researches have submitted that the inability to meet up with the above identified basic needs bring about negative consequences but the outcome of fulfilling them proves otherwise (Van den Broeck, Ferris, Chang, & Rosen, 2016; Deci *et al.*, 2017). The Self Determination Theory was employed to underpin this study as theoretical bedrock in order to sufficiently explain how much significance the concept of virtual work system is on the well-being of employee from the perspective of the Nigerian tertiary institutions.

3. Methodology

Survey research design and quantitative research approach were adopted in this study. Augustine University, Ilara, Epe, Lagos State, Nigeria was used in this study because virtual work system, was greatly employed by the management of the institution during the era of the Covid-19 pandemic and that policy is still in place as the technique is regarded as the new normal.

Research Design

The research design adopted for this study was descriptive in nature. This design was found appropriate because it explained the variables under study (virtual work system and employees well-being among academic staff of Augustine University, Ilara, Epe, Lagos State, Nigeria) in a succinct and sufficient manner.

Study Population

The population for this study was Two Hundred and Seven (207) academic staff of Augustine University, Ilara, Epe, Lagos State, Nigeria. This comprised of both male and female.

Study Area

The study location was Augustine University, Ilara, Epe, Lagos State, Nigeria. This study area was selected because the University is engaged significantly in the virtual work system. This therefore requires an investigation to be carried out so as to ascertain the degree effect virtual work system has on the well-being of academic staff in the selected institution.

Sample Size Determination

Drawing from the population of the study which was Two Hundred and Seven (207), from this population, a sample size of One Hundred and Thirty-Five (135) was drawn at 95% level of confidence and 0.5 error rate. This sample size was obtained using the Krejcie and Morgan, (1970) sample size calculator.

Sampling Technique

This study employed the multi-stage sampling technique; this included purposive technique which was used in selecting the study location. Afterwards, the stratified sampling techniques was employed as a means of ensuring that all academic staff from all cadres well represented and from the identified groups, the simple random sampling technique was employed to selecting respondents who filled the questionnaires administered. The simple random ensured an adequate form or representation of all cadres of staff in the selected institution.

Instrument for Data Collection

For this study, primary data were obtained using a structured questionnaire which was divided into various sections to cater adequately for the objectives of the study. The questionnaire was close-ended, on a 5 point Likert Scale ranging from =1 "Strongly Disagree" to =5 "Strongly Agree". In measuring *virtual work system*, a five-item scale by Raišienė et al. (2020) at $\alpha = 0.791$ was employed, for employee well-being, a ten-item scale, developed by Pradhan and Hati (2019) was used at value of $\alpha = .95$ of reliability. For Work-Life balance, a scale seven-item developed by Grant, Wallace, Spurgeon, Tramontano and Charalampous, (2019), was used to assess employees' work-life balance with a reliability value of $\alpha = .93$.

Validity of the Research Instrument

In validating the study instrument, the researchers conducted a pilot study and pre-testing using employees of three private polytechnics in Lagos State. This was carried out so as to ensure the content, construct and criterion-related validity of the research instrument was achieved.

Reliability of the Research Instrument

A pilot group of 50 employees from three (3) polytechnics were selected by the researchers in testing the reliability of the instrument for the study. This was actualised by first of all stratifying the staff of the selected polytechnics according to their employment status and cadres. The reliability test result was ensured not to yield below 0.70 co-efficient which is the globally acceptable standard; and this was obtained through the test re-test method.

Table 1: Reliability-Internal Consistency Reliability Result

S/N	Variables	No. of Items	Cronbach's Alpha Coefficient	Composite Reliability
1.	Virtual Work System	5	0.791	0.782
2.	Employee Well-being	10	0. 950	0.802
3.	Employee Work-life Balance	7	0.930	0.862

Source: Researchers' Computation (2023)

Method of Data Analysis

For this study, the quantitative data obtained were analysed using descriptive and inferential degree of statistics through frequency distribution and simple percentages, with the aid of Statistical Package for Social Sciences (SPSS) version 22.0. Regression and Correlation analysis were employed as statistical tools for testing the hypotheses stated in the study.

4. **Results and Discussions**

Results

Table 2: Result on Questionnaire Administration

Detailed response Rate	Distributed Copies	Retrieved Copies	Copies not Retrieved	Used Copies
Total	135	133	3	130

Source: Field Survey, (2023)

The above table reflected that 135 copies of questionnaire were administered, 133 copies were retrieved and 130 copies were found usable; this showed **96.2**% response rate; which was found to be positive and significant, so, it was accepted for the study.

Table 3: Biographical Information of Respondents

S/N	Variables	Responses	Frequency	%
1.	**Sex**	Male	77	59.2
		Female	53	40.8
	Total		**130**	**100**
2.	**Age**	20-30 years	30	23.1
		31-40 years	52	40.0
		41-50 years	25	19.2
		51years and	23	17.7
	Total	above	**130**	**100**

3.	**Marital Status**	Single	12	9.2
		Married	90	69.2
		Divorced	5	3.8
		Separated	19	14.6
		Widowed	4	3.1
	Total		**130**	**100**
4.	**Cadre of Staff**	GA-L1		
		Senior-Senior	55	42.3
		Lecturer	43	33.1
		Associate Prof and above	32	24.6
	Total		**130**	**100**
5.	**Years in Service**	Less than 2 years	22	16.9
		3-5 years	54	41.5
		6-10 years	31	23.8
		11 years and above	23	17.7
	Total		**130**	**100**

Source: Field Survey, (2023)

Analysis of socio demographic variable revealed that according to sex; result of the analysis showed that 77 (59.2%) of the respondents were male while 53 (40.8%) were female, the study revealed that majority of the respondents were male. This implies that the academic terrain is male dominated. Analysis of socio demographic variable revealed that the distribution of respondents by age reflected that: 30 (23.1%) of the respondents were between the ages of 20-30 years of age, 52 (40.0%) of the respondents were between the ages of 31-40 years, 25 (19.2%) of the respondents were between the ages of 41-50 years and 23 (17.7%) were above 51 years of age, the study revealed that majority of the respondents were between the ages of 31-40. Analysis of socio demographic variable revealed that the distribution of respondents by marital status showed that: 12 (9.2%) of the respondents were single, 90 (69.2%) of the respondents were married, 5 (3.8%) of the respondents were divorced, 19 (14.6%) of the respondents were widows and 4 (3.1%) of the respondents were separated from their spouses. Analysis and responses revealed that majority of the respondents were married with 90 (69.2%).

Analysis of socio demographic variable revealed that the distribution of respondents by cadre of staff proved that: 55 (42.3%) of the respondents were on the graduate assistant and Lecturer 1 cadre, 43 (33.1%) of the respondents were on the senior lecturer cadre and 32 (24.6%) of the respondents were on the associate prof and professorial cadre respectively. Finding revealed that majority of the respondents were graduate assistant and Lecturer 1 respectively with 55 (42.3%). Analysis of socio demographic variable revealed that the distribution of respondents according to Length of Service delineated that: 22 (16.9%) of the respondents have spent less than 2 years in the organisation, 54 (41.5%) of the respondents have spent between 3-5 years at work, 31 (23.8%) of the respondents have spent 6-10 years in the selected tertiary institution and 23 (17.7) of the

respondents have spent above 11 years in the organisation. Study revealed that majority of the respondents have spent between 3-5 years with 54 (41.5%) in Augustine University, Ilara, Epe, Lagos State, Nigeria.

Testing of Hypotheses with Correlation and Regression Analyses

Hypothesis One

H0₁: Virtual work system has no significant effect on employees' well-being among academic staff of Augustine University, Ilara, Epe, Lagos State, Nigeria.

Table 4: Regression Analysis explaining the effect of Virtual work system on employees' well-being among academic staff of Augustine University, Ilara, Epe, Lagos State, Nigeria.

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.901[a]	.931	.931	.276

a. **Predictors**: (Constant), Virtual work system

From the analysis presented under table 4 above, result proved that virtual work system has a positive and significant effect on employees' well-being with R=90.1; this delineated that R square of = .931 which explained that virtual work system accounted for 93.1% of variations in employees' well-being. So, virtual work system has positive and significant effect on employees' well-being among academic staff of Augustine University, Ilara, Epe, Lagos State, Nigeria.

Table 5: ANOVA of Regression Analysis on the effect of virtual work system has no significant effect on employees' well-being among employees well-being in Augustine University, Ilara, Epe, Lagos State, Nigeria.

Model		Sum of Squares	Df	Mean Square	F	Sig.
	Regression	417.805	1	416.907	6468.560	.000[b]
1	Residual	23.257	315	.066		
	Total	537.253	321			

a. **Dependent Variable**: Employees' Well-being
b. **Predictors**: (Constant), Virtual work system

Table 5 displayed that the F-value is the Mean Square Regression (416.907) divided by the Mean Square Residual (23.257), yielding F=6468.560. The model in this table reflected that the independent variable which is Virtual work system is statistically significant at (Sig=.000) and positively have an effect on employees' well-being.

Table 6: Coefficients of Regression Analysis on the effect of virtual work system has no significant effect on employees' well-being among employees well-being in Augustine University, Ilara, Epe, Lagos State, Nigeria.

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.054	.028		1.958	.051
	Virtual work system	1.007	.014	.973	79.797	.000

a. **Dependent Variable**: Employees' Well-being

The above tables on regression analysis presented the test of hypothesis examining the effect of virtual work system has no significant effect on employees' well-being among academic staff of Augustine University, Ilara, Epe, Lagos State, Nigeria The table revealed that there is a high level of fitness at R-value of 0.901a, R^2 of 0.931, and an F-value of 6468.560. The R^2 of 0.931 connotes that about 93.1% of the variation on employees' well-being while 6.9% remains unexplained by the regression model. Also, the R-value of 0.901a in the table implied that there exists a positive connection and association between the two variables under review (i.e. virtual work system and employees' well-being).

This also helps in authenticating the results of the stated hypothesis displayed under the correlation table. Therefore, since the F-sig. (p-value) of .000 is less than α (0.05), it exemplified that virtual work system impact positively on employees' well-being among academic staff of Augustine University, Ilara, Epe, Lagos State, Nigeria. Therefore, the null hypothesis which previously stated that virtual work system has no significant effect on employees' well-being among academic staff of Augustine University, Ilara, Epe, Lagos State, Nigeria was rejected, while the alternative hypothesis was accepted. Thus, virtual work system has positive and significant effect on employees' well-being among academic staff of Augustine University, Ilara, Epe, Lagos State, Nigeria.

Hypothesis Two

H0₂: There is no relationship between virtual work system and employee work-life balance among academic staff of Augustine University, Ilara, Epe, Lagos State, Nigeria.

Table 7: Results of Linear Correlations analysis showing the relationship between virtual work system and employee work-life balance among academic staff of Augustine University, Ilara, Epe, Lagos State, Nigeria.

		Virtual Work System	**Employee Work-Life Balance**
Virtual Work System	Pearson Correlation	1	.874[**]
	Sig. (2-tailed)		.000
	N	130	130
Employee Work-Life	Pearson Correlation	.874[**]	1
	Sig. (2-tailed)	.000	
	N	130	130

Table 7 above presented correlation analysis reflecting the relationship between virtual work system and employee work-life balance among academic staff of Augustine University, Ilara, Epe, Lagos State, Nigeria. Finding from the table provided that a positive and significant relationship existed between virtual work system and employee work-life balance among academic staff of St Augustine University, Ilara, Epe, Lagos, Nigeriawith (r=0.874, p-value<0.05). This signposted that a considerable degree of association and significant relationship exists between the two observed variables (virtual work system and employees work-life balance). Therefore, the null hypothesis was rejected because results proved otherwise, meaning that, virtual work system significantly connects with employees' work-life balance.

Discussion of Findings

The overall objective of this study was to examine virtual work system and employees' well-being among academic staff of Augustine University, Ilara, Epe, Lagos State, Nigeria. Based on the objectives and the hypotheses tested in the study, it was discovered that for hypothesis one which sought to find out whether Virtual work system has no significant effect on employees' well-being among academic staff of Augustine University, Ilara, Epe, Lagos State, Nigeria. It was observed from the study findings that virtual work system significantly affects employees' well-being among academic staff of Augustine University, Ilara, Epe, Lagos State, Nigeria; this finding aligns with the outcome of a study by Raišienė, Rapuano, Varkulevičiūtė and Stachová, (2020) where it was postulated that Virtual work pattern is a better alternative and healthy for employees well-being as they will not need to bother about dressing formally while carrying out their daily activities at home; and when there is no policy requiring a formal kind of dressing, it keeps employees in a relaxed and comfortable mood while on the job. Again, the findings of this study agree with the submission of Grant, Wallace, Spurgeon, Tramontano and Charalampous (2019) whose study outcome accentuated that Virtual work system is good for individual well-being because it allows for flexibility and offers opportunities to learning new things, acquire new hobbies and being more proactive to work. In the same manner, this study finding corroborates the position of Prasad, Rao, Vaidya and Muralidhar, (2020) who were of the view that virtual work system helps and gives employees the autonomy of how to carry out their job s without interference, and this can help organisations meet their expected objectives in due course.

The second objective which sought to investigate whether a relationship exists between virtual work system and employees' work-life balance among academic staff of Augustine University, Ilara, Epe, Lagos State, Nigeria, finding revealed that virtual work system has a connection with employee work-life balance and this findings supports the opinion of Akinlabi et al., (2021) whose study submitted that ensuring work-life balance via Virtual work system helps in concluding that management has a good working plan in place and making flexibility a top priority. In the same vein, findings from this study aligns with the submission of Martinez-Amador, (2016) whose study outcome established that Virtual work system is connected with greater work-life balance of employees as it helps to reduce to length of time in commuting and provide more time for employees to attend to personal pertinent issues. Finding from this study negates the position of Crosbie and Moore, (2012), whose study found posited that virtual work system does not significantly affect employee work-life balance; finding from this study is also at variance with the

outcome of Fedakova and Istonova, (2017) whose study submitted that virtual work system system makes creates disruptions in activities, and has the likelihood of exacerbating family pressure.

5. Conclusion and Recommendations

Virtual work system was a product of the Covid-19 experiment and the outcome of this study further strengthened the consequential nature of virtual work system as not just the new normal but as a tool which allows for flexibility for employees and helping them attend to other salient life issues; so, while doing the bidding of the organisations, employees can as well fulfill and meet their needs at the same time; this will increase job satisfaction and foster greater degree of commitment towards higher productivity. Based on the outcome of this study, it can be concluded that virtual work system can help employees to adequately discipline themselves and manage distractions emanating from the home front. From the responses gathered from this study; it can be concluded that there's a need for employees to balance the aspect of their work with other goals and aspirations in life and the virtual work system offer and allow them to do this and serve as a mechanism for ensuring greater degree of autonomy and how employees can plan their work process. Based on the outcome of this study, virtual work system remains a veritable tool for improving and enhancing employees' career development as well as their mental health, thus, if employees' job is to be enriched; primacy should be accorded more on the efficiency and core offerings of the virtual work system.

Based on the study outcome, the researchers recommended thus:

i. Management of St Augustine University, Ilara, Epe, Lagos, Nigeria should ensure that employees strictly align their focus with the working plan of the institution while working virtually.

ii. Management should establish a code of conduct for regulating virtual work system, to favour the employees and the institution.

iii. A clear guide on the expectation of the institution should be clearly communicated and protocols for attending virtual meetings should be made available.

iv. Management should be empathetic by providing financial rewards where and when necessary.

v. Management should provide emotional support, show respect employees effort being exerted while working virtually.

vi. Management should set realistic working objectives and respect the normal working hours.

vii. Management should adjust workload accordingly in order to reduce stress and ensure that employees adapt quickly to the new work settings.

References

Akinlabi, N.A., Olanipekun, L.O & Sokefun, E. A. (2021). Remote Work and Work-life Balance in the Global South: The Nigerian Experience. *Texas Journal of Multidisciplinary Studies*, 1(1), 94-105. http://zienjournals.com/index.php/tjm/article/view/50

Ardill, L. (2020). *Dropbox in Dublin Going 'Virtual First' with Permanent Remote Working Plan*. Available at: https://www.siliconrepublic.com/careers/dropbox-studios-dublin-virtual-first-remote-working-plan (Accessed 24 September, 2022).

Auka, P. and Nyangau, A. (2020). *Effects of work-life balance practices on organisation performance in Homa Bay county referral hospital*, Kenya.

Baral, R., and Bhargava, S. (2010). Work family enrichment as a mediator between organisational interventions for work-life balance and job outcomes. *Journal of Managerial Psychology, 25*(3), 274–300.

Beigi, M., Shirmohammadi, M., and Otaye-Ebede, L., (2019). Half a century of work–nonwork interface research: a review and taxonomy of terminologies. Applied Psychology, 68(3), pp.449–478.

Bellamy, P., Juniper, B. A., & White, N. (2011). Testing the performance of a new approach to measuring employee wellbeing. *Leadership and Organization Development Journal*, 25(4), 344-357. https://doi.org/10.1108/01437731111134634.

Burke-Kennedy, E. (2020) State Had Fourth-Highest Home-Working Rate in EU Last Year.Availableat:https://www.irishtimes.com/business/work/state-had-fourth-highest-homeworking-rate-in-eu-lastyear1.4381867#:~:text=CSO%20data%20predates%20coronavirus%2C%20which[Accessed 3rd July, 2022].

Crosbie, J. & Moore, M. (2012). Work-life balance and working from home. *Social Policy & Society, 3* (3), 223–233.

Davis, M. and Green, J. (2020) *Three Hours Longer, the Pandemic Workday has Obliterated Work-Life Balance*. Available at: https://www.bloomberg.com/news/articles/2020-04-23/working-from-home-in-covid-era-means-three-more-hours-on-the-job.(Accessed 24 September, 2022).

Debouk, M. (2020). Employee Experience Strategies to Jumpstart Success, *Workforce Solutions Review*, 4th Quarter, pp. 27-29.

Deci, E. L., Olafsen, A. H., & Ryan, R. M. (2017). Self-determination theory in work organizations: The state of a science. *Annual Review of Organizational Psychology and Organizational Behavior*, **4**, 19– 43.

Eddleston, K.A. and Mulki, J. (2017). Toward understanding remote workers' management of work–family boundaries: The complexity of workplace embeddedness. *Group & Organization Management,* 42(3) 346– 387.

Fedakova, D., & Istonova, L. (2017). Slovak IT-employees and new ways of working: Impact on work-family borders and work-family balance. *Ceskoslovenska Psychologie*, 61(1), 68–83.

Gajendran, R. S., & Harrison, D. A. (2017). The good, the bad and the unknown about telecommuting: Meta-analysis of psychological mediators and individual consequences. Journal of Applied Psychology, 92 (6), 1524–1541.

Grant, C. A., Wallace, L. M., Spurgeon, P. C., Tramontano, C., & Charalampous, M. (2019). Construction and initial validation of the e-work life scale to measure remote e-working. Employee Relations, 41(1), 16-33. https://doi.org/10.1108/er-09-2017-0229.

Hartig, T., Kylin, C., & Johansson, G. (2017). The telework tradeoff: Stress mitigation vs. constrained restoration. Applied Psychology: An International Review, 56 (2), 231–253.

Hati, L., & Pradhan, R. K. (2019). The measurement of employee wellbeing: Development and validation of a scale. Global Business Review, 1-23. https://doi.org/10.1177/0972150919859101.

Hayman, J. R. (2019). Flexible work arrangements: Exploring the linkages between perceived usability of flexible work schedules and work/life balance. Community, Work & Family, 12 (3), 327–338.

https://ec.europa.eu/health/sites/default/files/state/docs/2018_healthatglance_rep_en.pdf (Accessed September 23, 2022).

Ijeoma, A. (2018). Welfare packages and how they affect job performance. Available from:http://www.academia.edu/2951402/welfare_packages_and_how_they_affect_job_p erformance (retrieved September, 2022).

Lautsch, B. A., Kossek, E. E., & Eaton, S. C. (2019). Supervisory approaches and paradoxes in managing telecommuting implementation. *Human Relations*, 62 (6), 795–827.

Lazarova, T. (2020). The economic perspective of remote working places. *Пари и култура*, 6(2), 30-41.

Lord, P. (2020). The social perils and promise of remote work. *Journal of Behavioral Economics for Policy*, 4, COVID-19 Special Issue, 63-67.

Lula, A. (2018). *Influence of work-life balance on employee performance*. School of business of the University of Nairobi.

Martinez-Amador, J. (2016). *Remote and on-site knowledge worker productivity and engagement: a comparative study of the effect of virtual intensity and work location preference*. (Electronic Thesis or Dissertation). Retrieved from https://etd.ohiolink.edu/

Melluso, N., Bonaccorsi, A., Chiarello, F. and Fantoni, G. (2020). Rapid Detection of Fast Innovation under the Pressure of COVID-19, *Plos One*, pp. 1-26.

Mungania, A. K. (2017). *Influence of Work-life Balance Practices on Performance of the Banking Industry in Kenya* (Doctoral dissertation, JKUAT-COHRED).

Musson, G., & Tietze, S. (2017). Feelin' groovy: Appropriating time in home-based work. *Culture and Organization*, 10 (3), 251–264.

Muthoni, M. M., Mwaura, N. P., and Waweru, G. T. (2020). *The effect of employee welfare on employee commitment at judicial service of Kenya*.

Nwagbara, U. (2020). Institutions and organisational work-life balance (WLB) policies and practices: Exploring the challenges faced by Nigerian female workers. *Journal of Work-Applied Management, 12*(1), 42-54.

OECD (2018) *Health at a Glance: Europe 2018*. Available at:

Olson, M., H. (2018). Remote office work: changing work patterns in space and time. *Communications of the ACM*. 26(3), 182-187.

Oyedele O. O., Willoughby O. J., Olaniyi A. S. & Oyero A. M. (2019). Impact of Work Life Balance on the Social Life of Workers Living in Lagos Metropolitan Borders. *Annals of Contemporary Developments in Management & HR (ACDMHR) 1 (2)*

Peters, P., den Dulk, L., & van der Lippe, T. (2019). The effects of time-spatial fl exibility and new working conditions on employees' work-life balance: The Dutch case. Community, Work & Family, 12 (3), 279–297.

Podsakoff, P. M., MacKenzie, S. B., Lee, J.-Y., & Podsakoff, N. P. (2010). Common method biases in behavioral research: a critical review of the literature and recommended remedies. *J. Appl. Psychol*. 88, 879–903. doi: 10.1037/0021-9010.88.5.879.

Popovici, V. (2020). Remote Work Revolution: Current Opportunities and Challenges for Organizations. *Economic Science Series*. Vol. XX/1, 468-471.

Powell, G. N., J. H. Greenhaus, T. D. Allen, and R. E. Johnson. (2019). "Introduction to Special Topic Forum: Advancing and Expanding Work-Life Theory from Multiple Perspectives." *Academy of Management Review* 44 (1): 54–71.

Prasad, D. K., Rao, M., Vaidya, D. R., & Muralidhar, B. (2020). Organizational climate, opportunities, challenges and psychological wellbeing of the remote working employees during COVID-19 pandemic: A general linear model approach with reference to information technology industry in Hyderabad. *International Journal of Advanced Research in Engineering and Technology (IJARET)*, 11(4), 372-389.

Raišienė, A. G., Rapuano, V., Varkulevičiūtė, K., & Stachová, K. (2020). Working from home-who is happy? A survey of Lithuania's employees during the COVID-19 quarantine period. Sustainability, 12(13), 5332. https://doi.org/10.3390/su12135332.

Ryan, R.M. & Deci, E.L. (2017). To be happy or to be self-fulfilled: A review of research on hedonic an eudaimonic well-being. In S. Fiske (Ed.), *Annual Review of Psychology*, 141-166.

Ryff, C. D. (2015). Psychological well-being in adult life. *Current Directions in Psychological Science*, 4(4), 99–104.

Sawatzky, R. & Sawatzky, N. (2019). Embracing and accessing remote work. *People Talk.* Summer edition 42-43.

Shockley, K. M., & Allen, T. D. (2007). When flexibility helps: Another look at the availability of flexible work arrangements and work-family conflict. *Journal of Vocational Behavior*, 71, 479–493.

Snouwaert, J. (2020) 54% of Adults Want to Work Remotely Most of the Time After the Pandemic, According to A New Study From IBM. Available at: https://www.businessinsider.com/54-percent-adults-want-mainly-work-remote-after-pandemic-study-2020-5?r=US&IR=T [Accessed 24 September, 2022].

Staglin, G. (2020, March 17). When home becomes the workplace: Mental health and remote work. Forbes. Retrieved November 3, 2020, from https://www.forbes.com/sites/onemind/2020/03/17/when-home-becomes-the-workplace-mental-health-and-re mote-work/#688b03431760.

Sullivan, C., & Lewis, S. (2006). Work at home and the work-family interface. In F. Jones, R. J. Burke, & M. Westman (Eds.), Managing the work-home interface: *A psychological perspective,* pp. 143–162. London: Psychology Press

Van den Broeck, A., Ferris, D. L., Chang, C. H., & Rosen, C. C. (2016). A review of self-determination theory's basic psychological needs at work. *Journal of Management*, **42**(5), 1195– 1229.

Vogt, W. P. (2015). Dictionary of Statistics & Methodology. (3rd ed.). SAGE. http://dx.doi.org/10.4135/9781412983907

Waterman, A. S. (2019). Two conceptions of happiness: Contrasts of personal expressiveness (eudaimonia) and hedonic enjoyment. Journal of Personality and Social Psychology, 64(4), 678-691.

Exodus of Skilled Labour from Nigeria:
Magnitude, Determinants and Impact on National Development

Ore, O.S.
Department of Business Administration, School of Business and Management Studies,
Federal Polytechnic Offa, Kwara State, Nigeria.
toyinore73@gmail.com ; +234 9077466666
&
Akintayo, D. I. (Ph.D)
Department of Human Resource Development, Faculty of Management Sciences,
Osun State University, Osogbo, Osun State, Nigeria.
Dayo.akintayo@uniosun.edu.ng ; +2348033504542

Abstract

Human migration has always been a common occurrence around the world, and it continues to be important today. The objective of this study is to evaluate the exodus of skilled labour from Nigeria; Magnitude, Determinants and impacts on National Development. The growth of Nigeria will undoubtedly benefit from the transfer of talents by migrant Nigerians. The study adopted qualitative method, secondary sources was used in obtaining data for this study. The study concluded that the migration of skilled workers is a major problem that has resulted in brain drain. It was recommended that the Nigerian government must create a strong and stable economy, which is based on a high level of industrialization, in order to reduce the rate of brain drain in the nation..

Keywords: Brain Drain, Migration, National Development, Skilled Labour.

Introduction

Human migration has always been a common occurrence around the world, and it continues to be important today. Globally, there are around 1 billion migrants, of which 258 million are foreign and 763 million domestic (this means the migrant within a particular geographic area usually between states in a nation). Today, 68 million domestic and foreign migrants are forcibly returned to their home nations, demonstrating the issue with migration in general (Amirth, 2020).

Migration is defined in a variety of ways, but one thing is certain: it entails a change in residence, whether permanent or temporary, that lasts for a year or longer. Different academics define migration differently. The United Nations described migration as a form of geological displacement from one location to another, typically involving a shift in habitation from the place of origin to the place of destination (Abuzar, 2015). It's a common fallacy that migration only happens when people migrate to other nations, but it also happens when people opt to relocate to different neighborhoods or cities within the same nation or region.

Migration, as defined by Woldegebriel (2017), is the movement of people through space, typically involving a change in domicile. Most definitions of migration that have been published are spatial

in nature, which means they typically involve changing one's living quarters. A person moving to another area, city, or town within a nation might also be considered to be migrating, as can unemployed persons moving to other countries or regions in search of jobs. A number of factors, including the growing population gap between wealthy and developing nations, the widening socioeconomic gap, the globalization of labor markets, and the comparatively low cost of travel, have contributed to the rise in international migration during the past few decades. Nowhere is this tendency more obvious than in Africa, where there has been a massive migrant flow.

Early development in Nigeria was based on the belief that funding for modern management and education would be sufficient to spur economic expansion. The practice of industrialized nations extending help for the training and education of young people from LDCs abroad was one of the attempts made for advancement. By the 1960s, these nations' development had grown unequal while the developed world expanded at an even faster rate, exacerbating the global differences. For international students who choose to remain home, the superior chances that available in the developed world have become alluring. Compared to other types of migration, analysts predict that the yearly immigrant flow of highly skilled migrants will continue to rise (Acostamadiedo, 2020). Experts anticipate three times as many highly skilled people to migrate to the EU-28 in 2030 compared to the average for 2019–2018. (Ibid.).

During the 1980s oil price collapse, which caused a period of economic stagnation, the economy proceeded to slide into utter poverty. Several infrastructure facilities have collapsed, leading to a decline in employment prospects and living standards. This decline is due to a decline in foreign exchange profits as well as dishonesty and executive fraud at the level of national leadership. Nearly 14,000 African scientists, engineers, medics, and teachers moved to the United States and Britain between 1962 and 1972, according to a report by the International Labour Organization (ILO).

The report also stated that Ghanaians and Nigerians made up the majority of the immigrants. In an encounter with an American ambassador, the author learned that as of 2020, more than 150,000 Nigerians had immigration cards and participated in American elections. It is sometimes said that the issue is a symptom of the disparity between underdeveloped and industrialized countries in terms of money, employment possibilities, living and working circumstances, and social surroundings. Since the 1970s, Nigeria's economic and human resource growth has been negatively impacted by the exodus of experts. Nigerian emigrants are drawn to the United States by superior research and educational facilities, employment prospects, better living and working conditions, and higher wages. The push factors are unfair hiring practices, flawed evaluation standards for foreign diplomats, and low domestic employment. In fields like education, technology, and medicine, the public sector is less effective due to a lack of human resources. High unemployment rates and slow salary adjustments that aren't directly influenced by market factors plague Nigeria's labor market.

Although the precise number of Nigerians living abroad is unknown, government data indicate that 33,677 Nigerians moved to the OECD-63 nations in 1975, and 59,209 more left a decade later. By 2021, the amount had roughly tripled from 1985 (Docquier, 2019). Of the entire labor force, emigration makes up a fairly tiny percentage, but it has been rising over time, especially among

the highly trained. In 1975, the rates of emigration for low- and high-skilled workers were specifically 0.08 and 2.2%, respectively. In 2020, the departure rate for young people with poor skills was 0.08 percent, whereas the rate for those with high skills increased to 7.8 percent. Additionally, the percentage of low-skilled migrants leaving the country fell by 0.02 percent in 2019, while the rate of highly skilled migrants increased sharply to around 10% (Docquier, 2019).

Continually more highly qualified employees are leaving the country, which tends to lead to a scarcity of talent in delicate industries like technology and healthcare. The capacity of the educational system to replace the skills that leave the nation is still lacking (IOM, 2020). This skill gap's knock-on impact makes it easier for labor unions to bargain for salary increases. According to the neoclassical theory of migration, if highly skilled employees depart, the increased demand for labor that results will drive up wages in the high-skill sector. However, the complementarity between high- and low-skilled workers will determine whether or not wages will rise in the low-skilled sector. Also, the efficacy of the labor union will determine whether unemployment rises or falls. Therefore, it appears that the effect of emigration on the labor market is not easy and necessitates empirical research. The goal of this research is to advance our understanding of migration and labor market circumstances generally, and specifically in Nigeria.

This is accomplished by revising the assumptions of accepted theories about how migration affects the labor market and by looking at the empirical data in the example of Nigeria. There is little data on how the labor market reacts to emigration depending on skill level (highly skilled vs. low-skilled) (see Adepoju, 2020, 2017 and 2017; de Haas, 2019; Afolayan, 2015 and 2017; Afolaya, 2016; and Afolayan and IOM, 2019). International migration of skilled labour has some advantages for the country. The growth of Nigeria will undoubtedly benefit from the transfer of talents by migrant Nigerians. However, this advantage is dependent on the claim that those who have migrated will later decide to go back to their home country.

Remittances are another advantage; migrants transfer the money they make back to their home country, which can aid in stimulating the economy. This result is also dependent on the assumption that the migrants intend to return home and hence elect to send some money home. Another option is that technology could be exported from a developed nation to one that is less advanced (LDC).

All of these difficulties endanger the country's development and have accelerated migration to Nigeria. As a result of the exodus of the nation's best skilled workers, the nation now faces challenges including brain drain and a shortage of human capital. All of these are concerns and outcomes of migration, and issues like these must be solved if the nation is to develop. The broad objective of this study is to evaluate the exodus of skilled labour in Nigeria; Magnitude, Determinants and impacts on National Development.

The rest of the paper is structured into 3 sections. Section 2 gives insight on the literature review while methodology is being discussed in section 3. Finally, section 4 concludes and offers recommendations.

2. Review of Literature

Concept of Labour Migration

There are many Nigerian talents in the developed countries, which could play a vital role in Nigeria's development. This movement of trained personnel (skilled labour migration) from Nigeria to other countries (because of better opportunities, etc) (Anekwe, 2013). Labour migration is known as "The human capital flight". It can simply be defined as the mass emigration of technically skilled people from one country to another country. The online free dictionary (2011) and answers.com (2011) defined skilled labour migration as the loss of skilled intellectual and technical labour when they move to a geographic, economic or professional environment which is more favourable to them. Barker (2013) opined that skilled labour migration occurs when scientific; technical and leadership talent is lost through emigration. The situation of things in the country compelled many Nigerians talents to flee to more conducive climes in their effort to make out a living (Anekwe, 2013). Aremu (2018) asserts that migrants are tempted by significantly higher wages and brighter prospects. Gedamu, (2012) divides the causes of skilled migration into three, namely: lack of employment and low salaries; political instability in home countries, thus they lose confidence in their government and future prospects for a better life. Many scholars who have been sent abroad for further studies or who are once out in one way or another remain abroad leaving their family and work place behind with the hope that a better life can be achieved elsewhere, despite their well-being at home. Expectations are usually not met as hoped; thus, obliged to seek assignment which derogate their lives and becomes ashamed of themselves to return home empty handed.

There is no statistical definition of labor migration that is recognised globally. The International Labour Organization (ILO) defines migrant workers as "all international migrants who are currently employed or jobless and seeking employment in their present country of residence" and states that they are the key actors in labor migration. (ILO, 2015). Migration for the primary aim of finding work is simply referred to as labor migration. Labor migrants frequently labor in the unorganized sector and are frequently subjected to racism and xenophobia-related harassment, especially if they are foreign migrants. Lack of legal protection and a lack of knowledge about their rights leaves labor migrants open to exploitation and mistreatment at the hands of recruiters, employers, and authorities. The term "labour migrants" refers to people who are either employed or looking for work in the host country, or who have previously been employed or looking for employment but were unable to continue working and remaining in the host country regardless of their paperwork.

According to national standards, the labor force consists of all individuals who are of working age (i.e., between the ages of 15 and 64) and who are either employed or unemployed (i.e., looking for work) during the reference period. According to the Organization for Economic Co-operation and Development (OECD), 2019 the employment rates by age group are as follows: 15 to 24 year olds (those who are just entering the labor force); 25 to 54 year olds (those who are in the prime of their working lives); and 55 to 64 year olds (those who have reached the pinnacle of their careers and are on the verge of retirement).

Families or households, rather than lone individuals, usually decide where to go. Additionally, a wide range of elements that are shaped by circumstances in the home country also have an impact on migrants' decisions. As a result, decisions to migrate are not just driven by individual utility-maximizing calculations, but rather represent a household's response to income risk as well as to the collapse of several markets, including the labor, credit, and insurance markets (Massey, 2018).

Brain Drain

Skilled labor migration has been seen as a loss for origin countries throughout the eighteenth and nineteenth centuries. However, under the term "brain drain" in the 1960s and 1970s, the subject of how much skilled worker mobility contributes to slower growth in origin nations has been one of the most important discussions in economics. The phenomenon that sparked this contentious discussion first emerged with the educational migration of students, primarily from developing countries to developed regions, and their desire to remain there even after completing their studies. Over time, skilled workers from developing countries also moved to developed regions in search of better job opportunities. In light of this, brain drain is the movement of highly talented professionals who have received their education and training in one nation but now dwell and work in another. "The term, brain drain, is also known as human capital flight," claims Emerghara (2018). The term "brain drain" describes the mass movement or relocation of highly qualified people from developing regions or countries (primarily those in Africa, Asia, and Latin America) to more developed regions such as Europe, America, etc. These migrants typically relocate to developed areas in quest of better economic prospects and greener pastures.

Causes of Brain Drain in Nigeria

Why have highly educated citizens left the country, and why are the majority of people actually considering leaving the country, is a pertinent and frightening topic. The willingness of most Nigerians to migrate to other nations, especially the West, can be attributed to a number of factors (Emerghara, 2018). Studies from the past and the present have demonstrated that the lack of economic prospects in Nigeria is the main driver of brain emigration. When people believe they are not given access to economic opportunities, they frequently leave the country. Instead of remaining in Nigeria, the educated and experienced residents opt to relocate to other nations that provide them more and better career chances since they know their abilities will be appropriately employed and they will reap significant economic rewards elsewhere (Adebayo, 2019). Young (2020) concurs that a lack of job prospects can result in brain drain, but he adds that other geographical considerations, such as political unrest, restricted access to healthcare, and a low standard of living, can also be responsible.

Emerghara (2018) argues that the push and pull factors also lead to brain drain in Nigeria. This push factors in Nigeria includes insecurity, lack of social amenities, political instability in some regions of the country, under employment, unemployment, better career expectation and desire for a better life" (Emerghara, 2018). However, pull factors also cause brain drain in Nigeria, the pull factors include: economic prosperity in other countries, easy access to health care services, substantial funds for research and better facilities that ease movement of people like better transport services, good roads etcetera.

**Effect of Skilled Labour Migration on National Development in Nigeria**

Remittance

Remittance is one of the repercussions of brain drain and labor migration in Nigeria. Money sent home by immigrants or overseas workers is referred to as remittance. Most of the time, the funds sent back to the nation of origin are utilized to pay for household expenses (Ratha, 2019).

According to World Bank Migration and Development (2021), Nigeria is currently rated as the leading Sub-Saharan Africa recipient of remittances in the world. Remittances to Nigeria from abroad totaled over US$19.2 billion in 2021, with the majority of these funds being used to subsidize household expenses, healthcare, and education costs (74.3% of the significant amount of remittance inflow into Nigeria.

Fall in Educational Standard

Particularly in areas like education, health care, and information, communication, and technology, skilled worker movement from one nation to another has had a negative influence on a nation (Docequier, 2019). Nigeria's educational system has suffered as a result of several professors leaving the country in quest of better prospects elsewhere. The significant exodus of highly qualified academics from Nigeria to other nations in quest of better living conditions and economic possibilities has undoubtedly had an impact on the institutions' ability to produce high-quality work (Emeghara, 2018).
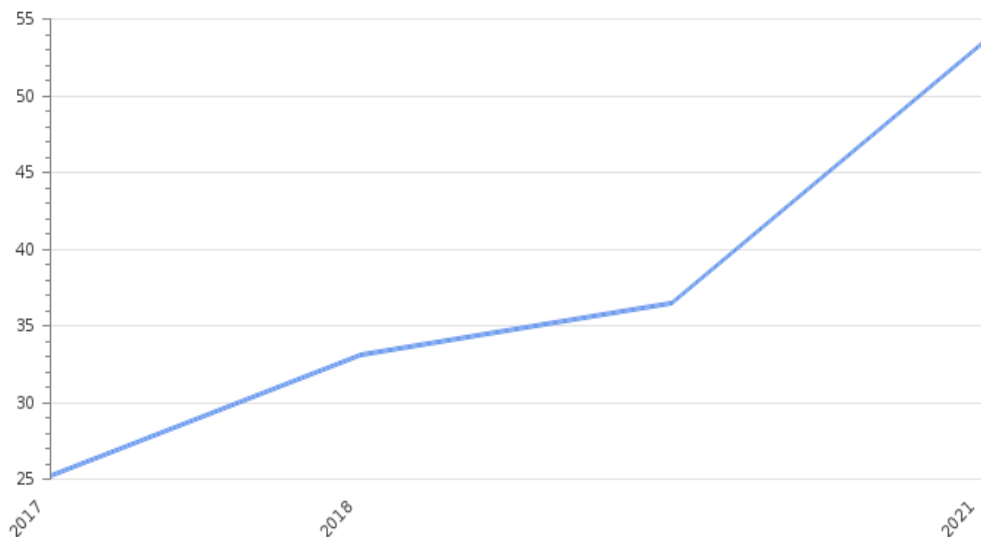
Source: NBS unemployment Rate of 2021

Fig 1: Graphical representation showing Unemployment rate in Nigeria increased to 33.30 percent in fourth quarter of 2020 from 27.10 percent in the second quarter of 2020.

Insufficient Manpower and loss of human capital

According to a report by William (2020), brain drain and labor migration have resulted in a loss of human capital and manpower.

Lower Growth

Brain drain and labor migration have robbed developing and underdeveloped countries of innovations' potential, which has further constrained the country's ability to develop and thrive. The migration of highly trained individuals would contribute to delaying the economic growth and development of the countries of origin, which will increase inequality and poverty, according to studies on migration trends conducted between the 1960s and the 2020s (Jamil & Salmi, 2017).

The Positive Effects on National Development

For the nation, skilled labor migration from outside offers some benefits. The growth of Nigeria will undoubtedly benefit from the transfer of talents by migrant Nigerians. However, this advantage is dependent on the claim that those who have migrated will later decide to go back to their home country.

Remittances are another advantage; migrants transfer the money they make back to their home country, which can aid in stimulating the economy. This result is also dependent on the assumption that the migrants intend to return home and hence elect to send some money home. Another option is that technology could be exported from a developed nation to one that is less advanced (LDC). Such adaption can also result in new job opportunities. But given the historical experiences with the technologically advanced nations, the question is: is it actually conceivable for the LDC to perceive such an advantage? In addition, what types of jobs do Nigerians hold when working abroad? Do these jobs require talents, or are they merely mundane tasks? There can be no meaningful technology transfer if the latter is true.

On the grounds that these nations will act responsibly because they do not want to lose such competent labor, it is also thought that the international mobility of LDC labor will strengthen diplomatic relations with other nations. It should be highlighted, though, that this can potentially be a drawback because it might subject citizens of LDCs to international mockery.

Theoretical Framework

A theory is basically a conceptual structure for classifying knowledge and offering a plan for an action (Griffin, 2010). Osuagwu (2011) defined theory as 'a statement of invariant relationship among measurable phenomena'. The importance of theory cannot be overemphasized as it improves research and increases efficiency in management. For the purpose of this research work, push and pull theory and Neo- classical theory will be used as a benchmark for the study while push and pull theory will be used to underpin this study because it sheds light on the factors that influence people to move and draws attention to those factors and also very pertinent in today's culture.

Pull and Push Theory of Migration

In the nineteenth century, Ravenstein was the first to propose the pull and push hypothesis of relocation. The theory operates under the presumption that people migrate as a result of elements that drive them away from their countries of origin and elements that draw them to other nations. According to the theory, people migrate for a variety of reasons, but one constant is that some circumstances force people to leave their home nations while other circumstances encourage them to migrate to other countries. The theory also claims that each emigrant's migration experience is unique. Despite the fact that both the Highland Scots and the black Americans left their homes in search of better living conditions in Canada, the reasons for their migration and the relocation experience were somewhat different. While the black Americans were trying to achieve freedom for the first time and would do anything to do so, the Scottish were merely trying to preserve their way of life, placing traditional qualities on a high priority (James, 2018). This demonstrates how different people choose to migrate.

The push and pull hypothesis has been used to explain why individuals choose to migrate since it has been able to identify and distinguish the numerous reasons why people migrate in general. Researchers studying voluntary human relocating have identified a number of factors that either directly or indirectly affect people's decisions to migrate. According to this idea, the push and pull variables influence a migrant's decision to move from his country of origin to another country. Push factors are things that encourage individuals to leave their home countries and settle in another one or region (James, 2018).

Because they are more acclimated to their current location than their destination, migrants invariably sense push variables more precisely than pull factors. Push reasons include the average cost of requirements, one's own wellbeing, natural disasters, or less important issues like climate change and the environment. On the other side, pull factors, like as political stability, better economic prospects, a high standard of living, etc., are what draw migrants to a country (James, 2018). Because it sheds light on the factors that influence people to move and draws attention to those factors, the push and pull theory of migration is very pertinent in today's culture. One of the most crucial ideas for understanding irregular migratory flow, emigrants, and immigrants is the push and pull theory of migration. This theory was employed in this study to pinpoint the numerous factors that influence international migration as well as to pinpoint and clarify the causes of Nigeria's brain drain and labor migration.

However, this theory has drawn criticism for failing to recognize that not everyone is drawn in by the pull factors and not everyone is pushed out by the push elements. The idea is somewhat implausible because it asserts that developed countries have an abundance of resources while omitting to note that these resources are equally scarce in developed locations (James, 2018).

Neo-Classical Theory of Migration

The neo-classical theory of migration demonstrates that labor migration is a result of the disparities in real wages across nations, and that labor migration creates global labor market equilibrium and eliminates wage disparities between nations. Both the macro and micro dimensions of migration

are explained by neo-classical theory. Hicks (1932) is credited for developing the neo-classical macro theory of migration (1932).

According to this hypothesis, unequal distribution of wealth and labor at the macro level results in migration as well as unequal earnings and living conditions. The migrants relocate to areas where jobs, earnings, and other economic conditions are better for them, increasing the likelihood that the disparities in wages and living standards between locations will disappear. In addition to the labor market, other markets like the capital market or the market for unemployment insurance are also taken into account in the neo-classical micro approach to migration (The Theory of the New Economics of Migration). The household strategy for migration is also taken into account by this theory, as changing one's source of income rather than maximizing one's income is the real motivation behind migration. In the context of sociocultural transformations, this theory also emphasizes the significance of financial transfers made during migration. Furthermore, this idea aids in understanding why members of a given group might consider immigrating. It also notes that because moving is so expensive, impoverished people are less likely to do so than wealthy individuals (International Labour Organization (IOM), 2003).

The theory was criticized on the grounds that it ignores market imperfections, homogenizes migrants along with societies, and takes a static perspective. These criticisms stem from the theory's assumption of linearity, which makes it impossible to explain differential migration, which is why some people do not move and why migration stops before wage differentials equalize (Arango, 2000; Massey, 2018, and de Haas, 2008).

Conclusion

When competent employees from developing nations started to move to the developed regions in quest of better economic prospects, among other reasons, brain drain and labor mobility appear to have attracted significant attention in the 1960s. The migration of skilled workers due to a lack of economic opportunities in origin countries is a major problem that has resulted in brain drain, a loss of human capital, and other issues in various origin countries, including Nigeria. Labour migration and brain drain are currently serious issues that have occurred for a variety of reasons. These issues have had a substantial impact on the rate of growth in different origin countries. Due to the fact that human capital has been recognized as a significant determinant of economic growth, the migration of these skilled workers has slowed down the level of economic growth and development in the country, which in turn has increased the level of dependency on more developed regions.

The migration of skilled workers from Nigeria to other developed regions has slowed down the level of growth and productivity in the country. The high rate of highly qualified employees leaving Nigeria for other developed regions might cause the country to suffer significant financial losses and have an adverse effect on its ability to expand. The growth of both the sending and receiving countries has been impacted by brain drain and labor migration, but the loss to the origin country is frequently seen as greater and more detrimental. Therefore, it is crucial that the nations of origin find measures to stop the brain drain and labor migration problems. Due to a variety of factors,

skilled professionals who have emigrated to other countries have recoverable assets that might play a crucial role in expanding prospects in their homeland.

Recommendations

The Nigerian government must create a strong and stable economy, which is based on a high level of industrialization, in order to reduce the rate of brain drain and labor migration in the country. Industrialization makes room for creativity, productivity, and effective use of human resources. A robust economy and industrialization might lower the nation's rate of labor migration and brain drain, which would have a severe negative influence on the country's economic growth.

i. Government should provide good welfare policies which aims to protect citizens who may be considered poor, unemployed, unhealthy or marginalized from their community. The scarcity of employment prospects in Nigeria is another factor in labor migration and brain drain. Employment and business opportunities for Nigerian citizens should be made available in order to lower the rate of labor migration and brain drain in the nation. These opportunities can be achieved by supporting and protecting emerging industries, collaborating with other multinational organizations to provide employment opportunities for Nigerian citizens, and creating welcoming workplaces and strong labor laws to protect the citizens. The nation needs strong, transparent, and accountable leadership if the aforementioned proposals are to be implemented. With such leadership, the country would experience solid government, ample opportunity for all citizens, and a reduction in brain and labor migration.

References

Acostamadiedo, E., Sohst, R., Tjaden, J., Groenewold, G., de Valk, H. (2020), "*Assessing Immigration Sce-narios for the European Union in 2030* – Relevant, Realistic and Reliable?" https://publications. iom.int/system/files/pdf/assessing-immigration-scenarios-eu.pdf (accessed 15 December 2020)

Adebayo, A (2019) "New Partnership for Global Learning: *Increasing opportunities and Mutual benefits in relations between US and African Universities".* Unpublished Paper presented at the African Studies Association Conference New Orleans, November, 19 – 21.

Adepoju, A. (2020) South–North migration: The African experience. *International Migration, 29*:2–25.

Afolayan, A. (2015) Issues and challenges of emigration dynamics in developing countries. *International Migration Quarterly Review*, 39(4):22–42.

Afolayan, A. (2017) Circulatory migration in West Africa: A case study of Ejigbo in southwest Nigeria. In: Migrations Internationals Mobilitels et Developpement (E. Guerassimoff, ed.). *L'Harmattan,* Paris, pp. 17–66.

Afolayan, A., G. Ikwuyatum and O. Abejide (2016) Country paper: *Nigeria dynamics of international migration in Nigeria (a review of literature).* Paper presented as a part of the African Perspectives on Human Mobility Programme, International Migration Institute, University of Oxford.

Amara, M. & Jemmali (2018). Deciphering the relationship between internal migration and regional disparities in Tunisia. *Social Indicators Research*, 135(1), 313-331.

Anekwe, M. C. (2013). *Brain-drain. The Nigerian Experience.* [Online] Available: http://www.nigerdeltacongress.com

Answers.com. (2011). [Online] Available: www.answers.com/topic/brain-drain

Arango, J. (2000). Explaining migration: a critical view. *International Social Science Journal 52* (165): 283-296.

Aremu. (2018). *Problem of Brain-Drain*. [Online] Available: http://www.articlebase.com

Ariu, A, Docquier, F, & Squicciarini, P. (2020). Governance quality and net migrtaion flow.

Bauer, P. (2020). Immigration: Human migration. Retrieved from Britannica: https://www.britannica.com

Bertoli, S. (2019). Networks, sorting and self-selection of Ecuadorian migrants. *Annals of Economics and Statistics*, 261-288.

Cernea, M. (2017). For a new economics of resettlement: A sociological critique of the compensation principle. *International Social Science Journal, 55*(175), 37-45.

Cummings, C, Pacitto, J, & Foresti, M. (2015). Why people move: Understanding the drivers and trends of migration. London: (ODI) Overseans Development Institute.

Czaika, M. & Kis-Kastos. (2019). Civil conflict and displacement: Village-level determinants of forced migration in Aceh. *Journal of Peace Research 46*(3), 399-418.

Damm, P. (2019). Determinants of recent immigrants' location choices: Quasi-experimental evidence. *Journal of Population Economics, 22*(1), 145-174.

De Haas, H. (2008) Migration system formation and decline: *A theoretical inquiry into the self-perpetuating and self-undermining dynamics of migration processes*. Working paper no. 19, International Migration Institute, University of Oxford.

De Haas, H. (2019). Migration and development: A theoretical perspective. *International Migration Review, 44*(1), 227-264.

Docquier, F. (2017) Policy-driven research on international migration in sub-Saharan Africa.In: *How Migration Can Benefit Development: Bridging the Research and Policy Gap (K. Tamas and P. Joakin, eds*.). Institute for Future Studies, Stockholm. 2017 Migration in sub-Saharan Africa. A background paper commissioned by the Nordic Africa Institute for the Government of Sweden.

Docquier, F. (2017). The emigration- development nexus: Recent advances from the growth theory perspective. Retrieved from http://www.cairn.info

Docquier, F. (2019) OECD-6 immigration by country of birth.

Docquier, F. (2020). The brain drain from developing countries. Retrieved from https://wol.izaorg

Gedamu, A. (2012). *Causes and Consequences of Brain-Drain*. Germany: State University of Kassel Press.

International Organization for Migration (IOM), (2003): World Migration 2003: Managing Migration Challenges and Responses for People on the Move, Vol.2, Geneva, p.14.

IOM (2020), "The World Migration Report 2020", https://publications.iom.int/system/files/pdf/wmr_ 2020.pdf (accessed 15 December 2020)

IOM. (2016). Study on migrants' profiles, drivers of migration and migratory trends: *A research on the socioeconomic profile of migrants arriving in Italy*. Italy: IOM.

James, L. (2018). The pull and push theory of migration, history essay. . Retrieved from https://www.ukessays.com

Jamil, S, & Salmi, K. (2017). Is brain drain always negative? Retrieved from https://www.universityworldnews.com/post.php?story=20170321102746248.

Kirwin, M, & Anderson, J. (2018). Identifying the factors driving West African migration Paris: OECD Publishing. Paris: OECD.

Konseiga, A. (2017). Household migration decisions as survival strategy: The case of Burkina Faso. *Journal of African Economies, 16*(2), 198-233.

Kuhnt, J. (2019). Literature review: drivers of migration. Why do people leave their homes? Is there an easy answer? A structured overview of migratory determinants.

Loschmann, C, & Siegel, M. (2020). The influence of vulnerability on migration intentions in Afghanistan. *Migration and Development, 3*(1), 142-162.

ManpowerGroup (2020), "Closing the Skills Gap: What Workers Want", https://workforceresources. manpowergroup.com/white-papers/closing-the-skills-gap-know-what-workers-want (accessed 15 De-cember 2020)

Mauanya, C. (2020, October 26). Why 15% budget allocation to heath is tall order by FG. Retrieved from http://m.guardian.ng

Melander, E. & Öberg (2017). The threat of violence and forced migration: Geographical scope trumps intensity of fighting. Civil Wars, 9(2), 156-173.

National Bureau of statistics. (2021). Labor force Statistics: Unemployment and Underemployment report. Retrieved from https://wwwQ1-2021-q4-2021-unempyment-report.pdf.

Neumann, K, & Hermans, F. (2017). . What drives human migration in Sahelian countries? A meta-analysis. *Population, Space and Place*, 23(1), 1-16.

Nigeria Bureau of Statistics (NBS) 2020 Social statistics for Nigeria. NBS, Abuja, Nigeria.

Nigeria Bureau of Statistics (NBS) 2021 Labour force statistics. NBS, Abuja, Nigeria.

Okafor, E. (2019) Youth unemployment and implication for stability of democracy in Nigeria. Journal of Sustainable development in Africa, 13(1):358–373.

Plecher, H. (2020). Nigeria: Youth unemployment rate from 1999 to 2020. Retrieved from https://www.statista.com/statistics/812300/youth-unemployment-rate-in-nigeria/

Radnitz, S. (2017). Weighing the political and economic motivations for migration in post-soviet space: The case of Uzbekistan. *Europe-Asia Studies, 58*(5), 653-677.

Ratha, D, Mohapatra, S., & Silwal, A. (2019). Outlook for remittance flows 2019-11. Migration and development. Retrieved from https://openkowledge.worldbank.org/handle/10986/10931

Woldegebriel, M. (2017). Assessing Socio-Economic Impact of Rural Urban Migration in Sodo Town, Ethiopia. *Global Journal of Human -social science* 17(1), 4-5.

World Bank (2021), Migration and Development Statistics Diaspora Remittance.

Effect of Insecurity on 2023 General Elections in Nigeria

Hassan Abbass Otakey
School of Law, Department of Criminology,
Fati Lami Institute for Legal and Administrative Studies, Minna, Niger State, Nigeria
otakeyabbass@gmail.com, 08030607033
&
Fatima Abdullahi Enagi
School of Law
Fati Lami Institute for Legal and Administrative Studies, Minna, Niger State, Nigeria
fatyenagi1@gmail.com, 08069817776
&
Nasidi Tanimu Maryam
Fati Lami Institute for Legal and Administrative Studies, Minna, Niger State, Nigeria
marsidikuta@gmail.com, 07035612899
&
Ahmed Isah
School of Arts
Fati Lami Institute for Legal and Administrative Studies, Minna, Niger State, Nigeria
isahmed587@gmail.com, 08032898117
&
Shafiu Alhaji Umar
School of Education
Fati Lami Institute for Legal and Administrative Studies, Minna, Niger State, Nigeria
umaralhajidamina@gmail.com, 08060844746

Abstract

Ahead of 2023 general elections, Nigeria has continued to witness the spiraling issue of insecurity that continue to threaten lives and institutions in the country. The objective of this paper is to examine the effects of insecurity on 2023 general elections in Nigeria. The concepts of insecurity and elections were discussed. It was found that insecurity is a threatening condition that exposes people to dangers, anxiety, attacks, and absence of safety and lack of adequate protection from danger. It also found that election is both a process and instrument of electing/choosing or nominating a political leader by popular vote in a democratic system of government. The paper identified several forms of insecurity which include Boko Haram Insurgence, Herders-farmers conflict, Banditry, Kidnapping and Militancy. The paper identified political factor, loss of traditional values and moral decades, weak security and justice system; bad governance, unemployment, corruption as some of the causes of insecurity in Nigeria. The paper adopted Broken Windows and Queer Ladder Theories for the study. It was discovered that insecurity can have some negative effects on 2023 general elections. However, the paper recommended that, government should trace the root causes of insecurity and design a pragmatic security mechanism for curbing the menace; and the relevant stakeholders should play their part in ensuring that 2023 elections are conducted peacefully in Nigeria.

Keywords: *Security, Insecurity, Election, General election, Nigeria*

Introduction

Ahead of 2023 General Election, Nigeria is witnessing spiraling issues of insecurity that continue to threatening the entire human social existence and institutions. According to Ogunode (2021) insecurity is a threatening phenomenon which spans the physical, psychological, economic, political, and other aspect of the individual and extends to community. Since the return of democracy in 1999, Nigeria has witnessed violet security challenges of unimaginable proportions (Joseph, 2013). From the South to North, East and Western Nigeria has in recent time experienced the scourge of insecurity from insurgency, to terrorism, kidnapping, armed robbery and banditry; farmers-herders conflict, ethno-religious violence, cybercrime and so on.

Studies indicate that a number of heinous crimes such as Boko Haram insurgency, suicide bombing, kidnapping, armed banditry, robbery clashes, civil unrest, ethnic-religious violence, politically motivated killings, human trafficking, herder-farmer crisis, ritual killings, militancy separatist activities of Movement for the Emancipation of Niger Delta (MEND) and other forms of violent crimes have continued to threatened lives and fragile peace in Nigeria since 2009. Onifade, Imhonopi and Urim (2013) have observed that the spate of insecurity has assumed a terrifying dimension forcing the country's economic, political and security managers and indeed the entire nation bear the loss of their loved ones, investments and absence of peace in most parts of the country. According to Paul and Doosuur (2022) the far reaching effects of insecurity are evident in most communities in Nigeria. This is because insecurity in recent times has been one of the major issues bedeviling majority of the Nigeria communities as evidenced in communities in North, South and Eastern Nigeria.

Studies found that there are plethora of causes of insecurity in Nigeria including but not limited to politically motivated factors, bad governance, weak security system, injustice, porous borders, proliferation of Arms, pervasive corruption, social inequality, unemployment, poverty and loss of cherished traditional values, moral decadence, illiteracy (Ewenta and Urhie, 2014; Achumba.2013; Jafar,2021; Ozoigbo,2019; Rufa'i, 2021; Adeleke,2013; Dauda & Alhassan, 2020; Moronfolu;2022)

However, a study of the dynamics of security challenges in Nigeria indicates that the scourge might have adverse effects on Nigeria's 2023 general election. Emelika (2021) observed that as the 2023 general election draws closer, the escalating security situation has the capacity to affect the smooth conduct of elections as did in the conduct of elections in previous years. For instance, terrorism, banditry and Boko Haram insurgence have left many in fears, and forced others to relocate to unknown destinations. While others died due to incessant attack on communities and kidnapping for ransom. This justifies the Words of Emelika (2021) that,

> *"For many, the present fear for safety, amid the alarming*
> *rate of attacks on Lives and property across the country.*
> *Pose a by risk for the successful Conduct of the 2023*
> *general Election:*   *(Business Day, 2022).*

According to Former Chief of Army Staff and Minister of Interior, General Abdulrahaman Dambazau,

"*The activities of terrorists in the North, and the members of the proscribed Indigenous people of Biafra (IPOB) constitute a major threat to 2023 election*"
(The Punch, 2022).

He further stated that,

"*Some communities would be skill be displaced as bandits, terrorists and ethnic militaries would continue to Be attack soft targets which would make election officials of the Independent Electoral commission (INEC) habour fears*"
(The Punch, 2022).

It is indeed observed that myriad of security challenges in North; South and Eastern parts of Nigeria will disenfranchise million votes as many local communities across the Country have become inaccessible because of insecurity. Daily newspapers reported that, in some states bandits' invaded and take over the communities. Residents have been dislodged from their villages and forced to relocate to Internally Displaced Persons (IDPS) Camps; for instance, in Kaduna State over 200,000 people have been displaced, Niger State 308 communities have been disserted. In Benue and Plateau States there have been fears that election may not hold in some communities due to prevalent security challenges (The Punch, 2022). It is against this background that this paper examines the effect of insecurity on 2023 general election in Nigeria. However, government is considering multiple strategic measures to ensure that the menace is mitigated and every citizen is not disenfranchised in 2023 General Election in Nigeria. The article is divided into two parts: The first part conceptualizes security, insecurity and election. The second part examines the types of security challenges and it common causes. It also explores the effect of insecurity on 2023 general election in Nigeria and theoretical underpinning. Lastly, the paper offers solutions/ recommendations that may be useful for policy implementations in Nigeria and elsewhere in the world.

Conceptual Analysis

Security

Without clear and concise definition of the concept of security, it will be difficult to conceptualize insecurity. According to Nnom, (2013) cited in Seji, Philip & John (2021 pp. 137) described security as a total peaceful state of mind of an individual, group, nation, state at a particular time and space. Aluta Chris (2021), however, describe security as stability and continuity of livelihood, protection from crime and freedom from psychological harm which result from the assurance of knowing that one is wanted, accepted, loved and protection in one's community or neighborhood and by people around. Barry Buzan (1991) described security as the pursuit of freedom from threats and the ability of the states to maintain independent identity and their function integrity against force of change, which is perceived to be violent, or see as hostile (Vladimir, 2021). Security is prime responsibility of the state (Hobbes, 1996) cited in Ewentan and Urhie (2014).

In Nigeria for instance, section 14 (2) (b) of the 1999 constitution categorically states that," the security of welfare of the citizens shall be the primary purpose of government" it is also the responsibility of the state to provide both external and internal security for the human peaceful social existence. Although, attempts have been made by scholars to extent the definition of the concept of security beyond the traditional levels to cover other elements of security to include human, security, social security, economic security, national environmental security, food security, cyber security, national and international security among others (Joseph, 2013). From the foregoing, security simply means adequate protection provided for human social existence, and protection against danger and threats/attack from both international and external forces.

Insecurity

Aluta (2021) defines insecurity as the "the state of anxiety, stemming, from concrete or alleged lack of protection". This simply means lack of protection or inadequate freedom from danger. For Ewentan and Urhie (2014) insecurity means absence of safety; danger; hazard; uncertainly lack of protection; and presence of fear and anxiety. Achumba (2013) cited in Ewentan and Urhie (2014) provided two perspective of the concept of security. (Ogunode & Fatima, 2021), best (2006); Ogunode de *et al* in Akor, Abubakar & Ogunode (2021) define insecurity as a degenerated state of crisis, threat, attack and conflict to human security; intense violence characterized by chaos, injury, loss of lives and property.

Within this context, therefore, insecurity is a threat to peace, stability and with regards to socio-economic and political condition that contribute to recurring violent conflicts which leads to wanton destruction of lives and property, forcing people to flee their original place of residence to another, the consequence which hinders their exercise of franchise during election in Nigeria. The gamut of the security challenges has obviously mired the nation into a complete state of dysfunction. This situation has undermined human social existence safety, nation integration, critical infrastructural and economic development economic growth, democracy, peace and stability.

Election

Election is an important aspect of modern democracy and its remains very critical to the political stability to the polity of any sovereign state. According to Karim, (2022) election is sine qua non for democracy because it's imperative and prevailing egalitarian doctrine of democracy. Democracy is regarded as best form of government that guarantees and promotes peoples will and right to choose or decide who should govern or represent them in a free and fear process called, election; therefore, election is a democratic process through which people are allowed to exercise their franchise by electing a candidate of their choice under a periodic free and fair process and conduct.

The Section 137 (1) (b) of 1999 Constitution of the Federal Republic of Nigeria (CFRN) states that "election means a process of choosing, by population votes or nomination of candidate for a political office in a democratic system of government (Osadolor, 2019). Within the context of these paper therefore, election is a process by which people choose an individual or individuals to (representation) to hold political office for a period of time in Nigeria. However, according to

Independent National Electoral Commission (INEC) as quoted in Osodolor (2019) election denotes all constituting accreditation, voting, collation, recording on all relevant INEC forms and declaration of results.

According to Dye, (2021) cited in Omezue-Nnali, (2020), election is the major instrument for the recruitment of political leadership in democratic society(ies), the key to participation in a democracy and the way of giving consent to government. Thus, election allows people to choose and decide on office holder who represent them and their interest in politics.

Forms of Insecurity in Nigeria

There are several forms of insecurity in Nigeria since the country's return to democracy in 1999. As identified by Adeleke, 2013; Joseph, 2013: Ewentan & Urhie, 2014; Olisa, 2019; Ogunode, 2021; Aluta, 2021; Achumba, Igbomerebo, Morofulo, 2022; Akpor 2013; Violet & Suzzie, 2022). However, this paper dwells more on the most current threats that have the capacity to affect the smooth conduct of 2023 general elections in Nigeria.

Boko Haram Insurgency

Boko Haram insurgency started as a group of radical Islamist youth in Maiduguri, Borno state in the 1990s. Muhammed Yusuf was the founder of the terrorist group, Boko Haram in 2002. He led the group until he was killed in the 2009 by the security personnel in Maiduguri. The official name of the group is Jama'atu Ahlis Sunna Lidda'a Watiwal-Jihad, the meaning of which is "People Committed to the Propagation of Teachings of Jihad "(Idam & Emeh, 2022).

According to Abdi, Bello and Shittu, (2013), Since Boko Haram metamorphosed into a terrorist group in 2009, the group becomes a hydra headed monster in pursuit of their ideology, the group engaged in attacking people, bombing, shooting, killing, maiming raiding, arson with impurity, directing their agony on public institutions, Schools, Prisons, Police Stations, Markets Mosques, Churches Corner Shops, and on the street, causing severe havoc on innocent people.

The activities of Boko Haram insurgency intensified in 2012 and climaxed in 2014, one year before the 2015 general election (Idam and Emeh, 2022). Since then, the group has posed serious security challenges that claimed lives and property. For instance, from the first time it struck Borno state in 2009, over 4,000 peoples have been killed in violent deadly attacks targeting Muslims, Christians, police, military personnel and installations, schools with innocent children (Adeleke, 2013). The group also claimed responsibility of deadly bombing of the independence anniversary, United Nations Office in Abuja which killed at least 25 police peoples and more than 100 were injured when the attack occurred in 20th January 2012 in Abuja, and bombing of military base in Kaduna (Egbowole, 20130 cited in (Adelele, 2013).

In September, 2010, the group attacked a prison in Bauchi state and release more than 700 inmates in including some 100 Boko Haram members. In spite of the military's action, Boko Haram continued with its horrific attacks on schools-resulting in more than 1,200 deaths by the end of 2013. On February, 2014, 50 male students were killed and the school was virtually destroyed in Yobe State. Over 300 female student were kidnapped from a boarding school in Chibok, Borno

State, Nigeria in April, 2014 (Doris, 2022) of the 2.3 million people displaced by the conflict since 2023, at least 250,000 left Nigeria and fled to Cameroon, Chad and Niger.

According to Okafor (2015) cited in Idam and Emeh, (2020), political fragmentation, increased economic and social inequality; weak security system are some of the security concerns posed by Boko Haram Insurgency. However, Governor Zulum has come as a messiah to rescue Maiduguri from the hydra headed monster of Boko Haram. And he has also prompted government at all levels to taken various measures of curtailing the menace.

Herders-Farmers Conflict

The conflict between Fulani herdsmen and farmers is an aged long issue in Africa and Nigeria in particular. This conflict often arises as a result of encroachment of farmlands by Fulani herdsmen (Ajibefun, 2017) cited in (Akinsowon, 2021). For him, farmers see the herdsmen as a threat to their plants, crops and agricultural produce since the herdsmen sometimes carelessly allow their animal to feed or graze on the farmer's crops. It has been observed by the author that destruction of farmlands, crops, grains and other agricultural produce is the major cause of conflict between the herdsmen and farmers. Each time the conflict erupts between them, property and lives must be destroyed. The situation has become unbearable with both the herdsmen and farmers in Nigeria.

In the last few decades, conflicts between herdsmen and farmers have led to the killing of over 10,000 communities, displacing, them of their homes, farmlands, loss of cattle and major source of their survival. Okoro (2018) cited in Akinsowon (2021) submitted that herdsmen have sacked whole communities, burnt House, Churches, killed police officers, loot, raped, perpetrated heinous crime in Kano, Gombe, Jigawa, Niger, Kogi, Benue, Taraba, Bauchi, Kebbi, Sokoto, Zamfara and Yobe states between 2010-2013, herdsmen killed about 80 people in total, but by 2014, they had killed about 1,229 people in Benue, Taraba, Nasarawa, Kaduna and Katsina state (Abayam, Theophilus & Emmanuel, 2020). Idowu (2017) cited in Okoro (2018) submitted that more than 100,000 people in Enugu and Benue states were in IDP camps while many are still struggling with their lives. Amnesty international (as cited in Okoro 2018) on January, 2018 alone, conflict between herdsmen and farmers has resulted in 168 deaths in Benue, Adamawa and Taraba. It was however reported that conflict erupted between herdsmen host communities in the southwest Nigeria and more than 20 villages including Ago kekere, Apapa, Ibadan among others.

The effect of the conflict as observed by Suleiman and Jafar cited in Okoro (2018) lives, property and livestock have been lost. For instance, 34 cattle and 11 sheep/goats valued at 1.8 million naira and 66, 000.00 for sheep/goats; six persons lost their lives during the clashes. Accordingly, the resultant effect of the conflicts is loss of lives, crops, livestock, houses, valuables, displacement of persons, decline income, destruction of land, distrust and hate as well as threat to human social and societal security.

Banditry/ kidnapping

Within the last few years, banditry has become a trend especially, in the Northern part of Nigeria. Mohammed (2021) opined that in recent time, banditry is a code name for organized crimes such as kidnapping, mass abduction, robbery, terrorism, cattle rustling, arson and so on. Bandit groups

have now adopted kidnapping for ransom as lucrative business through which they demand millions of naira before they release the victim under their captivity and others have been killed. In the last few years, bandit groups have killed more than 8,000 people in Niger, Sokoto, Kebbi, Zamfara and Kaduna States, Nigeria.

Nduka (2020) cited in Idam *et al.*, (2022), bandits have been riding on motorcycles into villages to kill, maim, kidnap and ravage the inhabitants with no remorse. Rufa'i (2021) reported that there are over 100,000 arms and ammunitions in the hands of the bandit with which they use to intimidate people and captives. He said they have weapons such as anti-craft guns, AK47, AK49, magazine, pistols, among several others: he further said that they source their arm with the money they have collected for ransom. Between 2011-2020, Nigerians have paid over 180 million naira as ransom to free family members and friends.

Boko Haram insurgents have kidnapped more than 300 female students from Chibok in Maiduguri and 110 students from Daptchi in Yobe state; 42 persons including 27 students, 3 staff kidnapped at Government Science College Kagara Rafi L.G.A, Niger state. In the same Local Government Area, 130 pupils/ children were kidnapped from Tegina Islamic school by bandits but they have released them. The group also kidnapped more than 100 students from Bethel Baptist High school in Kaduna. Six students and 2 staff have been kidnapped from Nuhu Bamanli Polytechnic, Kaduna. On 2nd November, 2021, six people have been kidnapped in the University of Abuja staff quarters in Gwagwalada, Area Council, Abuja, Nigeria. These bandits are found everywhere in the country, especially in the Northwest and North Central Nigeria despite strong measures to subdue them.

Sharllek, (2021) cited in Idam, (2022) documented that bandits having killing security personnel, civilians, children, students, traditional title holders, vigilante group men, raping young girls, ravaging communities, destruction of farmlands houses and rustling cattle's; abducting commenters, looting, attacking military personnel and facilities and so on. Idam, (2020) reported that on 24th August, 2021, bandits attacked Nigeria Defense Academy, killing officer and abducting others. The most recent attacks have brewed consciousness, as bandits seem to infiltrate the South western part of the Country and the FCT. On March, 28, 2022, bandits have attacked Abuja-Kaduna train and kidnapped passengers on board. Threat of the terrorist to kidnap the President and the Kaduna State Governor, Nasir El-Rufai, and the unprecedented attack on the Maximum Prison of Kuje in Abuja, freeing about 600 inmates and sporadic shooting near Unity School in Kuje send a wrong signal that the country is under siege by bandits (Tribune, 2022; Idam *et al*; 2022, Mohammed, 2021; Abanyam, 2020; Doris, 2022, Morunfolu, 2022) soldiers were killed at check point along Abuja Suleja Kaduna highway. Bandits have terrorized all the nooks and crannies of Nigeria, causing permanent scars that affect the outcome of general election in 2023, in Nigeria. On April 20, 2021 23 students have been kidnapped from Green Field University, Kaduna, and on April 24, three students were kidnapped from Federal University of Agric Makurdi, Benue state.

However, at the time of compiling this paper, a report came that bandits have laid siege on Muslim worshippers at Juma'ah Mosque on September 2, 2022 and kidnapped dozens of worshippers in Zuru community of Gumi Local Government Area of Zamfara state, Nigeria (The Pulse, 2022). Thus, governments at all levels have been taken drastic measures to fighting the menace.

Niger Delta Militancy

Militancy has taken over the Niger Delta region of Nigeria. The militancy in Niger Delta region under the umbrella groups known as the Movement for the Emancipation of Niger Delta (MEND), Indigenous People of Biafra (IPOB) and the Niger Delta Avengers (NDA). According to Fatima (2016) the groups have caused serious havoc in the region and claimed responsibility for most of the attacks on individuals; vandalization and bombing of oil facilities and installations in the region, vowing to cripple the country's economic activities. The county's economy has declined by 40% due to frequent attacks on pipelines supplying oil output of 1.4 million from 2.2 million barrels per day. This occur at a time when the country's economy is facing serious socio economic and security challenges caused by current global economic crisis.

The criminal groups of the Niger Delta have also claimed responsibility of kidnapping people for handsome in many instances. They also claimed the responsibility of disruptions and destructions of many government activities; projects/facilities and installations in the region. These criminal activities, if not stopped can affect the country's social activities including the much expected 2023 elections. However, Defence Headquarters pledged to employ all the available means and measures within the rules of engagement to neutralize any individual or group that engage in the destruction of the state's strategic asset and facilities (Fatima, 2016).

Causes of insecurity in Nigeria

Scholars and Experts have identified plethora of causes of insecurity in Nigeria. However, this paper considers the following:

- **Political factor**: According to Rufa'i, (2021), contemporary armed groups in the North, East and Southern parts Nigeria are traceable to politicians, who sponsored and armed the youth as political thugs to achieve their political ambition since the return to democracy in 1999. Youths were later abandoned and thus, they resorted to drugs and thuggery.

  However, Adeleke (2013) argued that continuing rancour among political leaders within same party, and the rancour between the ruling parties and the opposition is another reason for insecurity in the country. For him, there is the power play and ambition of politicians who willfully encourage the procurement of weapons in order to pursue desperate political ambition.

- **Loss of traditional values and moral decadence:** Ozoigbo (2019) observed that the Nigerian traditional values that naturally provided sustained harmony and security among members of the society have been thrown overboard. Such values like respect for elders and constituted authority, honesty, modesty, praise for hard work, hospitality, equality, justice and fair play have been neglected and thus impacted negatively on the youth. The youths have been deculturalized and their minds have been abused.

  Presently, modernization, globalization and westernization have eroded these cherished value systems that held the traditional society safe and secure and replace it with all forms of social vices such as dishonesty, too much adoration to materialism, immorality, drug abuse, cheating, mistrust and general moral decadence (Ozoigbo, 2019). This has given the youth the confidence and courage to harnessing their aggressive and destructive tendencies to join groups such as Boko Haram, MEND; Terrorists, Bandits and kidnapping groups in Nigeria

- **Weak security system:** The Nigerian security system is considered as weak because of its inability to effectively fight and defeat security issues bedeviling the country. Ozoigbo (2021) noted that the formal security personnel cannot defeat insurgents, bandits and kidnappers because they are poorly equipped and inadequately trained. Facts abound where the soldiers fighting the insurgent in North East or North West, Nigeria have been ambushed and killed by either bandits or Boko Haram insurgents.

  Again, of serious concern is the endemic corruption within elite cycle of the country's security apparatus. It has since been observed that, funds and money appropriated for the operation gadgets and weapons are embezzled, misappropriated, and syphoned and find their way into the hands of corrupt military "red necks" Ozoigbo, (2019) also noted that, lack of synergy between or among the security agencies have led the recent killing of security personnel both Soldiers, Police and Civil Defence in many uncoordinated operations particular the most recent that happened in Shiroro Local Government Area of Niger state and Jail break in Abuja and attack on Soldiers along Abuja- Kaduna highway. This shows how weak and uncoordinated our security apparatus is in Nigeria.

- **Injustice and weak judiciary:** "Injustice anywhere is a threat to justice everywhere", said, Martin Luther King Jnr. On this note Jafar, (2021) submitted that insecurity of the country is traceable to injustice. Injustice from every angle, from every body and from the stratum of the society. Often time, the judiciary frustrates justice process, with no arrangement to sit and decide on criminal cases, and in most cases.

  The country's justice system has succumbed to corruption as justice has now become for the highest bidder i.e. only the rich can buy justice/ freedom and gets his case suspended from the court, while the poor masses do not feel secure about. It's unfortunate that corruption has been an integral part of Nigeria's Justice System. Therefore, the justice system should be galvanized and changed in order to have safer and more secure country.

- **Bad Governance:** In Nigeria, bad governance remains one of the major causes of insecurity for over a decade now. Nigeria is not blessed with good and selfless leaders, who can sacrifice for the country as most of the politically elected leaders often use their position for personal socio-economic gains (Adeleke, 2013). Bad governance breeds corruption, mediocrity, nepotism, favouritism, class ideology of sit tight public office holders who loot public treasury, breed political thugs who later become criminals when they are abandoned by their masters after elections thus become threat to national security. Also, bad governance is a threat to justice and rule of law; it creates a group of frustrated masses who are easily classified as violent and who can be used as instrument for threats and attacks.

- **Undue emphasis on the pursuit of national/state security to the disadvantage of human security:** Yes! It's true that the ultimate goal of national security is to defend the state from all forms of aggression and attacks. However, if not now that the country is plagued by dreaded security challenges; human security was undermined by the state (Ladan, 2011). Human security aims at protection of individuals against violent and non-violent threats or attacks to their lives and human dignity. Protection of individual citizen is the sole responsibility of the state as provided by Thomas Hobbes Social Contract i.e. protection of lives and property of citizens against attacks is certainly the responsibility of the state. However, security of lives and property in Nigeria is not sufficient enough, as citizens always move about in fear of

uncertainty. Thus, both national and human security should be mutually re-in forced and strengthened to allow peace, safety and security of the country.

- **Porous borders and proliferation of arms and ammunition;** Achumba (2013) cited in Ewetan and Urhie (2014) observed that, Nigerian leaders are go porous that individual(s) movements are unchecked by security personnel in Nigeria. As a result of these unchecked movements, people freely transport Small Arms and Light Weapons into the country which the insurgents, militants and bandits used to perpetrate criminality in Nigeria. Again, porosity of the Nigerian borders allows free flow of migrants from the neighboring countries, like Chad, Niger and Benin Republic. These illegal migrants constitute hardened criminals, War escapees, who become responsible for Nigerian security challenges.

- **Unemployment/poverty:** It is a known fact that "unemployment breeds poverty and poverty breeds hunger and idleness; and, "an idle mind is a devil's workshop". According to current statistic, youth unemployment rate has been projected to 53.00% in 2022 and 51.00% in 2023 (Nigerian Bureau of Statistics (NBS, 2022). This means that there are 23,187.00 unemployment persons in Nigeria. Rate of unemployment in Nigeria has continued to raise arithmetically so does the wave of crime and attendant effects. The Corona virus pandemic lockdown measure and the rise of dollar against Naira in the global market couple with high inflation socio-economic and security crisis have negatively employment rate in Nigeria. According to International Labour Organization (ILO, 2012) cited in Alhassan and Dauda (2020), unemployment is an economic condition where individual(s) seeking jobs but cannot manage themselves economically employed.

- **Corruption and ill practices:** It is unfortunate that corruption has gained popularity in the Nigeria system of government. Corruption contributes to all kind of economic problems in the country, such as money laundry, maladministration embezzlement, white elephant contracts, misappropriation and management of national treasure lack of accountability in which it creates financial insecurity which in turn exacerbate poverty, hunger, starvation, the situation that can push people into joining criminal gangs to meet up their daily needs. Nigeria, despite its position as oil rich country in Africa, has been ranked as the most corrupt country in recent time. This is because corruption is glaring both in private and public sector and at all levels of government from local, state and national levels.

- **Social inequality and marginalization:** Nigeria is a large country blessed with abandons natural resources and large population of people from diverse ethnic nationalities and it is expected that each of these ethnic nationalities has to have its own fair share of resources and expect that government pays equal attention to them. However, the government fails to distribute these resources in fair and just manner, thus, one part of the country feels marginalized and thus rise up to protest against the perceived injustice and social inequality. Typical examples of this unjust inequality are seen in the cases of Niger Delta Militants, Movement for the Actualization of the Sovereign State of Biafra (MOSSOB), Boko Haram and Movement for the Emancipation of Niger Delta. These groups felt they have been marginalized, that is why they rise up to challenge the government by any available means. The groups took up Arms, violently calling for separation, terrorizing the country with all kinds of attacks and killing of innocent citizens, claiming that they are seeking justice and fair distribution of national resources of the country.

Theoretical framework

This paper adopts Broken Windows Theory (BWT) and Queer Ladder Theories in its analysis and explanation of the effect of insecurity on 2023 general elections in Nigeria.

Broken windows theory (BWT)

The Broken Windows Theory is traced to James Q Wilson and George L. Kelling in 1982. They argue that incivility, social disorder and crime are products of a community. According to Udunde (2015) crime is a direct by product of decay in community and that bad community is similar to abandoned buildings in which the windows that goes unrepaired provide a signal that the broken windows in the building is acceptable theory causing more broken windows and subsequent decay of the entire building. This implies that failure to fix the first broken can allow many more windows to be broken. He further buttress that when small scale crimes are unchecked, it leads to serious crime.

The major concern of the Broken Windows Theory is "maintenance of order" of the neighborhoods and cracking down on "quality of life" crimes such as public drinking and drug dealing, theft, pilferage and so on. As proposed in this theory, if minimal crimes such as the ones mentioned above are left unchecked, it provides ground to more serious crimes such as armed robbery, kidnapping, and insurgency, succeed bombing and so on. It therefore, suggested that security forces should be encouraged to aggressively attack all forms of social disorder to promote order rules and regulations will not be tolerated. It further suggests that community policing should be anchored and constituted for criminal investigations.

Applied to this paper therefore, Broken Windows Theory enables us to understand that when crimes in the society go unchecked it often lead to the commission of more crimes such as banditry, kidnapping, insurgency, human and drug trafficking in Nigeria. In this regards, it has been observed that the phenomenon of insecurity in Nigeria worsened due to initial negligence by the Nigeria security force to check and attack the situation of insecurity head on. It has apparent that, if not recently, government of the country has not paid adequate needed attention to check and crackdown the heinous security challenges bedeviling Nigeria.

In this context therefore, it is necessary that security agencies ensure effective sanction of the criminal syndicates and curtailing the prevalence of crime such as banditry, kidnapping, cattle rustling, armed robbery in Nigeria.

Queer Ladder Theory (QLT)

The Queer Ladder Theory is pioneered by an American sociologist, Daniel Bell (1919-2011). The theory attempt to explain the instrumental and functional significance of the organized crime as a desperate means of socio-economic the empowerment and social climbing (Rosenje and Adeniyi, 2021; Okoli and Okpaleke, 2014). The theory is popular, and it has been widely used to explain and analyze contemporary crimes.

The central assumption of Queer Ladder Theory is that, crime is an instrumental behaviour, and it a means to end; crime is an instrument that allows for social upward mobility and socio-economic

advancement; and it is also a measure to accumulate wealth and build power (Okoli and Elgele, 2014).

Adherents of the theory believe that organized crimes such as kidnapping, armed robbery, banditry, cattle rustling, trafficking, cybercrime, insurgency, and vandalism prevail in a society/ country where the government lacks the capacity to properly investigate, dictate, sanction and deter criminality; where corruption practices become endemic cankerworms and monstrous; and where prospects for legitimate livelihood opportunities are slim and uncertain.

In situations of this nature, the tendencies and incentive to get involved in life of crime is high, while deterrence from criminal living is low. This suggests that, the benefits of committing a crime super cede the cost and/ or the risks involved. This is linked to the classical school of criminology whose central concern is the concept of "free will" and human "rationality" in relation to why people commit crime. Accordingly, individual(s) has/ have the "free will" to choose between the "good" and "bad"; "pleasure" and "pain". If the advantages of criminal acts, for example are greater than the advantages, the probability of crime increase (Dambazau, 2011). This create pretext for criminal impunity and franchise (Okoli, 2014).

Within the context of this paper, the theory provides the basis for understanding the unto wards pattern of social mobility and circumstance that take people to organized crime such as banditry, kidnapping, and do so as a desperate means of wealth accumulation in socio-economic empowerment (Mustapha, 2019) cited in (Rosenje & Adeniyi, 2021). Rosenje and Adeniyi (2021) observed that the phenomenon of insecurity in Nigeria has been driven by criminal quest for wealth accumulation in an environment. For them, the situation has been worsened by the prevailing socio-economic discontent and attendant livelihood crisis in the state; and of course the seeming indolence of and non-chalant attitude of government agencies and relevant stakeholders towards ameliorating the ugly situation in Nigeria.

Effect of insecurity on 2023 general election in Nigeria

Some of the possible effects of insecurity on 2023 election shall be enumerated below:

One of the major effects of insecurity on the 2023 election in Nigeria is that some communities affected by banditry, mass kidnapping and Boko Haram terrorist attacks would still be displaced, while the terrorists, bandits and armed men would likely continue attacks on soft targets in an insecure environment in Nigeria.

The second issue of concern that can affect the 2023 election is the safety of election personnel, voters and election materials and of course the hurdle or possible threat posed by insurgency, banditry, violence, and so on. These might delay the arrival of election personnel as well as material to polling units. Centre for Democracy Development (CDD) has observed that there will be significant logistic challenges reaching 176, 846 polling units with election material, especially such area that ravaged by violence and attacks (Blue Print, 2022).

Thirdly, security challenges in Nigeria would significantly affect voters' turnout. Many Nigerians are not sure of the safety of election come 2023, and who would be the next victim of violent attack by criminals as Polling Units, while nowhere is safe in the country for now. The spate of violence

in Nigeria would affect voters turn out in next year's elections, if there is no effort to check the trend.

Fourthly, fear heightens among Nigerians because of the rising spate of attacks and killings by the insurgents, bandits and gun men the recent attacks on president's advanced team and jails break in Kuje, where over 1,200 inmates were release has sent wrong signal to Nigerians. For many, the present fear for safety amide the alarming rate of attacks on lives and property across the country pose a big risk for success of the 2023 general election (Business Day, 2022). In other words, the electorates may fear and wouldn't want to endanger lives and thus refuse to come out to vote.

Another factor that may affect the 2023 election is the possible election ringing. Thugs, bandits and insurgents may resort to ballot box snatching, disruption of election process at gun point for money from desperate politician; and the high chances of attacking election officials and security operatives from intervening in their areas of control during election. Other effects of security challenges on the 2023 election in Nigeria include untimely dead of eligible voter and loss of voter's card due to banditry, kidnapping, robbery attacks as well as communal religious crisis and / or Herder-farmer clashes.

Generally, the prevailing security challenges in the country may not only threaten livelihoods across the country, but may also deter electorates from casting their votes on the day of election during the 2023 elections. However, expert submitted that, 2023 election shall be conducted rancour free amidst tight security in the country.

Conclusion

From the above analysis of the current reality of security challenges, the paper found that insecurity such as banditry, kidnapping for ransom, Boko Haram insurgency, Niger Delta Militancy and other forms of security challenges have created an existential anxiety, fear and tension among citizens, and the consequence which affects the conduct or smooth running of 2023 general election.

Failure of Nigeria leadership to curb security challenges and conduct free, fair, peaceful and credible election in 2023 will bring about inequality, ethno-religious division and anarchy, which would disrupt the election process, which would also heighten fear among the electorates. Fear may not allow many voters to come out and cast their vote due to increase security threats and attacks by criminal elements. Criminal element in some states and local areas may threats potential voter. For instance, Indigenous People of Biafra (IPOB), Movement for the Emancipation of Niger Delta (MEND), Boko Haram insurgents, Bandits and other terrorist groups may impose threat of attack during the election, which can render inconclusive election (Ben and Ndu, 2022). Idris (2022) observed that the 2023 election will be hit by wide spread apathy, irregularities, threats which could potentially undermine the legitimacy of the election process especially, during the presidential and gubernatorial race. He also submits that Independent National Electoral Commission (INEC) postpone the election nationwide or in some parts of the country due to one form of security challenge or the other. This could negatively affect the electoral process (Emeka, 2023). Another palpable implication of insecurity is the fear of attack on INEC facility and personnel, delay in deployment of sensitive materials to various Polling Units and so on. However,

it hopes that Nigerians will cast their votes in the atmosphere of peace and security, and that elections will be conducted rancour free come 2023 in Nigeria.

While it is difficult for Nigerian leadership to completely ameliorate the current security threats, it would be of paramount importance to seek regional and international support to help device means through which all forms of security challenges that could undermine elections are curtailed. This implies that expanded security support of international communities like the United Nations(UN), African Union(AU), and Economic Community of West African State(ECOWAS) is required to ensure safety of voters and peaceful conduct of election in Nigeria. Therefore, the roles of international communities in ensuring peaceful conduct of elections in Nigeria come 2023 cannot be over emphasized.

Recommendations

On the basis of this study therefore, it is recommended that,

The government should trace the root causes of security challenges in the country and design a pragmatic security mechanism for the protection of lives of citizens ahead of 2023 elections as well as prioritize investment on human social capital development in a sustainable way.

Realizing that poverty and unemployment are risk factors it is therefore recommended that government as well Non-Governmental Organizations (NGOS) should build synergy fundamental for the purpose of poverty alleviation and youth empowerment; and illiteracy should also be tackled.

The urgent need for collaboration and cooperation among security agencies to gather and effectively share and exchange intelligence reports and develop a mechanism for effective prevention and control of this monstrous security challenges in the country.

Security agencies and Independent National Electoral Commission (INEC) should use all electronic and non-electronic means to educate and sensitize the citizens on importance of election and security.

The place of good governance is paramount at all levels of government. Good governance means orderliness, peaceful transition in a democratic system, devoid of corruption, nepotism, favouritism. It also means transparency, unaccountability, equity, justice, fairness, observance of rule and due process by all citizens in public private sectors of the country. Finally, International Organizations such as United Nations (UN), African Union (AU), Economic Committee of West African State (ECOWAS) and other relevant stakeholders should play their part in ensuring peaceful conduct of election in 2023 in Nigeria.

References

Abanyam, *et al* (2020). The Impact of Cattle Herders and Crop Farmers Conflicts on Socio-Economic Development in Nigeria. *International Journal of Management and, Social Sciences, Peace and Conflict Studies* (IJMSSCS), Vol.3 No.3, p. 203-216. Available on*: https://www.ijmsspcs.com/index.php/IJMSSPCS/article/view/96*

Abdi *et al* (2013). "Global Challenges of Manual Suspicions". Boko Haram Uprising in Nigeria "*American International Journal of Contemporary Research* Vol.3. No.5.

Achumba I. C. *et al* (2013). "Security Challenges in Nigeria and the Implications for Business Activities and Sustainable Development". *Journal of Economic and Sustainable Development* 4 (2), 79-99.

Adeleke, A. (2023). Insecurity: "A Threat to Human Existence and Economic Development in Nigeria". *Public Policy and Administration Research Journal*. Vol.3. No.6.

Akinsowon, F. I. (2021). "The Root Cause of Security Challenges in Nigeria and Solution". *International Journal of Innovative Social Sciences and Humanities Research.* Vol.9 (4). Pp. 174-180.

Akor, A.1, *et al* (2022). "Cause, Forms and Consequences of Insecurity on Nigeria Educational System*": Implication for Educational Managers Middle European Scientific Bulletin*. Pp: 262-272.

Alhassan, M. A. & Dauda (2020). Exploring conceptual and theoretical understanding in the study of security and macro-economic variable in Nigeria. Available on: *https://www.researchgate.net/publication/345239786/*

Aluta, C. (2021). Security challenges in Nigeria and the implications. Available on: https://nsacc.org.ng/security-challenges-in–nigeria-and-the-implications-business-activities-and-sustainable-development/.

Ben, N. & Ndu, N. (2022). Implications of rising security flaws on 2023 election. *Retrieved from: http://authorityngr.com/2022/08/10/implications-of-rising-security-flaws-on-2023-elections/ on: 05/ 2023.*

Dambazau, A. B. (2023). Insecurity threat to 2023 election. Available on: *https://punch.com/insecurity-threat-to-2023-elections-ex-army-chief-dambazau/?amp*

Doris, D. S. (2022). Deaths Caused by Boko Haram in Nigeria 2022, By State. Retrieved From: *https://www.statisa.com/statistics/1197570/deaths-caused-by-boko-haram-in nigeria/*

Emeka, E. (2023). Insecurity and 2023 elections. *Retrieved from: https://www.researcher.com/nigeria/thisday/20230117/28178851817300. On: 10/02/2023*.

Emeliko, O. (2022). "What worsening insecurity means for 2023 election". Nigeria in more precarious situation than Ukraine. Business Day. Retrieved from: *https://businessday.ng/amp/article/what-worsening-insecurity-for-2023-election/*

Emmanuel, U. W. (2021). Security Challenges of Attacks on School in Nigeria: The Role of School Administrations, Staff, Parents and Students. Available at *https://ssrn.com/absract=3456304/*

Ewetan, O. O. & Urhie, (2014). Insecurity and Socioeconomic Development in Nigeria. *Journal of Sustainable Development Studies*.Vol.5, No.1, Pp. 40-63.

Fatima, K. M. (2016). The Future of Nigeria: *Security Challenges and Implications for Internal, Regional and Global Security Environment. Comite de etudes de Defence Nationale. 2016/*7 No.792 Pp. 132- 138. DIO 10.3917/rdna.792.0132

Idam, M. O. & Emeh (2022). "Insecurity and Election Outcomes in Nigeria". An assessment of the effect of fear on the voting behaviour of Nigeria in 2015 presidential election: A lesson for 2023 presidential election. *Advanced Journal of Management and Social Sciences.*Vol.6. Issue: 04

Idris, M. (2022). "No peace, no election". Will insecurity undermine Nigeria's 2023 general election? *Retrieved from: https://democracyinafrica.org/no-peace-noelection-will-insecurity-undermine-nigerias-2023-general-election-/ on: 6/01/2023*.

Joseph, H. P. G. (2013). "*Peace and Security as Imperative for National Development*". A collection of papers presented at the 2011/12 Quarterly Lecture Series of the Institute of Peace and Conflict Resolution (ICPR) in conjunction with United Nations Development Programme (UNDP), Abuja, Nigeria.

Joseph, O. N. (2013). Democracy, Terrorism and the Paradox of Insecurity in Nigeria. *Global Journal of Human Science and Political Science*.Vol.13

Karim, A. A. (2020). Educational Violence and Implications for National Security in Nigeria. in Usman, T., Sharkdam, W., Efem, N.U. (eds*). Perspective on Contemporary Nigerian Politics and International Relations*: "Essays in Honour of Prof. Warisu Oyesina Ali". Nigerian Defense Academy Press and Nigerian Institute for International Affairs Press, Kaduna, Nigeria.

Ladan, M. T. (2021). The Criminal Justice System and the New Security Challenges in Nigeria. *Being a Paper Presented on 12ᵗʰ September, 2011 at Institute for Peace and Conflict Resolution (IPCR) in Collaboration with United Nations Development Programme (UNDP), Abuja.* Pp. 46-57.

Mohammed, B. (2021). Banditry: Residents of North West States Reluctantly Embraced Stringent Measures as Governors Unite. Available: *https://www.premiumtimesng.com/news/headlines/484365-banditry-residents-of-north-west-states-reluctantly-embrace-stringent-measures-as-governors-united.html/*

Moronfolu, G. (2022). Insecurity Challenges in Nigeria: Way Out of Seeming Despondency. Retrieved from: *https://www.thisdaylive./indeax.php/2022/04/18/insecurity–challenges-in-nigeria-way-out-of-seeming-despondency/amp/*

Nigeria Bureau of Statistics (NBS, 2022). Nigeria unemployment rate: Available on: *https://tradingeconomics.com/nigeria/youth-unemployment-rate/*

Ogunde & Fatima, (2021). Effect of Insecurity on Basic Education Administration in Northern Nigeria. *International Journal of Discovery and Innovations in Applied Science*. Vol. 1 (7*). https://openaccessjournals.eu/index.php/ijdias/article/view/770*

Olise, C. N. & Emeh, I. E., (2019). The Imperative of Social Security in Time of Insecurity in Nigeria. *https://dj.univdanubius.ro.index.php/auda/article/view/181/360/*

Omezue-Nnali, E. E. (2020). Appraising the Electoral Process in Nigeria: The Need for our vote to count. *International Journal of Management, Social Sciences, Peace and Conflict Studies (IJMSSPCS).* Vol.3, No.3. Pp.361-368

Osadolor, F. O. (2019). Constitutional Grounds for Questioning Economics in Nigeria. *Journal of Politics and Law*. 12(3):Pp.167 *https://www.researchgate.net/publication/335521462-constittutional-grounds-for-questions-election-in-nigeria-uvoverview/*

Ozoigbo, B. I. (2019). Insecurity in Nigeria: "Genesis, Consequences and Panacea". *European Journal of Social Sciences Studies.*Vol.4 (4) Pp. 270-281

Paul, A. I & Doosuur, J. T. (2022). Insecurity and Underdevelopment in Nigeria: An Analysis of Banditry in North Central, Nigeria. Retrieved from: *https://papers.ssrn.com/sol3/papers.cfm?abstract_id=4239077.*

Pulse Nigeria (2022). Bandits ransack Zamfara Mosque, abduct worshippers. Available on: *https://www.pulse.ng/news/local/bandits-ransack-zamfara-mosque-abduct-worshippers/5tfvwp5.amp/*

Rufa'i, M. (2021). Bandits are sophisticated money launderers use drones and CCTV for surveillance. Available on: *https://punch.com/bandits-are-sophisticated-money-launderers-use-drones-cctv-for-surveillance-sokoto-vasity-don-dr-rufai/?amp/*

Seji D. O. O, *et al* (2021). Achieving National Security in Nigeria Through Education. *International Journal of Arts and Humanity*. Vol. 21, No.4

The Tribune (2022). Terrorism: "Nigeria Now a Paradise for Terrorists". Available on *https://tribuneonlineng.com-terrorism-nigeria-now-a-paradise-for-terrorists/*

Violet, A. and Suzzie, O. (2021). Insecurity and Collective Responsibility: "The Role of Lawyers in Curbing Insecurity in Nigeria". *University of Benin Law Journal.* Vol.20. No.2.Retreived from: https://www.researchgate.net/publication/360720917_Insecurity_and_Collective_Responsibility_The_Role_of_Lawyers_in_incurbing_insecurity_in_Nigeria on 5/1/2023

Vladimir, S. (2010). "Meaning of Security and Theory of Securitization". Belgrade Centre for Security Policy for Civil-Military Relations. Retrieved from: https://bezbednost.org./wp-content/uploads/2020/07/sulovic_2010_meaning_of_sec.pdf

Social Media Violence, Media Propaganda and Political Witch-Hunt: Threat to Democracy in Nigeria

Emmanuel Ugbedeojo Ameh, PhD

Department of Peace Studies and Conflict Resolution. Faculty of Social Sciences,
National Open University of Nigeria, FCT-Abuja, Nigeria
Email: omaiyeameh@gmail.com / eameh@noun.edu.ng
+2348036604888 / +2348072754599

Abstract

The spread of social media has had a remarkable impact on the electoral process in Nigeria, as it has in other areas of the world. Social media is a haven for spreading false information, fake news, and bantering because of its faceless character. It can be used to encourage violence and spread hate speech. Nigeria has been an active actor in the use of social media to spread propaganda and it is even used as a weapon against opposition. This paper therefore critically unveils the use of social media as a tool for violence and propaganda, and how this is a threat to the democracy of Nigeria. It makes use of secondary data, most of which were gathered online. It adopted the Aggressive Cue Theory, which was used because it stresses how the presence of socially learned cues or contextual circumstances predisposes acts of aggressiveness and makes them acceptable. The paper discusses, citing opinions of other researchers, how social media has been used in negative ways to gain political ambition. It recommends that government should closely monitor activities in the cyberspace and restrict certain words from going viral.

Keywords: Social Media, Violence, Propaganda, Democracy, Election, Nigeria

INTRODUCTION

Social media has altered how individuals communicate, conduct business, share information, and engage in political activity. Of course, the spread of social media has had a remarkable impact on the electoral process in Nigeria, as it has in other areas of the world. Social media has shown to be a weapon for encouraging election violence through disinformation, misinformation, hate speech, and propaganda, despite the immense benefits it offers (Akinyetun, Odeyemi & Alausa, 2021).

In the last few years, social media has attracted a lot of followers and subscribers. Chinedu-Okeke and Obi (2016) assert that the advent of social media altered human communication since social media is still a vital aspect of modern human existence. The bulk of social media users are now socio-political, socioeconomic, and sociocultural pundits; everyone now has a voice and a platform to express it, even if they don't fully understand the subject. Opeibi (2019), who asserts that the internet and social media networks have opened new avenues to stimulate political participation and civic engagement in mature and emerging democracies, accurately conveys this viewpoint. In majority of democratic countries around the world, this brand of virtual political connection is paving the way for hurried interactions between politicians and voters. They are particularly effective at promoting faster and more direct channels of contact between voters, political experts, and elected officials.

Despite social media's clear benefits for communication and, of course, its importance in the political sphere, there is a chance that it will be used maliciously for political gain. This is caused in part by inadequate surveillance and an unchecked influx. The vast amount of material being shared on social media is mostly unrestricted, not entirely regulated, and frequently fake. Politicians have actively and consciously changed their attention away from using traditional and electronic media in favour of new media for electioneering, according to Ekwueme and Folarin (2017).

Social media is a haven for spreading false information, fake news, and bantering because of its faceless character. It can be used to encourage violence and spread hate speech. Ekwueme and Folarin (2017) contend that despite social media's benefits in increasing political sensibility and understanding, it is also being utilized by political opponents as a means of inciting violence. According to Olabamiji (2014), social media can be used for intimidation even when it promotes political knowledge and interaction. It can be used to mock the opposition or incite violence during elections. Ojo (2015) has observed that it has long been understood and is widely believed that the media may have an impact during times of political unrest and violence.

Since practically every election held in Nigeria since 1993 has been marred by violence, electoral violence has over time become a regular feature of the country's political and electoral system. As a result, election violence is now a common occurrence in Nigerian politics. It is against this backdrop that this paper examines political violence and witch-hunt, as well as the role of social media in the status quo, and how it has become a threat to the democracy of Nigeria. The paper explains the concept of political violence, social media, and media propaganda, making referencing to the works of other researchers and making a logical sense from the various perspectives. The remaining structure includes the methodology, theoretical framework, discussion, conclusion, and recommendation.

CONCEPTUAL CLARIFICATION

Political Violence

Electoral violence is a form of violence that result from disagreements over beliefs, practices, and election-related issues during any stage of the voting process. Violence, especially political violence, Schmit (1968) claimed, is a disruption of the political equilibrium system. Political violence, according to Gurr (1970), is defined as all collective attacks within a political community against the political regime, its players - including incumbents and rival political groups - or its policies.

Political violence, according to Anifowose (1982), refers to the use or serious harm conduct committed by a person or persons within a political system against another person or a group of people or property with the intent to cause harm or death to persons or property and whose objective, choice of targets or victims, surrounding circumstance, implementation, and effects have political significances that tend to modify or change the behaviour. According to Anifowose (1982:4):

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

The Institute of Peace and Conflict Resolution (cited in Nweke, 2006, Pp. 40-41) noted that political conflict results from power battles among the political elite and frequently entails manipulating the populace, who are inevitably less knowledgeable about the true nature of the political conflict. Therefore, political violence occurs as a result of the battle for power between certain political figures.

Social Media

First, it needs to be made clear that the idea is novel and that there have actually been quite a few social media platforms before Facebook, Twitter, and YouTube became the leading social media platforms. Fuchs (2014) contends that blogs were already in use at the end of the 1990s. Wiki technology, for instance, was proposed by Ward Cunningham in 1994 and made public in 1995, but Google was established in 1999. Ekwueme and Folarin (2017) assert that platforms like Classmates, Six degrees, and Ryze existed prior to the turn of the twenty-first century, which saw the rise of new internet-powered social media networks like Facebook, YouTube, and Twitter.

Nenge (2019) claims that the Regional Informatics Networks for Africa (RINAF) project, funded by UNESCO in 1995, was the first attempt at Nigerian technology. The Nigeria Internet Group (NIG) was established as a non-governmental organization in the same year with the goal of promoting Internet access across the nation. The NIG organized a workshop in collaboration with other businesses to raise awareness of the advantages of the Internet for Nigeria. When the Nigerian Communications Commission (NCC) granted licenses to 38 internet service providers in 1996, the internet had become widely used (ISP).

According to Adegboye (2015), by the early 2000s, Nigerians were able to communicate with people from across the world with ease in both the corporate and academic worlds as well as through the popular social platforms of the time, Chat Rooms. Internet connectivity significantly improved in the middle of the 2000s, which in turn created a fervent interest in social networking sites like Twitter and Facebook. By 2019, there were over 25 million active social media users in Nigeria, with Facebook having the most users (16 million) and Twitter having the most users (1.6 million) every day. Meanwhile, it is anticipated that 44.63 million people would utilize social media by 2025 (Statista).

Undoubtedly, the proliferation of these social media platforms is constantly changing how individuals communicate on a global, relational, and interpersonal level. For emphasis, the widespread use of mobile phones has inspired an array of concepts intended at bridging the information divide between those who are well connected, those who are less connected, and those who are unconnected. Utilizing social media goes beyond just keeping up with friends and family,

having fun, or socializing. It is being utilized successfully to streamline and broaden the breadth of political discourse, debate, and banter.

Social media, according to Nnanyelugo and Nwafor (2013), are interactive media that let users communicate, share personal information, and create their own content. Social media websites like Twitter, Facebook, Instagram, YouTube, and even blogs are effective instruments for disseminating information, advancing free speech, strengthening democratic principles, enabling public participation in politics and government, and improving brand awareness.

Media Propaganda

According to John (1977) the concept of propaganda was first used in 1622 by Catholic Pope and it acquired a negative meaning during the early years of the twenty-first century when Americans were worried that the axis powers were secretly employing propaganda and psychological warfare. John has traditionally viewed propaganda as the influencing of public opinion for political, religious, or military goals. According to Afolabi (2008), propaganda is the intentional manipulation of information to present ideas other than the proper message it already carries.

Most propaganda is disseminated via the outlets of the global mass media, including television, radio, newspapers, magazines, books, and movies. Basically, this type of propaganda involves the thoughtful selection and application of values, images, norms, and traditions that are likely to advance the interests of the propagandists by outlining the best and worst cases for ideas, programs, products, processes, and institutions that they are interested in. Because they control a vast majority of the communication infrastructure, developed nations used them in this regard (Afolabi, 2008).

METHODOLOGY

The methodology employed combines conceptual evaluation, thematic analysis, and theoretical presentation. The approach of this study placed a strong emphasis on qualitative information acquired from secondary sources, such as journals, government websites, and written works. Each and every bit of data acquired for this study is relevant to it. To go through the vast amount of material gathered and assess the study's originality, content analysis was done. This improved the dependability and credibility of the study.

THEORETICAL FRAMEWORK

The theory of violent political behaviour that results from electoral violence is the subject of sociological discourse, and it is argued that these behaviours are based on a variety of theories, including frustration-aggression, aggressive cue, relative deprivation, rising expectation, systemic hypothesis, and group conflict theories (Okanya, 2001). The Aggressive Cue Theory was used in this study because it stresses how the presence of socially learned cues or contextual circumstances predisposes acts of aggressiveness and makes them acceptable (Guo, 2016; Arriaga & Santos, 2020).

The environment of Nigeria is rife with social and political exclusion, poverty, underemployment and unemployment, and other intolerable human problems, which might trigger violent reactions to certain events or environmental changes. Violent and aggressive behaviour may be seen as one

significant sort of failure to regulate behaviour in societies where there is no law and order (Gottfredson & Hirschi, 1990).

Furthermore, such violence usually develops into a norm or culture when it is repeatedly reinforced over time. Election-related violence in Nigeria has gradually evolved into a behaviour that is nearly expected in every election. When small guns are freely distributed during an election, combined with the relative socioeconomic plight of the populace, it creates a fertile environment for violent outbursts. According to Green and Donnerstein (1998), the initial, spontaneous response to unfavourable circumstances in a setting is the first stage of hostility. Following this pattern are feelings of rage and resentment toward a system that they think is unchangeable, which justifies using violence in elections.

SOCIAL MEDIA VIOLENCE AND PROPAGANDA

In contemporary society, the Internet is now playing a bigger role as a source of information... In such an environment, propaganda's potential is limitless. Anybody can disseminate a message, whether it is genuine or fraudulent, manipulate information, or even change a photograph to serve their own purposes (Jowett & O'Donnell 2012). Social media technologies are revolutionizing political communication and are currently causing a worldwide sensation (Nwabueze & Ezebuenyi, 2012). The employment of social bots and other new types of propaganda are made possible by digital media platforms (Shao et al. 2017).

The increase in social media subscriptions and its use in the political process highlight the importance of social media in today's society. For instance, in Nigeria, the repulsive reliance on godfatherism is progressively giving way to the deliberate coercion of Nigerian people to support political parties' candidates through the smart structuring of campaign slogans and festering of propaganda online (Ezebuenyi & Ejezieh, 2012).

Ikem (2011) makes the case that social media plays an important role in the electoral process because it may be used to mobilize political support, rally political support, and spark political discourse. Ikem's argument makes the case that social media is inescapably pertinent to Nigeria's electoral process. Social media can be utilized, for example, to hold a stimulating discussion about the policies, ideologies, and goals of political parties as well as to develop both an online and offline support network for its candidates. By streaming political events and airing party conventions, it is also helpful in fostering remote and virtual political engagement.

Bradshaw & Howard (2018) observes that there are now 48 countries worldwide where formally planned social media manipulation takes place, a significant rise from the previous 28. Political parties that disseminate rumours and false information during election seasons are mostly responsible for the growth. In order to polarize and influence people, more political campaigns are turning to bots, junk news, and disinformation. This is because more political parties are taking note of the tactics used during Brexit and the US 2016 Presidential election.

According to Nkala (2012), social media have played a variety of roles in the global reformation of political, economic, social, and cultural relationships and societies through the transmission of the internet. Nwabueze and Ejezieh (2012) claim that this has been demonstrated by the popularity of user-generated content and the various ways it is used to improve social networking. Solitary

actors with similar goals are increasingly using online tools to interact, plan, share, discuss, orientate, and organize as social networking technology advance.

The usage of social media was evident in Nigeria's 2019 general elections, as acclaimed by Akinyele and Taiyese (2019). For instance, Channels TV established a "Poll Stream" to encourage participation from those in the country as well as Nigerians in the diaspora in the political discourse taking place there. Twitter has grown to be a very useful tool for election updates. Some of the most ardent users of this site included online news organizations including Sahara Reporters, The Cable, and Premium Times. Television stations including Nigerian Television Authority Silverbird, Channels, TVC News, and African Independent Television covered the polls live and provided situation analysis using their platforms on social media.

While this was going on, according to Akinyetun, Alausa and Odeyemi (2021), news organizations like Vanguard, BusinessDay, Punch, The Nation, This Day, Daily Trust, and The Nation used their websites, blogs, and social media to deliver real-time updates on the election. Several sites, like #TheVerdict by Channels TV and #CivicDuty by Proshare, used hashtags to engage their followers in the discussion. International media outliers like CNN, Al Jazeera, and the BBC also employed infographics, documentaries, and short stories to evaluate the election results for clarity.

Despite the clear benefits social media has brought to elections everywhere, including in Nigeria, it is important to emphasize that social media has also played a significant role in electoral violence. As noted by Peter & AbdulRahman (2018), hate speech constantly circulates on social media platforms. Weaver (2019) makes a reference to the fact that the growth of political discourse and public debate on social media also brought with it violence associated with elections. This is due to the ease with which psychological abuse, insulting remarks, discriminatory teasing, political witch-hunt, non-consensual invasions of privacy, and direct and implicit threats of violence can be committed. According to Fafchamps and Vicente (2014), online threats, physical threats, and violent intimidation all have a negative impact on voter turnout, electoral participation, and the political process.

Hate speech and propaganda are strongly linked to social media in Nigeria. Political propaganda is any speech or expression that favours undermining someone's or a group of people's reputation, persona, or worldview. In Nigeria, this is evolving into a threat. People have complete freedom to utter baseless assertions, careless accusations, and unsupported remarks, all of which frequently spread like wildfire and lead to deadly conflict. Gagliardone et al. (2015) point out that, given the volume of false information spreading on the internet, particularly on social media, it is essentially impossible to tell what is accurate and what is false. Peter and AbdulRahman (2018) therefore assumes that this is due to Nigeria's lack of social media censorship. Isola & Mohan (2018) claim that because of a "winner-takes-all mindset" and the thirst for political power, elections in Nigeria have grown to be extremely difficult and tense, to the point that they are now used as battlegrounds to settle political scores. Elections have been a vehicle for political parties and their supporters to vent their resentment, both out and online. Clearly, this undermines the purpose of social media.

Isola and Mohan (2018) go on to claim that since 2011, when social media began to play a more significant and crucial part in Nigeria's elections, there has been a rise in the use of insulting

language, which has served as a platform for rallying supporters and encouraging violence. Social media, which claims of having a big audience, has turned out to be riskier than conventional methods of campaigning.

Apuke & Tunca (2018) also point out that political parties, candidates, and their supporters can misuse social media in ways that are harmful to politics, turning political campaigns into devastating exercises wherein intergroup violence is guaranteed due to false and image-washing information being disseminated on the platform. The point being made here is that social media is a powerful instrument for character assassination, hate speech, and abuse, all of which are antecedents to election violence in Nigeria, due to its lack of control and oversight. Social media may be an effective tool for spreading violence, defamation, lies, and other negative behaviours (Akinyetun *et al.,* 2021).

Social media has been blamed for playing an unquestionable part in the post-election violence in Nigeria, according to Asuni and Farris (2011:16). This was supported by citing a post that went viral on social media in 2011 following the presidential elections, which stated:

> "As a result of the unrest in Kaduna and Zaria, Governor Yakowa has imposed a twenty-four hour curfew on Kaduna and Zaria while he refused to impose same in Kagoro, Kwoi, Zango and Kafanchan, Zonkwa, M/rido, and Gonin Gora; thereby The risk of electing Yakowa as governor is obvious."

More of these posts spread on social media and may have had direct or indirect implication in the deaths of some 400 Muslims in Kaduna's southern region. Egbunike (2019) asserts that rather than decreasing in Nigeria, the practice of instigating electoral violence through social media has persisted. Misinformation, internet propaganda, and more alarmingly, ethnic hate speech, were ubiquitous in the run-up to the 2019 elections and contributed to a climate of mistrust, as shown by the never-ending social media banter that served as a key arena for political campaigns.

As a result of the abundance of false information, accusations, and denials, President Buhari was allegedly said to have passed away and been replaced by a duplicate or clone, while his leading rival Alhaji Atiku Abubakar was allegedly planning to hand out cash and food boxes at a political rally in addition to his purported plan to negotiate a deal with Boko Haram insurgents in exchange for land and oil (Reality Check, 2019).

The 2019 debacle was caused by violent propaganda messages spread on social media by political party agents, particularly supporters or opponents of the two major parties and their candidates: Incumbent president Muhammadu Buhari of the All Progressives Congress (APC) and former Vice President Atiku Abubakar of the People's Democratic Party (PDP). Images and videos purported to show election rigging and violent attacks by political thugs spread on Facebook, Twitter, and WhatsApp messenger complicated the propagandist messages further. However, it was later discovered that these images and videos were fake and had only been used as a tool of disinformation by party propagandists and supporters.

According to the International Centre for Investigative Reporting [ICIR] (2019), Facebook removed 265 Instagram and Facebook pages connected to the Israeli campaign firm Archimedes

Group in May 2019. The accounts spread false election news in the targeted West African nations, particularly Nigeria, by posing as locals and local news organizations. They spent roughly $1 million on advertising and reached a combined following of almost 3 million people. The Digital Forensic Lab specifically discovered posts that were directed at the followers of Atiku and Buhari, indicating that Archimedes was concurrently advocating on behalf of both parties. The account managers were located in Israel, Portugal, the United Kingdom, and Senegal.

Since Nigeria is currently a democracy, the freedom of expression—including the unrestricted ability to hold opinions and share ideas with others—should be a fundamental right protected by the African Charter on Human and Peoples' Rights (ACHPR), the Federal Republic of Nigeria's 1999 Constitution, and other regional and international treaties to which Nigeria is a party. In addition, Section 39 (1) of the Federal Republic of Nigeria's 1999 Constitution states that "Everyone shall have the right to freedom to hold opinions and to communicate ideas and information without hindrance" (Constitution of the Federal Republic of Nigeria, 1999). However, it will be a great threat if the media, particularly the social media, to the nation's democracy if the propaganda and political witch-hunt being propagated aren't controlled.

THREAT TO DEMOCRACY IN NIGERIA

The widespread use of hate speech and misinformation on social media poses a serious threat to Nigeria's electoral process and makes peacebuilding more difficult than is required. This is because post-election efforts at mediation and reconciliation are frequently quite challenging. According to Suntai and Targema (2017), social media platforms were used to spread smear campaigns and disparage opposition figures throughout the 2015 election process, endangering to split the nation along Christian-South and Muslim-North divides. As a result, election violence, agitations, and confrontations have moved beyond the conventional spoken manner and onto social media, engaging individuals from various ages, socioeconomic groups, and geographic areas. Social media is now sought after for promoting false information and defaming an opponent. In other words, social media has the potential to support credible, free, and fair elections while also having the potential to support election rigging and propaganda.

Senate President, Senator David Mark, delivering a keynote address at the Senate press corps retreat in Umuahia, Abia State expressed the belief that:

> "There must be a measure to check the negative tendencies of the social media in our country. I say this because media practice, particularly journalism, process news gathering and dissemination. It also operates a feedback mechanism and where the practitioners erred there is room for rebuttal. But in the social media a faceless character can post any information that is absolutely false and misleading but will never retract it. At the end of the day, one is bombarded with questions over what one has no business with. I suggest that schools of mass communication and journalism should review their curricular to include the operations of social media."

The senate president claimed that because they lack a mechanism for retracting their actions, it has become imperative to examine social media. The weak democracy that the nation was trying to

consolidate was seriously threatened by this circumstance. In a similar vein, Olabamiji (2014)'s investigation into the proper and improper use of new media for political communication in Nigeria's Fourth Republic revealed that while platforms like Facebook have improved political awareness and interaction, they are also used there to smear, intimidate, and discredit political rivals, leading to conflicts.

Suntai and Targema (2017) argue that although social media provides a valuable tool in the hands of activists and members of the public to take part electorally as well as efficaciously play a watchdog role, a privilege which was not previously attainable, social media presents a privilege which was not initially attainable. However, there is a rise in lies, mischief, falsity, and negative propaganda, as well as the use of comments threads to attack, verbally assault, bully, and demonize participants in online discussions, candidates for public office, and voters.

According to Adeagbo (2012), the pervasiveness of social media must be exploited to successfully engage the public and capture political vision. For instance, pictures of governor Fashola confronting a soldier who was violating the traffic laws circulated all over the world. Everyone agreed that this governor was devoted to equity and fair play. Social media is capable of bringing that kind of political capital to the table.

Government can, and should, use social media to regularly engage in rigorous dialogue with the public, take their pulse, and produce valuable developmental outcomes. It cannot be used solely during the election season or when running for political office. Social media platforms should be used for Nigeria's advancement rather than merely for evil deeds and propagandistic purposes.

CONCLUSION

In Nigeria, holding elections without noticing massive violence has gotten so challenging that electoral violence is progressively turning into a sign of the country's ongoing democratic problems. Although the spread of technology, and consequently, social media, has influenced the electoral cycle through planning, strategy, training, information, and campaign — making the process increasingly less laborious, encompassing, and more engaging — social media has also, in the same direction, contributed to the spread of electoral violence in Nigeria, particularly through disinformation, hate speech, and propaganda. The paper makes the case that the abuse of social media in using it as a platform for propaganda and violence is indeed a threat to the democracy of Nigeria. It also emphasizes the fact that the media can and should be used for the positive reasons, being the promotion of innovation and good governance.

RECOMMENDATIONS

Social media, being a tool that has been abused and used to propagate hate speech and propaganda for political reasons, can be used also with good intentions. As a result, after the different opinions highlighted in this paper, the following recommendations are made:

1. Government should provide adequate monitoring and evaluation team to foresee the activities of each social media platform. In doing so, certain keywords can be flagged off, which may indicate that a certain user is trying to instigate violence online. With this in place, the propagation of misinformation will be mitigated.

2. The citizens should be sensitized and given orientation on the appropriate use of the social media, and how they can easily identify false information, especially during election periods. Mostly, this fake information goes viral via sharing and forwarding. But if the citizens can desist from sharing and forwarding, such posts would invariably become obscure.

3. The government should also collaborate with the managers of each social media platform so that the data of each user can be closely monitored. This will enable them to easily track bots account and shut them down, after all, the major essence of those bot accounts is to spread propaganda.

4. Some contents should be censored by the government and managers of certain social media platforms. This will ultimately restrict users with the intention of instigating violence.

▪ Law enforcements, particularly the military and police, should closely monitor activities on social media. This will enable them to get first-hand information on anyone with the intent of causing violence.

References

Adeagbo, F. (2012). Should social media be criminalized in Nigeria? Retrieved fromwww.ynaija.comon November 23, 2012

Adegboye, I. (2015). Impact of Social Media in Nigeria. The Project. Retrieved from https://the234project.com/business-and-technology/nigeria/impact-of-social-media-in-nigeria/

Afolabi, A. (2008). Foundation of political science. Ibadan: Ababa press Ltd.

Akinyele, B. & Taiyese, N. (2019, February 27). How the media covered the 2019 Nigeria presidential elections. Proshare. Retrieved from https://www.proshareng.com/news/Politics/How-The-Media-Covered-The-2019-Nigeria-Presidential-Elections/44186#

Akinyetun, T. S., Alausa, J.A. & Odeyemi, D.D. (2021). Social media and electoral violence in Nigeria: Sustainable Development Goal 16, a panacea? *KIU Interdisciplinary Journal of Humanities and Social Sciences*, 2(2), 189-215

Anifowose, A. (1982). Violence and politics in Nigeria: The Tiv and Yoruba Experience. London: Nok Publishers Int'l.

Apuke, O. D. & Tunca, E. A. (2018). Understanding the implications of social media usage in the electoral processes and campaigns in Nigeria. *Global Media Journal*, 16, 31-39

Arriaga, P., & Santos, A. C. (2020). Cue Theory. The International Encyclopedia of Media Psychology, 1-6.

Asuni, J. & Farris, J. (2011). The social media tracking centre and the 2011 Nigerian elections. Shehu Musa Yar'Adua Foundation. Retrieved from http://yaraduafoundation.org/files/tracking.pdf

Bradshaw, S. & Howard, P. N. (2018). Challenging truth and trust: A global inventory of organized social media manipulation. Working Paper 2018.1. Oxford, UK: Project on Computational Propaganda. Retrieved from comprop.oii.ox.ac.uk.

Chinedu-Okeke, C. & Obi, I. (2016). Social Media as a political platform in Nigeria: A focus on electorates in South-eastern Nigeria. *IOSR Journal of Humanities and Social Science*, 21(11), 6-22

Egbunike, N. (2019). Social media propelled ethnocentric disinformation and propaganda during the Nigerian elections. Global Voices. Retrieved from https://advox.globalvoices.org/2019/11/06/social-media-propelled-ethnocen tric-disinformation-and-propaganda-during-the-nigerian-elections/#

Ekwueme, M. & Folarin, S. (2017). Role of social media in electioneering: The case of the Nigerian 2015 presidential election. Paper delivered at Covenant University Conference on e-Governance in Nigeria, Covenant University, Ota, 2017, 299-311

Ezebuenyi, E. E. & Ejezieh, L. N. (2012). The mass media. Political advertising and Nigerian voters: An appraisal. 1st International Conference of the Department of English, Anambra State University, Igbariam Campus, 283-291.

Fafchamps, M. & Vicente, P. (2007). The indirect effects of a campaign against electoral violence in Nigeria. Poverty Action Lab. Retrieved from https://www.povertyactionlab.org/evaluation/indirect-effects-campaign-against-electoral-violence-nigeria

Fuchs, C. (2014). Social media. London: SAGE.

Gagliardone, I., Danit, G., Thiago, A., & Gabriela, M. (2015). Countering online hate speech. France: UNESCO publishers.

Gottfredson, M. R., & Hirschi, T. (1990). A general theory of crime. Stanford, Calif: Stanford University Press

Green, R. G. & Donnerstein, E. (1998) Ed. Human aggression: Theories, Research, and Implications for Social Policy. San Diego, California Academic Press

Guo, X., Egan, V., & Zhang, J. (2016). Sense of control and adolescents' aggression: The role of aggressive cues. PsyCh journal, 5(4), 263-274.

Gurr, T. T. (1970). Why Men Rebel. Princeton: Princeton University Press.

Ikem, V. (2011). Responses to social media and the new dimension to Nigeria politics.

International Centre for Investigative Reporting (2019). Fact-checking social media influencers who shared fake news during Nigerian general elections. International Centre for Investigative Reporting. Retrieved from https://www.icirnigeria.org/fact-checking-social-media-influencers-who-shar ed-fake-news-during-nigerian-general-elections/

Isola, O. & Mohan, V. (2018, May 1). Hate speech and the challenges of post-election peacebuilding in Nigeria. Wilson Center. Retrieved from https://www.wilsoncenter.org/event/hate-speech-and-the-challenges-post-election-peacebuilding-nigeria

John, J. B. (1977). Another Perspective on Mass Media Propaganda. (prepared for delivery before a qualitative division session on philosophical implications of the mass media at the annual convention of the Association for Education in Journalism, Madison, Wisconsin, August 21-24,) Department of Communication Utah State University retrieved fromhttp://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.737 .6302&rep=rep1&type=pdf

Jowett G. S, O'Donnell V. (2012) Propaganda and Persuasion. SAGE Publications, Los Angeles

Nenge, K. (2019). History of social media in Nigeria and the world. Legit retrieved from https://www.legit.ng/1209780-history-social-media-nigeria-world.html

Nkala, D. A. (2012). Influence of the new media on the voting behaviour of Awka South electorate: A study of the short message service (SMS) in 2011 Nigeria's presidential elections. M.Sc. Thesis, Department of Mass Communication, Anambra State University, Igbariam Campus

Nnanyelugo, O. & Nwafor, K. A. (2013). Social media and political participation in Nigeria during the 2011 general elections: The lapses and the lessons. *Global Journal of Arts Humanities and Social Sciences*, 36.

Nwabueze, C. D., & Ezebuenyi, E. E. (2012). Appraising the relevance of ICTs in awareness creation during election. *Journal of Linguistics and Communication Studies*, 2(1), 293-302

Nweke, E. N. (2006). Political Conflicts in Nigeria in S. I Odo & J. Onuoha (Eds) *Peace and Conflict Studies in Africa*. Enugu: Jones Communication Publishers

Ojo, E. (2015). How media can contribute to peace and dialogue. In UNESCO. Media in support of sustainable development and a culture of peace. Indonesia: United Nations Educational, Scientific and Cultural Organization Press, 83-88

Okanya, D. O. (2001) Political Violence in Nigeria: The Experience Under The Second Republic, Enugu: MaryDan Publishing Company

Olabamiji, O. (2014) Use and Misuse of the New Media for Political Communication in Nigeria's 4th Republic. Developing Country Studies 4: 44-53.

Opeibi, T. (2019). The Twittersphere as political engagement space: A study of social media usage in election campaigns in Nigeria. *Digital Studies/Le champ numérique*, 9(1), 1–32.

Peter, S. A. & AbdulRahman, I. (2018). Political and economic effects of post-election violence on national development. *Net Journal of Social Sciences*, 6(2), 18-26

Reality Check (2019). Nigerian elections 2019: The spread of false information. BBC News. Retrieved from https://www.bbc.com/news/world-africa-47226397

Schmit, K. (1968). The politics of violence, Engle wood Cliffs N. J. Prentice Hall Inc.

Shao, C., Ciampaglia, G. L., Varol, O. & Jul, S. I. (2017) The spread of fake news by social bots. In: ArXiv. https://arxiv.org/abs/1707.07592v2.

Suntai, D. I, Targema, T. S. (2017). New media and democracy in Nigeria: an appraisal of the opportunities and threats in the terrain. *Brazilian Journal* 2: 198-209.

Weaver, A. (2019). Social media and elections: helpful or hurtful to women? Insights. Retrieved from https://www.creativeassociatesinternational.com/insights/social-media-and-elections-helpful-or-hurtful-to-women.

Revitalizing the School Library System in Nigeria: The Way Forward

Saka, Katamba Abubakar, PhD, CLN
Dept of Library and Information Science
Federal University of Technology Minna, Nigeria
s.katamba@futminna.edu.ng

Abstract

This is a conceptual paper that explores the expected roles of school libraries and the current state of school libraries in Nigeria. The overall objective of this paper is to examine the state of school libraries with a view to proffer recommendations on revitalizing the library system in Nigeria. The specific objectives are to explore the expectations from school libraries; situation surrounding school libraries as well as way forward to the enumerated challenges thereby suggesting promulgation and enforcement of school library legislation in Nigeria. The issues with school libraries surround functionality, funding, personnel, capacity building and service provision. As a way forward, the paper suggested a virile school library system in Nigeria with special emphasis on adequate funding, sensitization programme, recruitment of qualified personnel, capacity building, adherence to minimum standard, enforcement of school library legislation, among others. In conclusion, sustainable National Development cannot be attained in Nigeria with the dearth of school libraries, as part of recommendations is the need for all stakeholders to give priority to the needs of school libraries in Nigeria.

Keywords: Challenges, Expectations, Nigeria, Revitalization, School libraries.

Introduction

The concept of library can be seen as the organized collection of print and non-print materials kept for consultation by users. Various types of libraries exist globally and include; academic, national, special, public and school library; and in this information era there are addition to library types such as: digital, electronic and virtual libraries to meet up with the contemporaries and realities of the 21st century phenomenon in every facet of human life; hence all activities of human life is being governed by concept of information. According to Abubakar (2021), the general objectives of libraries are to: determine the information needs of users through the study of its immediate community; identify, select, acquire, organize, create awareness and provide information resources to users of library, among others. Their functions include but not limited to: acquisition, weeding, organization as well as preservation and dissemination of information resources, information and knowledge respectively (Abubakar, 2021).

School library as one of the types of libraries is organized collection of books, print and non-print materials, audio-visual materials kept for the use by both pupils, students and subject teachers and being managed by media resources specialists often called: school library personnel often called school librarian, teacher-librarian, library officer, library assistant library prefect. It is any library that is established or attached to either nursery, primary or post-primary schools (teachers training colleges, junior/senior secondary schools and technical colleges. School library is often called media resource center. It house the collection of books(fiction and non –fiction, audio-visual materials), provide information resources and services as it covers subjects taught in schools as well as the extra-moral activities such as: drama, debate, quiz competition, formation of reading club. Users of school library consist of pupils, children, students' and subject teachers. It is in recognition of children education that the Federal Government of Nigeria in its National Policy of Education (2013) maintain its concern with Nigerian child access to quality education relevant to the needs of Nigerian economy and hence structured the Nigeria educational system into four main areas out of which three (3) are basically for children and thus state below:-

(a) Early child care and development aged 0-4 years

(b) Basic Education (pre-primary, primary education and junior secondary education)

(c) Post-Basic secondary education

It is in support of the above three (3) enumerated areas for Nigerian children that Federal Government of Nigeria in its policy statement, National Policy on Education (2013) maintain that proprietors of schools are to establish libraries for children /teachers' access/consultation, while school library staff be trained to enhance service delivery and active readership. In order to provide quality education for the teaming population of Nigerian children, there is the need for the provision of functional school library services by adequately stock school libraries with current and relevant information resources (Saka, 2004).

While there are general objectives for all libraries, the school library has its specific objectives to include:-

- It supports all educational programs of the school.
- It cultivates reading habit in school children.
- It inculcates the habit of seeking help of additional resources other than textbooks,
- It develops self-learning skills of students.
- It nurtures good moral values and principles in the children.
- It cultivates a feeling of respect and love for nation and its culture in the students.
- It helps teachers to improve their teaching expertise
- It provides healthy material for recreational and entertainment purpose of students, teachers and staff members.
- It keeps the teachers and management informed with the latest updates I education sector.

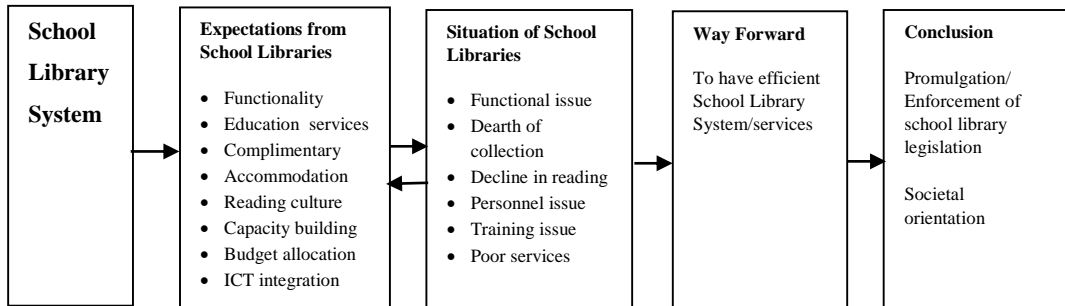**Source:**www.liseduetwork.com/fuctions-of-school library/

The summary of the functions of school library include but not limited to: procurement, provision and making available information resources in educational program and extracurricular activities, for all subjects taught in school, and for the inculcation of reading habit among children; to improve the teaching skills of teachers and to keep both students and teachers up-to-date in their field of study.(www.liseduetwork.com/functions-of-school library/)

Objectives and structure of this paper

This paper strive to explore issues affecting school library system and development in Nigeria with a view to determining the:

    i.   Expectations from school libraries
    ii.   Current situation in school libraries
    iii. Way forward with a view of mapping out strategies to overcome the challenges
    iv. Provide conclusion by briefly suggesting recommendations.

CONCEPTUAL MODEL: School Library System in Nigeria

School Library System	**Expectations from School Libraries** • Functionality • Education services • Complimentary • Accommodation • Reading culture • Capacity building • Budget allocation • ICT integration	**Situation of School Libraries** • Functional issue • Dearth of collection • Decline in reading • Personnel issue • Training issue • Poor services	**Way Forward** To have efficient School Library System/services	**Conclusion** Promulgation/ Enforcement of school library legislation Societal orientation

Source: Author's Developed Model, (2023)

The schema shows that Nigerian societies expects school libraries to perform their expected functions of selection, acquisition, organization and dissemination of information resources to pupils, students and teachers on request thereby complimenting classroom teaching and learning thus meeting users' academic information needs. Contrary to the expectation, there are dearth in school library system which has inhibited school library and educational development which is affecting national development. Arising from this situation, the paper highlighted way forward being backup with conclusion suggesting a strong promulgation and enforcement of school library legislation and societal orientation on the need for efficient school library services in Nigeria

Methodology

Documentary sources mainly journals and conference proceedings in the field of librarianship and education were used to support the argument on the subject matter (school library system in

Nigeria). For every point raise, a corresponding source(s) was/were used to support the argument. This was succinctly carried out in line with the objectives and structure of this paper.

Expectations from School of Libraries

Nigerian societies have variety of expectations from libraries which are not far from quality service delivery in terms of the selection and acquisition of relevant but current information resources as well as provision of general and specialized services which would go a long way in providing educational services thus complimenting teaching role of subject teachers in schools.

1. Functional libraries:-

It is expected that primary and post-primary school libraries should form the foundation for children to develop reading culture. As such, school libraries are expected to be functional in terms of accommodation, collection, staffing and services, while the children section of public libraries should be equipped with children literature (story books, textbooks pictures etc.) and other essentials that are within their age range. This is in line with documentary evidence that posits components of school library to include readers, staffs and information resources.

2. Educational services:

School libraries are expected to offer story telling/hours, organized quiz, debate, drama and formation of reading clubs. According to Abubakar and Batagarawa (2021), school libraries are expected to provide educational services and extra—mural curriculum such as story/telling, story hour, quiz and debate, drama, film show, organization of reading club, book talk and fun.

3. Complimentary role:

Classroom teaching and learning cannot cater for children educational needs there is the need to resort to library where they can consult textbooks and other information resources especially topics taught/ cover in particular subjects. In this case, relevant textbooks and other reading materials should not only be acquired but also made available for students and teachers consultation

4. Accommodation:

Accommodation is one of the requirements of school libraries and to some extent it is enshrined in the minimum standard for school libraries in Nigeria. There should be purposeful-built school library to accommodate essentials as well as space for reading, various sections and units. However, school library should not be seen as classroom, staffroom or store but rather as information centre where both pupils/ students and teachers visit to exploit information resources to meet their varied information, research, recreational and academic needs.

5. Reading Habit

It is expected that school children should form the habit of reading not only during examination but for pleasure so that it would be part of children life. At primary and Post-Primary school level, pupils and students are expected to cultivate the habit of reading, and by the time they enter

institutions of higher learning, it become part of their life. School libraries should be able to carter for users' information needs by acquiring variety of reading materials such as fictions, newspapers and other literary materials. Some extra-curricular activities such as quiz, debate, drama, reading in morning assembly should not only be organized but also materials be loaned to children for home use. Children section of the public libraries should also take this responsibility of acquiring, organizing and making available fictions and other literary materials for children's consultation by children during children hours and at home. However, one of the factors responsible for poor reading culture among children and youth today especially in Nigeria include non-availability of relevant books, emphasis on the use of ICT facilities, among others.

6. Capacity building for school library personnel:

One of the expectations of school libraries is the efficient service delivery by the personnel. For effective and efficient service delivery, there is the need for library personnel to be well-equipped with skills in the area of technical, administrative, computing and communication. These skills can only be acquired through capacity building or training programmes such as conferences and workshop attendance, mentoring, orientation program, collaboration and participatory management, among others. On the other hand, library schools should review their curriculum to reflect school media programme and specialists as well as parents so that they discharge duties on behalf of library personnel whenever absent (Oyediran-Tidings, 2012).

7. Budgetary allocations to school libraries

Ideally every school library is expected to have budgetary allocation from the parent, local government council, ministry or agency through school principal/head teacher. While those of private schools should come through the proprietor. The allocation can effectively and judiciously be used for the acquisition of library collection, staff training program and the other obligation with school library system). In this case the head of school library is expected to not only have idea budgeting concepts but also be in better position to design and prepare budget for school library. The budgeting systems include, program planning base, formula, incremental line-item. The head of school library should also device means of generating funds to school library such as PTA levy, endowment, over-due charges, photocopy and Internet services (Saka & Bitagi, 2010).

8. ICT integration in school library services.

As we are now in technological era, it is expected that both primary and Post-primary institutions to have or integrate ICT into library services so that service delivery can conveniently be offered i.e. children /students and teachers are expected to ICT facilities in school library. It is in line with fact that audiovisual collection are to be access and use through CD-ROMS and DVDs as well as E-resources (E-books) E-journals, E-bibliographies, E-abstracts, etc. are now integrated to reading materials in school libraries. (http://cbse.nic.in/LIBRARY-1-99.pdf). (https://www.google.co.in/search?q=pictures/+of+school+libraries+in+indian)

Situation of School Libraries in Nigeria

School libraries are directly under primary and post-primary schools, and department under Local Government Education Authority, Ministries/Departments/ Agencies (MDA). Libraries established at primary schools are directly under Local Government Education Authority (LGEA). In Nigeria, the situation of most school libraries is worrisome to the extent that some libraries seize existing, while those in existence failed to meet the established standards. Literature survey by Saka (2007) showed some impediments to school library development in Northern Nigeria in the areas of school library funding, accommodation, staffing, collection and their organization as well as user education programme, minimum standards and the state of computerization respectively while minimum standards are yet to be implemented in most Federal Government Colleges in North Central Nigeria (Mohammed & Saka, 2012). However, 15 years after this write-up, problems still persists not only in Northern part of Nigeria but the country as a whole. There is need for way forward, after critical examination of the present scenario. The situation of school libraries in Nigeria are enumerated below and overleaf as information is obtained through literature search, research report and personal visit/observation and discussion with colleagues.

Lack of functional school and public libraries

Majority of primary and post-primary schools lack functional libraries. What we have as school libraries are more of store with scarcity, outdated and irrelevant collection cover with cob-web and dusty in nature. In certain cases, when schools fall short of classroom accommodation, they convert the library to classrooms. They are usually managed by un-qualified staff most of who are subject teachers who lack any form of library training or experience. School libraries are under lock and open once in a week and not to talk of access and book loan. This may be one of the reasons that made most of teachers to read at home (Bala, Mazah & Yaharami, 2021). Although there is children section in public libraries, there is inadequate collection of fictions and non-fictions, while story hours are non-existence.

School library funding

Both primary and post-primary schools are parastatals, agencies, department under education. Talking about funding school libraries is related to funding education sector. As pointed out by Saka, Aliero and Ibrahim (2022), funding education sector is inadequate as it does not meet the UNESCO standard of 26%. School libraries in Nigeria does not enjoy separate or independent budgetary allocation or funding (if any). In fact lack of funds for school libraries have adverse effect on building or purposeful school libraries accommodation and collection. A visit by the writer of this paper recently discovered scanty collection in a room called library which was covered with dust and cob-web.

Collection:

There is neglect of libraries in some schools such that what you find as libraries in some schools is scanty collection of books with dust while cob-webs have over-shadowed the collection. The library is more or less like a store where books are kept in a corner and sometimes on cupboard

which do not guaranty access and consultation. A study conducted by Elaturoti and Aramide, (2012) on dearth of library collection in schools as an inhibitor to reading promotion, revealed outdated, irrelevant and inadequate learning resources as well as dearth to reading promotion among pupils in schools.

Reading Habit

One of the serious problems to Nigeria educational system and libraries particularly those established at primary and post-primary schools are the issue of habit formation in reading. What has accounted for this problem is the acute shortage of fiction, poor method of teaching, ill-equipped or absence of school libraries and above all the issue of computer/ICT. This unfortunate situation on the part of children and students was documented by Saka, Aliero and Ibrahim (2022) that children are found of memorizing local songs at the expense of reading, and that reading is for the purpose of examination (Saka, Bitagi and Garba, 2012; Saka and Alhasssan, 2019) and the majority of teachers read for preparing lesson note, while majority do not read due to absence of materials (Bala, Mazah &Yaharami, 2021).

Absence of Qualified personnel

Ordinarily school library is expected to be managed by the following category of the staff, namely: school librarian, library officer, library assistant, teacher-librarian and technologist (FME, 1992). Unfortunately, these categories of staff are lacking in most school libraries (if school libraries exist) and where functional libraries are lacking, subject teachers are employed or deployed. Apart from un-qualified library personnel, capacity building of the existing personnel is lacking as this is one of the factors responsible for inefficient service delivery in most school libraries in Nigeria.

Capacity building

There is the problem of mentoring of younger LIS professionals (mentee) by their supervisors (mentors) even when LIS students are on practical attachment, there used to be non-cooperative attitude on the part of supervisors, hence some of the trainees can turn out later to become heads of school libraries. It is in support of this statement that Yusuf, Mishelia and Badia (2022) reported that LIS students on library field experience scheme in a university library faced the problem of inadequate supervision and unfriendly attitude of supervisors more so that (Iroeze, Mabagwu, Opara and Edem, 2022) reported that none of the school library personnel in southern part of Nigeria received training in the aspect of special school library services (i.e library personnel in charge of visually-impaired schools.

Operations and Service Delivery:

In the area of service delivery, some school libraries are under lock and key and are open on special days. Sometimes the so - called library master and / or library prefect do stay in library as guard and deprive pupils/ students from getting access to the library and its collection. On the other way round, school libraries are open during library periods on selected days which are mostly slated

during short breaks around 12:10pm or in the afternoon. At these periods, pupils/ students are permitted to visit the library to either do assignment or read light literature at the mercy of themselves and not to be assisted by library master/ prefect. What accounted for this negative situation is the fact that the so-called library master lack idea about library and at the same time he/ she may be a subject teacher or a senior master.

The Way Forward

Having identified the challenges to school library system and development in Nigeria, it is imperative for government at all levels and tiers as management and proprietors of schools, stakeholders in librarianship and those directly connected to the school library system in Nigeria to ensure functional school library system so as to enhance positive development in education sector. The way forward are hereby suggested and enumerated so as to ensure efficient school library services to further enhance national development.

1. Functional libraries

Provision of functional library services at pre-primary, primary and post-primary school levels as well as children section in public libraries respectively. This entails that the libraries should not only be established but equipped with current and relevant information resources particularly literary but fictions. Libraries should be opened for use on schooldays, while the children section of public libraries should be opened even on weekends. Above all, academic, research, branches of national library should established or create and equip children section with relevant collection to compliment the role of school and public libraries. Trained library personnel be attached to children section in these libraries to manage and provide efficient services to children.

2. Adequate funding

Adequate funding is not only needed for school libraries services but a necessity and crucial for the overall development of children education in Nigeria. To this end, there should be not only separate allocation from the source (federal, state and LGA) but also comply with UNESCO standard of 26% of nation's budgetary allocation be ear-marked for educational sector. As such, whatever comes to ministry or development of education in the federal, state or local government, reasonable amount should be allocated to school libraries to carter for the procurement of information resources, library facilities; staff training etc.

3. Sensitization/reading promotion program

Although National Library of Nigeria has been making promotional effort in terms of sensitization through reading competition and rally, there should be a joint effort or collaboration between the apex library, its braches at state level, ministries and agency for mass literacy to promote reading culture among Nigeria Youth. There is decline in the reading habit among children and Nigeria youth. Various promotional programs used e.g reading competition, moving on the street with play cards; reading in morning assembly by school children, debate among schools, essay writing competition among children and students in primary and post-primary schools.

4. Recruitment of qualified personnel

For functional library services to be ensure, there is the need for recruitment of well-qualified, dedicated/committed personnel in the field of school librarianship. The following qualifications should be used i.e Master in Library science, Bachelor of Library science or at least Diploma in school librarianship with or without working experience. Where this is lacking, the library master should be sponsored to short courses, workshops or conferences to acquire some basic ideas about library.

5. Capacity building

Recruitment of staff and job performance by library personnel can only be enhanced and promoted if they are made to acquire relevant skills and knowledge, and this can only be possible through conferences, workshops, seminars and pursuance of formal professional education through study fellowships through sponsorship by the employer/ parent organization..

6. Improvement of LIS curriculum

The LIS curriculum should be improved by injecting a lot of materials considering the realities of the 21st century and contemporaries affecting school library services world-wide. However, with the establishment of specialize library school at university of Ibadan, known as ''Department of Library and Media Resources'' it then means that school library services in Nigeria has gotten ground to train future school librarians and other library personnel with the acquisition of diploma, degree and higher degree in school librarianship. All the library schools in Nigeria running various programs are requested to review, restructure and modify their curricular to accommodate: literacy and reading culture, children literature, education and training or capacity building of librarians, and Isah, Salman and Adekeye (2021) stress the need for integration of ICT into library and information science curriculum in Nigeria.

7. Minimum Standards for School Libraries in Nigeria

This document was produced in 1992 by a12-man committee thus the stakeholders in LIS field which cut across Universities, ministry of education, NERDC, library schools, Abadina Media Resources Center, University of Ibadan, Nigeria. This document spelt out of the essentials needed for functional school libraries in the country and as such the proprietors and the concern authorities are requested to adhere strictly to this document before, during and after the establishment of standard school library.

8. Promulgation and enforcement of school library legislation: -

Library legislation if promulgated should be enforced thereby committing government, proprietors and agencies of schools and stakeholders to establish equip and manage school libraries at primary and post-primary schools as well as children section of public libraries in Nigeria. It is in support of this assertion on public library legislation that Aliero (2021) posits that "legislation should

include the provision of rural reading rooms and reactivation or introduction of mobile library services"

Conclusion

School library is regarded as media resource center, being managed by media resource specialists. They are expected to perform complimentary role to class room teaching and learning. School libraries should be functional in service provision and should be supported by adequate funding, qualified staff, and educational services, extramural activities and strong legislation. All these essentials are likely not possible due to enumerated challenges, though these challenges can be overcome if the enumerated suggestions are taken into consideration and way-forward been mapped out. There should be strong promulgation and enforcement of school library legislation to commit government, proprietors of private schools, management of schools and stakeholders in pre-primary, primary and post primary schools in the area of school library development in Nigeria in terms of establishment, building a standard and purposeful school library and funding among others. Above all, there should be societal orientation on the need to have standard/functional school libraries; visit and use library resources and services by Nigerian societies and entire people.

References

Abubakar, A (2021) Concept, functions and objectives of libraries. In A. Abubakar and S.A Batagarawa (Eds).*A guide to use of library for NCE and diploma students*. Katsina: UMYU Press Limited

Abubakar, A&. Batagarawa, S.A (2021)*A guide to use of library for NCE and diploma students*. Katsina: UMYU Press Limited

Ahmad, K.B &**Saka, K.A**, (2021).Role of school libraries in educational achievement of junior secondary school students in Bosso LGA, Niger State, Nigeria. *Nigerian School Library Journal, 20, 13-21.*

Aliero, S.A (2021). Engaging the government in public library services for sustainable National development in Nigeria. In *compendium of paper presented at the 58th / 59th National Conference/ AGM of the Nigerian Library Association held at Meenat Event center, Kano,Kano State, 24th – 28th May, 2021, Pp. 122-123*

Bala, A. M; Mazah, D & Yaharami, F.H (2021). A survey of reading habit among selected secondary school teachers in Nasarawa Local Government Area of Nasarawa State, Nigeria. *Jewel Journal of Librarianship,* 16 (3), 17-24

Elaturoti, D.F, & Aramide, K.A (2012). Dearth of school library collection: inhibition to reading promotion program in Nigerian Schools. *Nigerian School Library Journal*, 11,24-31

Federal Ministry of Education and Youth Development (1992) *Minimum standards for school libraries in Nigeria*. Lagos: FME and Youth Development.

Federal Republic of Nigeria (2013Abuja*) National Policy on Education.*: Nigeria Educational Research and Development Council.

(http://cbse.nic.in/LIBRARY-1-99.pdf).

(https://www.google.co.in/search?q=pictures/+of+school+libraries+in+indian)

Ifidon, S.E & Ifidon, I. E (2007), *New direction in Africa library management. Abuja spectrum books limited*

Iroeze, P.C; Mbagwu, F.C, Opara, G.C & Edem, A.A (2022). Human resources challenges in special school library for the blind in South-East, Nigeria. *Information Technologist*, 19(1) 59-72.

Isah, A; Salman, A.A & Adekeye A.A (2021). Library schools and integration of technology-driven curriculum: an investigative study. *The Information Technologist*, 18 (1), 25-44.

Mohammed, T. & Saka, K.A**.** (2012).Implementation of the minimum standards in Federal Government College Libraries in North-Central, Nigeria. *Journal of Senior Staff Association of Nigeria, (JOSSAN): A Publication of National Library of Nigeria, 2(1), 35 – 41.*

Oyediran-Tidings, S.O (2012). Balancing the literacy equation; the place of school library media resources (SLMRS). *Nigerian School Library Journal,* 11, 93

Saka, K.A & Bitigi, M. A (2010). Budgeting for efficient school library services: Proposal for Secondary Schools in Nigeria: *Nigerian School Library Journal*, 9, 8-14

Saka, K. A& Mohammed, T.A (2009). Assessment of the availability of resources in senior post-primary school libraries in Minna metropolis. *Nigerian School Library Journal*, 8, 70-80

Saka, K. A & Alhassan, J.A. (2019).Pattern of Library use among primary six pupils in three communities in Niger State, Nigeria. *University of Ibadan Journal of Library and Information Science, 2(1), 93-105.*

Saka, K.A & Ibrahim, P.A (2022). Capacity building strategies for school library personnel. *Paper presented at 37th National conference of Nigerian School Library Association (NSLA) at college of Education Ilesa, Osun state, Nigeria*24th- 26th October, 2022.

Saka, K.A, Bitagi, A.M. & Garba, S.K. (2012).Promoting reading culture in Nigerian children. *Nigerian School Library Journal; A Journal of Abadina Media Resource Centre, University of Ibadan, 11, 75-82.*

Saka, K.A. (2004). *Availability and utilization of secondary school library resources in Niger State* (Unpublished MLS Thesis). Bayero University, Kano, Nigeria.

Saka, K.A., Aliero, S.A & Ibrahim, A.P (2022). Role of academic libraries in higher education in Nigeria. *In proceeding of 60th National Conference & AGM of the Nigerian Library Association held at Bolton Events Centre, Wuse Zone 7, Abuja, Nigeria; From 3rd – 8th July,2022; Pp.287-299*

Saka.K. A (2007). School library situation in Nigeria: the state of the art in some northern states. *Borno library, archival and information science journal, 6(2). 113-118*

Yusuf, A; Mishelia, P.Y & Badia, M.Z (2022). Challenges encountered during field experience exercise by trainees (students) of University of Maiduguri, Borno state, Nigeria: Management, issues and remedies. *Jewel Journal of Librarianship*, 17(2), 17-22.

www.lisedunetwork.com/functions-of-schoollibrary/.

Effective Management of Early Child Care Development Education for Greater Productivity in a Digital Economy

Wordu, John Amaoge, PhD
Department of Educational Management, Faculty of Education
Rivers State University, Nkpolu Oroworukwo, Port Harcourt
johnwordu117@gmail.com; 08037512872

Abstract

Early child care development education is an important level of education that sets the foundation for an effective transition from home to primary school, thus instilling the basic numeracy, skills, and knowledge that sustain the child's academic pursuit. It impacts on the child the spirit of inquiry and creativity through the exploration of nature, art, music, and playing with toys, as well as cooperation and team spirit. As a consequence, the study examined the effective management of early childcare education for greater productivity in a digital economy. Early child care development education is the entire education process the child is exposed to within the age of 0-4 years and it consists of the cognitive, social, emotional, and entire developmental process. The study discusses the factors that inhibit the productivity of early childcare development education as teacher competence, digital literacy, and decay in basic infrastructures among others. As a way further, the study suggests the need to rejig the curriculum and contents to meet the global best practice and collaboration between the private sector and government not only in proper planning, monitoring, and supervision but the need for training and retraining of teachers in the technology of instruction.

Keywords: Digital Economy, Early Child Care Development Education, Effective Management, Greater Productivity

1. Introduction

Education is the bedrock for the development of any nation, thus individuals and nations mobilize resources towards having an education that will meet their immediate needs and at the same time contribute to the international economy. Education in the general sense is the acquiring of skills, knowledge, and behavioral pattern that make individuals actualize their ambitions, and contribute to the development of society. It is through education that cultures are transmitted from one generation to another thus, preserve the cultural heritage of the nation. Education helps the development of individuals and liberates the mind and in the process unlocks the individuals' potential and the general development of society. The importance of education cannot be underestimated, otherwise, individuals or nations will be thrown into an ambiance of uncertainty.

The National Policy on Education (2014) acknowledged that education is a veritable instrument for development and social change. Education can be classified as formal, informal, and non-formal education, while a formal education is planned and organized in a systematic environment to achieve given goals. While informal is education acquired in an informal setting without a defined curriculum and unsystematic pattern. Early child care education development is a formal education that consists of the crèche, nursery, and kindergarten education given before primary education. It consists of the various programs and initiative developed for children from birth to primary school which includes early stimulation, nutrition, and an optimal interactive environment. (Madueke & Ogbuchi, 2016).

In cognizance of the importance of education to the development of society and individuals, there is a need for proper planning and management to achieve educational goals. It will be improper to leave the management of the educational system to the whims and caprices of leaders. There is a need for leadership and direction, supervision and coordination, and constant monitoring and evaluation to achieve predetermined goals.

Also, being mindful of other competitors in other sectors for the scarce resources makes it mandatory for effective management to achieve the desired goals. Management is the mobilization of human and non-human resources toward the achievement of educational goals. And to achieve this, there is the need for effective planning, coordinating, and organizing of the resources into a coherent whole to achieve the stated objectives.

Management education at the childhood level is pertinent because it is the foundation of all learning processes. It is the period of acquiring the basic morals, norms, values, and basic numeracy that will lay a solid foundation for building a long-life learning process. Unfortunately, it appears that these categories of learners are left with unprofessional and business individuals whose driving force is to maximize profits and recoup their investments.

Early child care and development education which consists of 0-4 years is left in the hands of private sectors while the preprimary is classified under formal education and education given to age 5 before entering the primary. (NPN, 2014). Fortunately, primary education is supposed to be free, compulsory, and qualitative, therefore there is a need for a solid foundation in early childhood education for a smooth transition from home to primary education. This laudable goal cannot be achieved without the government providing the enabling environment for the educational system to thrive. Consequently, the need to provide effective monitoring, control, and supervision to achieve the goals of education.

Regrettably, the literature is abashed with crèche, nursery, and kindergarten schools littered around the streets, some in personal parlors, uncompleted buildings, open fields, and unwholesome environments where proper learning cannot be achieved. These insalubrious educational environments lack the basic infrastructures, and resources and more importantly not well coordinated and supervised. This has led to a general disenchantment with feelings of frustration and disillusionment among scholars. It is against this background that there is the urge to effectively manage the early child care development education system for greater productivity in the era of

globalization. This paper is structured into six sections: the first is the introduction, the second has to do with concept clarifications, the third is the two contending factors of productivity inhibiting and enhancing factors discussed, and the fourth is the conclusion and recommendation.

2. Conceptual Clarifications

Early Child Care Development Education

The Nigeria education system recognizes the importance of Early Child Care Development Education and entrenched it in National Policy on Education (2014), as "the care, protection, stimulation, and learning promoted in children from age 0-4 years in a crèche or nursery''. Early Child Care Development Education is adjudged as the first formal education the child is exposed to, thus the foundation education is towards installing in the individuals the right values, skills, and knowledge that will act as the base for further learning. It is upon the Early Child Care Development Education that all other formal education is built, therefore any flaws in the foundation become a dysfunctional flaw that will affect the intellectual ability of the individuals. Early Child Care Development Education is the totality of education the child is exposed to. It is the development of the social, physical, and intellectual capabilities of the child. (Maduewesi, 2005).

The right to child education is acknowledged by national and international organizations. Though not provided in the Nigerian Constitution as a fundamental human right, Nigeria is a signatory to international treaties recognizing education as a right. In 1990, UNESCO affirmed the rights of all humans to receive education by adopting the World Education for All Declaration. And by extension, it is the fundamental human right of every child to be educated. This suggests that Early Child Care Development Education is not only a right but should be compulsory, free, accessible, and qualitative, these are the pillars on which education stands.

Importance of Early Child Care Development Education

Early child care development education is the first formal educational window a child is exposed to in the process of acquiring the skills and knowledge that enable the child not only to liberate the mind but education that will enhance lifelong learning. Therefore, the importance of early childhood education can never be over-emphasized. Early childhood education equips the child in all spheres of education namely the cognitive, affective, and psychomotor. Sharma, and Philips (2014), asserted that from birth to five years the child is the first optimal development of the child. And that 95% of the child's brain is developed within this period. It is important to note that it is early childhood education that complements the parents' and other caregivers' education.

Also, it provides the child ample opportunity for positive interaction with peers and the environment. It is also within this period that the child learns to read, talk, and develop the skills that enable them to listen, interact, express ideas, and socialize with their peers. Therefore, early childhood education is paramount to the development and growth of the child. The utmost priority of childhood education is vividly captured in the National Policy on Education (2014 p7),

effect a smooth transition from home to school; prepare the child for the primary level of education; provision of adequate care and supervision for the children while the parents are at work; develop a sense of cooperation and team spirit; impart in the child the spirit of inquiry and creativity through the exploration of nature, art, music and playing with toys; as well as teach the rudiments of numbers, letters, colours, shapes, and the likes through play.

Effective Management

The idea of management is a universal concept that is applied in any human organization to achieve a predetermined goal. Thus, it has elicited various definitions based on the perceptions of the users. Therefore, efforts are guided towards not only defining the concept but also the activities associated with management. Management is the activities a manager or leader adopts to achieve organizational goals. It involves the process of planning, organizing, and coordinating resources to achieve a given objective. Peretomode (2014) describes management as a process and strategy adopted in the formulation of plans, policies, and programs with the view of achieving a set of organizational goals. The manager is the person or the group of persons whose onus is the formulation of strategies, plans, and policies in an organization.

Effective management is the ability of the manager to coordinate, organize and provide leadership to achieve the set of organizational goals. Educational management is the application of educational resources to achieve educational goals. In the process, there is the need to plan, organize, coordinate, and evaluate the entire process to ensure that obstacles are identified, the solution is provided and organizational goals are achieved.

Greater Productivity

According to Oxford Advanced Learner's Dictionary productivity is achieved by comparing what is produced, the time, and the resources used in the production. Therefore, to measure productivity you must take cognizance of the amount of time used and the resources employed in the achievement of the set goals. Productivity and efficiency are twosomes since the duo is interested in measuring achievement based on the number of resources and time used in achieving the set goals. In a similar vein Syverson (2011), asserts that productivity is measured as an output-input ratio, and 'productivity is production efficiency'. Thus, in measuring productivity, there is the need to compare the units of output produced to the units of input.

Darra (2006), in differentiating the two concepts asserted that productivity is concerned with how well resources are utilized to produce output, and modern productivity includes both organizational efficiency and effectiveness. Productivity measures goal satisfaction, while effectiveness measures how well the output of the operational unit was able to accomplish its objectives. But efficiency measures the degree to which an operational unit utilizes appropriate resources in the right manner. Efficiency is interested in the internal cost of the production process while productivity focuses more on output. Thus, greater productivity means better utilization of resources for greater improvement.

In the educational system, productivity is measured in terms of job performance and the ability of the teacher to achieve educational goals. Though, productivity in the education system appears more difficult than in the production industry. In the educational industry, productivity revolves around the teacher and the capabilities, and the academic environment. But certain factors have been adjudged as tools for measuring productivity in the educational system. Some of the variables are the school ethos and organizational culture, classroom climate and management, teachers' teaching methodology, adoption of classroom technology, usually the integration of modern instruction technology in teaching and learning, and the class size among others.

Digital Economy

The concept of digital is a household usage among scholars, academicians, and in every sector of the economy, thus has various meanings and definitions among users. But what you cannot take away from it is that it means new ways of doing things, a departure from the former. It means a shift from analog to more scientific reasoning. It is doing things with the aid of information technology and adding value. A Digital is a device that can generate, record, store, receive and process data, or display information in a digital format. (Asodike, 2017; Harcourt, 2016).

As the world is going digital, individuals, educational institutions, and nations are aligning to fit into the digital world. The advanced economy has integrated information technology into the economy and the benefits are overwhelming but it appears that the less developed economy is yet to fully integrate information technology into the economy. In the process, disinvesting the citizens in the benefits of information technology.

There is no gaining saying that the new digital era will usher in new ways of doing things that will affect all spheres of human and social life. Digital technologies have changed the structure of the economy and the entire labour market. Thus, ushering in an era of the digital economy. A digital economy is an electronic business powered by the internet, an 'economy based on digital technologies'. The concept of the digital economy is associated with the work of Don Tapscott's The Digital Economy: Promise and Peril in the Age of Networked Intelligences (Tapscott, 1996).

The digital economy is referred to the various economic activities carried out due to the billions of online transactions among people, companies, data, and devices. (Adbuvkhidov, Mannapova, and Akhmetshin, 2021). It is the use of information technologies in global transactions of economic activities, commercial transactions, and professional interactions. (Pratt, n.p). It is pertinent to note the essence of using technology in economic activities is not merely to execute those tasks hitherto done manually but to add value.

Digitalization has a significant influence on entire human behavior, and education is not left out. So, the use of digital in education is to enhance educational opportunities and make education inclusive and accessible even to the vulnerable in society. (Wordu, 2019). It is about the improvement not only in teaching and learning but the process and the evaluation of learning outcomes. It is about enhancing and adding value to the learning experience.

Information technology has inevitably changed all aspects of education management, information process, curriculum development, evaluation process, and the entire education administration. Therefore, it is predictable that information technology has changed teachers' and students' behaviors toward the acquisition of skills and knowledge. The teachers and students have leverage on the use of information technology to do things differently, and better. With the right application of information technology learning will be inclusive, lifelong, and accessible and individuals can learn at their own pace and convenience.

Relevance of Early Child Care Development Education and Digital Economy

The digital economy is an information-driven society and acquiring digital skills and knowledge is essential for today's world. The digital economy in early child care development education means the use of computers and other electronic devices that can be used in teaching and learning to achieve educational goals. It involves the use of information technology namely computer software and hardware, the internet, digital cameras and videos, and other communication tools that are used for the collection of data, processing, storing, analyses, and dissemination to the end users. (Wordu, 2021). The essence of integrating information technology in childhood training is to provide the child with a variety of developmental practices that encourage their independence, self-esteem, and collaborative learning. (Lin, 2006). Also, the digitalization of early child care development education such as computer games, computer-based learning, and computing writing kits helps to develop their cognizance, and social, emotional intellectual, and problem-solving skills. (Abdullahi & Adebayo 2019). The authors further assert that game-based learning improves the effective management of early childcare and education, offers the child the opportunity for collaborative and inquiry-based learning, and improves self-direction learning and self-development. In the same vein Nwabueze et al, (2013), opines that information technology complements traditional learning methods and instills independent learning, creativity, and other areas of learning like communication, and problem-solving among others. Thus, it is unarguable that digitalization enhances meaningful learning activities. (Peterson, 2011). It is imperative to mention that in today's world, it is hard to imagine education without information technology and children are growing up in a world that not only contains technology but is increasingly shaped by information technology therefore it is necessary for the children to be exposed to the rudiment of information technology for a smooth transition to post-basic education and attainment of educational objectives. (Nwabuwe &Singer, 2014).

4. Productivity Inhibiting Factors

The teacher undoubtedly is the fulcrum in the trajectory of achieving educational goals and needs not to be underrated. The quality of education is partly contingent on the teacher's competence and skills and the ability to impact such skills to the students. Therefore, it cannot be disputed that the teacher is the greatest potential asset for any educational development. The major challenge inhibiting education at the foundation level is the lack of qualified personnel at the grassroots. It is pertinent to note that the Early Child Care Development Education which consists of 0-4 years is purely in the hands of private sectors and social development services.

This has led to littering of early child care development education services in the various streets, in unwholesome environments, and in religious houses and this has made it very difficult for proper enumeration, thus the inability of the government or its agency to conduct proper monitoring and supervisions. This has caused each school to develop its course of studies which at times are variances from the National Policy on Education. This is also replicated in the preprimary and primary levels with the same latitudes and unproductivity in contrast to educational goals.

Also, the use of unprofessional personnel without basic digital competency, skills, vast knowledge, and competency in the pedagogy of education, and who do not have healthy attitudes toward achieving educational goals has contributed to the decline of productivity. Thus, the development of relevant digital skills and competencies is important in a digital society, and more importantly to make education competitive in the 21st century. (Adbuvakhidov, Mannapova & Akhmetshin, 2021).

There is no gaining saying that teachers at the grassroots are poorly enumerated when compared to their counterparts in other professions. More disturbing is that the childhood educational systems are predominately dominated by business profiteers whose interest in education is purely to make profits, and the teachers are at the mercy of the proprietor with dehumanizing salaries.

This attitude remained unchanged due to the lack of ineptitude of government agencies responsible for the supervision and monitoring of educational institutions. Thus, low wage, irregular salary payment, no promotion, and the poor working environment has led to low motivation and self-esteem, and these had contributed in no small measure to the low productivity witnessed in the educational system. This is attested to due to the number of students dropping out of school and the number of school-age students roaming the street.

Another factor inhibiting the attainment of academic productivity in childhood education in the Nigerian educational system is the number of children at this level of academic pursuit as compared to the number of teachers. Worsen the situation is the weak infrastructure in early childhood education. The Compendium of Public Schools' Basic Education Profile indicator 2018, cited in Adeyeye (2020), stated that only 5 out of 10 classrooms in Nigeria are in good condition but unfortunately, these classrooms contain an average of 104 students per class.

Again, the use of digital devices is still alien to most Nigerian childhood schools and in the process divesting the children of the basic learning skills that will lay a solid foundation for lifelong learning. The high electricity outrage has also increased the difficulty in the effective utilization of information tools, thus hindering the productivity of teachers in the attainment of educational goals. It is against this background that Asino & Mormah (2019), asserted that the greatest challenge in the use of information technology is how to establish reliable cost-effective internet connectivity.

It is pertinent to note that Early Child Care Development Education in Nigeria is at its lowest ebb compared to the advanced economy where the learning resources are relatively in high quantity, but the Nigeria situation is wrecked by infrastructure decay. This has caused a poor learning

environment as a result of years of government neglect and the resultant effect is a deficiency in productivity in the attainment of educational goals.

Another inhibitor to productivity in early childhood education is the lack of the latest technological devices and the nonuse of e-learning tools. The nonuse of these resources limits the academic productivity realms of teachers and thus rubs on productivity. This unsatisfactory productivity is linked to teacher lack of basic knowledge and skills that could improve teachers' productivity in service delivery. (Emunemu & Isuka, 2011). Basic skills mean digital competency and its usage in providing solutions to educational problems.

Enhancing Productivity Factors

The concept digital economy is associated with the use of information technology in driving the economy. Therefore, productivity in early Child Care Development Education is the integration of information technology in the attainment of educational goals. The digitization of childhood education is the production of different resources that can convey many different methods of transmitting skills and knowledge to the child. It is a strategy adopted to ensure learning that is child-centered and encourages collaborative learning. Kadir & Adebayo (2019), also opined that digitization of education brings about a "democracy of knowledge where education becomes a collaborative and self-driven enterprise".

The first step for achieving productivity in childhood education is for proper planning of the education system in turn with the international best practices. There is a need to rejig the educational policy and curriculum content to accommodate the use of information technology tools in the process of teaching and learning. Also, there is a need to restructure infrastructures by providing a digital environment that will enhance the proper housing of digital tools.

It is pertinent to note that Early Child Care Education as stipulated in the National Policy on Education (2014), is fully in the hands of private investors and social development services. Therefore, the need for continuous monitoring and supervision of Early Child Care Education to ensure that objectives are attained. Again, competence must be considered for the attainment of productivity in childhood education. Thus, the need to train proprietors, managers, leaders, and teachers on the use of modern techniques of instruction in education. Leadership plays a significant role in the productivity of education, leaders must be competent in the use of technology. Tinio (2000), opined that for ICT integration to be successful and long-lasting, administrators must be proficient in using technology and have a thorough knowledge of the technical, curricular, administrative, financial, and social aspects of ICT use in education.

Thus, there is a need for teachers in this early education to rethink the methods of teaching and learning to accommodate information technology in every facet of educational management. It, therefore, behooves teachers to continuously upgrade their skills to abreast with the latest digital tools in early childhood education. Furthermore, productivity can be achieved by providing game-based learning. Game-based learning affords the child the opportunity of learning at the same time playing. It motivates the child and helps the child to be innovative and creative in discovering

things. Prensky (2001), opined that game-based learning is essential in childhood education by providing the child 'with enjoyment, motivation, passionate involvement, creativity, emotion, and social interaction'. Thus by implication game -learning provides positive attitudes toward learning, critical thinking, and develops problem-solving skills, and as well improving their memory capacity.

It can be used in acquiring skills or used to reinforce development as well as for understanding concepts and pronouncements. Thus, the integration of game in Early Child Care Development Education is not only useful in the achievement of education objective at this level but help instill a culture of learning and a foundation for long lifelong learning.

5. Conclusion and Recommendations

Early child care development education is the foundation that prepares the child to transit from home to primary education. It is very fundamental to the development of the child therefore must not be left to the whims and caprices of the politicians, thus, the need to manage early child care development education. Childhood education management is important since it forms the basis for all learning processes. A strong foundation for creating a lifelong learning process will be laid during the period of gaining the fundamental morals, rules, values, and basic numeracy skills. To ensure that early child care development education achieves the essence of the establishment there is the need to integrate information technology tools. And ensure that teachers rethink the methods and strategies of teaching and learning and continuously upgrade their skills in line with world best practices. It is against this milieu that the study suggests that to achieve greater productivity there is the need for the administrators of education to rejig the curriculum and contents of early child care development education to integrate information technology.

Based on the factors inhibiting productivity in early child care development education in a digital economy the following recommendations are proffered.

There is a need for the government to rejig the legal framework of early child care development education policy and programs in line with the new normal. Thus, the integration of the latest instructional technology into the process of teaching and prepare the children with the relevant and essential skills, knowledge, and disposition for a smooth transition to post-basic education. Also, there is a need for proper enumeration of early child care development education for effective monitoring and supervision. The government should collaborate with private sectors and social development services for continuous training and retraining of teachers on the use of modern instruction technology. Government should actively participate in this level of academic pursuit rather than leaving the entire process to private sector and social development services. Government should use funding in revitalizing early childhood education by actively being involved in the recruitment of qualified teachers with living wages and good conditions of services.

References

Abdullahi, N. J. and Adebayo, T. A. (2019). *Digitalization in education system and management of early childhood care education in Nigeria. Southeast Asia Early Childhood* 8(2).

Adbuvakhidov, A. M., Mannapova,E. M. and Akhmetshin, E. T.(2021). *Digital Development of Education and Universities: Global Challenges of Digital Economy. International Journal of Instruction.* 14(1).

Adeyeye, P. (2020). *Rethinking school reopening: only 5 out of 10 classrooms in Nigeria are good,*

Accommodate 104 students per class. Retrieved from https://www.dataphyte.com/lates-report/education-development. Retrieved on 27th December 2022.

Asodike, J.D. (2017). *Digital literacy: Emerging Communication Channels in Schools.* In C. Williams, J. D. Asodike, V. N. Duru (Eds).The Teaching Profession and Teaching in a Digital World. Port Harcourt, Pearls Publishers.

Darra, M. (2006). *Productivity Improvement in Education. A Replay. European Research Studies.* IX (3-4).

Emunemu, B. & Isuka, E. J. (2011). *Improving Teacher Productivity and Performance for Better Learning Outcomes in Nigeria Public Secondary Schools.* https:www.researchgate.net/publication. Retrieved on 6th November 2022.

Federal Ministry of Education (2014). *National Policy on Education.* Abuja, NERDC Press

Harcourt, H.M. (2016*). Americans Heritage Dictionary of the English Language.* 5th Edition. Houghton Mifflin, Harcourt Publishing.

Hanushek, E. A. and Ettema, E. (2012). *Defining Productivity in Education*: Issues and Illustrations. *The Americans Economics* 62(2)

Iweriebor, V. N. and Nwabune, H.I. (2019). *Influence of information and communication technology on early childhood care and education in Nigeria. ADECT Conferences Proceedings.* Retrieved from https://openlibrary .okstate.edu/adect/chapter

Kadir, A. N. J and Adebayo, T. A. (2019). *Digitization in education system and management of early childhood care education in Nigeria. Southeast Asia Early childhood* 8(2).

Lin, E. (2006). *Cooperative learning in the science classroom. The Science Teacher.* 73(5).

Maduewesi, J.E. (2005). *The benchmark and the total trends in education.* Benin City, Zakol Graphics

Maduike, I. M. and Ogbuchi, P.O. (2016). *Personal Management for Productivity in early childhood education.* In S.O. Olunwo and J.D. Asodike (Eds) Managing Schools for Productivity, Emerging Perspectives. Port Harcourt, Pearls Publishers.

Nwabuwe, S. N. and Singer, E. C. (2014*). Transformation agenda: Challenges and prospects of ICT in teaching physical education in basic schools in Delta State. Journal of Collaborative Research and Development.* (JCRD) 2. (1)

Peretomode V. F. (2014). *Theories of Management. Implication for Educational Administration.* Nigeria, Justice Jeco.

Prensky, M. (2001). *Fun, Play, and Games: What Makes Games Engaging, in Digital Game-Based Learning*, McGraw-Hill, New York

Sharama, A. & Philips, H. (2014). Mary *Aheridan's from birth to five years. Children's development progress*. (4th edition). London Routledge

Syverson, C. (2011). *What Determines Productivity? Journal of Economic Of Literature*. 49(2).

Tinio, V. C. (2000), *ICT in education. Asia-Pacific development information program.* UNDP. Wikieducator.org

Wordu, J.A. (2019*). Utilization of information and communication technology in teacher education in Nigeria for the 21st century*. In V. A. Asuru et al, (eds). *Teacher education: meeting global demand.* Port Harcourt, Pearls Publication.

Wordu, J.A. (2021). *The availability and utilization of information and communication technology for effective teaching and learning in Rivers State universities, Nigeria. WAUU journal of international affairs and contemporary studies* 1(1).

Petersen, P. (2015*). That is how much I can do: Children's agency in digital tablet activities in a Swedish preschools environment. Nordic Journal of Digital Literacy*, 10(3), 145-16.

Transformation of Adult Education and Post Covid-19 New Normal: The Nigerian Experience

Okafor Ikechukwu M.
Department of Arts Education,
Faculty of Education, Federal University Otuoke,
Bayelsa State, Nigeria
ikechukwuokafor81@yahoo.com ; 08033290270
&
Onukwu, James N.
Department of Arts Education,
Faculty of Education, Federal University Otuoke,
Bayelsa State, Nigeria
onukwujames@yahoo.com ; 08039120458

Abstract

The COVID-19 pandemic resulted in total lockdown of all socio-economic activities posing a major challenge to the economies of all the countries across the globe. The pandemic is also potentially one of the greatest threats to global education which forced millions of children and youth out of school. The adults are mostly affected in Nigeria. This paper begins by examining the concept of COVID-19 and the new normal brought about by the pandemic among which is the e-learning. The crux of the study is an attempt to highlight the importance of transforming adult education to meet post COVID-19 new normal in Nigeria. The paper employed conceptual approach to underpin the study. The study uses secondary source of methodology and contends that adult education transformation is the most viable mechanism towards conscientizing, sensitizing, and providing solutions to human problems and at the same time inculcate in them the ability to adapt to changes brought out by post COVID-19 new normal. The paper concludes that transformation of adult education promotes effective delivery of e-learning and enhances quality education, review of curriculum among others. It then recommends that all stakeholders in adult education; Federal, State, Local Authorities, and Non-Governmental Organizations (NGOs) should promote and make adult education accessible to all citizens.

Keywords: Transformation, Adult Education, COVID-19, New Normal

Introduction

Education is an important key to transforming people's cultural, social, and religious believe to meet new attitudinal societal change. It is an instrument for bringing about changes in **knowledge**, values, behaviours, and life styles required to achieve sustainability and stability within and among

societies (Rajaj and Chiv 2009). In his own view, Ikechukwu (2006) sees education as the light that drives away the darkness of ignorance and enables mankind to find its ways through the tortures and labyrinth of development and civilization. It is the act or process of imparting or acquiring general knowledge, developing the power of reasoning and judgment, and generally of preparing one's self or others intellectually for mature life (Akpala 2017).

Adult education comes handy in maintaining, promoting, and stabilizing the new normal brought about by Coronavirus disease 2019 (COVID-19) protocols. In this circumstance, Ouane (2009) believes that adult learning and education is now more than ever emerging as an empowering tool capable of liberating and harnessing the creative forces of prove, potential of communities and the wealth of nations in a situation of global crisis as brought about by COVID-19 pandemic. It is an education that enriches citizens' knowledge, improves their understanding of changes in the environment and helps them to adapt to the changes.

Fasokun (2006) opines that adult education is concerned not only with preparing people for life, but rather, with helping/assisting people to live more successfully as useful and acceptable members of their societies and contribute meaningfully to the development of those societies. Therefore adult education conscientizes people to imbibe the new order brought about by the pandemic. However, the novel COVID-19 took the world by surprise and destabilized socio-economic, political, tourism, and hard hit; education (both formal and non-formal) was banned throughout the globe. In Nigeria, for instance, education (nursery, primary, secondary and tertiary) was put on hold due to the devastating effect of COVID-19; it was equally geared toward preventing individual to individual transmission and community transmission too.

Consequently, the new order brought out like e-learning, basic washing of hands, few community gatherings etc. were easily adopted by the adults. These agree with the idea that adult education helps and promotes individual visions for a superior and enhanced future for themselves, families and society at large (Onyenemezu and Aduvo, 2014).It is a system where adults develop their abilities, enrich their knowledge and take to the new normal, improve their attitudes and bring about changes to conform with the new order. Osuji (1988) states that the whole task of education, be it for children or adult, is to develop man. While Freire (1972b) sees adult education as a process of conscientization which implies making a man to be himself, be aware of his existential reality and to work towards recreating any situation to his advantage. Adult education according to (Onyenemezu 2013) can be relied upon for sensitizing people to analytically assess the impact of government's economic, political, social, environmental and general policies such as the post COVID-19 new order amongst others. To partake in the new order brought out by the COVID-19 pandemic, zoom meetings, distancing, regular washing of hands, e-learning amongst others are some of post COVID-19 new normal which citizens adapted to in order to curtail the spread of the virus. It is on this basis that the study highlights the imperative nature of transforming adult education because it is the only education that can sharpen the minds of individual and help them transform the society economically, socially and politically.

Concept of COVID-19

Coronavirus disease 2019 (COVID-19) was previously known as 2019-Novel Coronavirus (2019-nCoV) which was reported in Wuham, China in December 2019 but later in the year 2020 had spread almost across the world.COVID-19 pandemic became a treat to the entire world due to its devastating effect. Globally, countries severed diplomatic meetings, socio-economic activities, education, and in most cases total short down of economic, political, cultural, educational, and religious activities. The Educational Partnership Centre (2021) observed that this has affected educational access, qualitatively and quantitatively. It has propelled the reshaping of education delivery across the world; in fact the case was on the high increase in Nigeria because of face-to-face learning method (Ayodele 2022). Due to the contagious infectious nature of the virus, physical interactions among people and across communities and nations, social distancing are among the measures put in place to curtail the spread of the virus. It is as a result of its fast transmission to persons, and loss of human lives that Poonam and Rathi (2020) stated that since the emergency of the dreaded human enemy , thousands of lives were lost and millions confirmed positive cases have being recorded.

However, Nigeria recorded her first index case of the dreaded COVID-19 disease on the 27th February, 2020 through an infected Italian national who after been infected came in contact with a Nigerian citizen (Ohia et al 2020).At first COVID-19 was presumed to be more of a medical challenge which would have serious impact on Nigerian health sectors due to ill-equipped hospitals and medical centres. As the virus ravaged further, it became apparent that in Nigeria and across the globe, the pandemic was more of a socio-economic than medical which led to the closure of schools. According to World Health Organization (2020) COVID-19 deepened the inequalities in educational system of the country which favoured more of the urban dwellers and rich people while the rural dwellers and the poor were left behind.

Ozili and Arun (2020) opine that the effect on other sectors such as education (formal, informal and adult education), politics, economy, socialization, tourism and hospitality, and even religious activities are not spared by the pandemic. The restriction on physical contact and social distancing as a means of reducing its spread and the consequent lockdown of public and private enterprises to effectively contend it gave rise to new form of order and contact that facilitated education, business, and administrative activities within safe limit (Quadri 2020). In his own observation, Ladipo and Adoberi (2020) stated that to cushion the effects of the pandemic, the world is embracing technological innovations that will enhance interaction and communication. Virtual interactions are increasingly adopted to replace face to face engagements and limit the total disruption to many sectors (Ladipo & Adoberi, 2020).

However, Ozili and Arun (2020) noted that before the outbreak of COVID-19 pandemic, Nigeria had a weak and largely underdeveloped digital economy, adult learning and education with hardly any university or school that offered a full educational curriculum online from start to finish. Most educational system, companies, businesses, and even ministries operated using the traditional "come-to-the office-to-work" model as opposed to "working-from-home" model. Compounded by socio-cultural and attitudinal factors, digitalization was still a mirage in Nigeria prior to the

outbreak of COVID-19 pandemic (Ozili and Arun 2020). Given the scenario, analogue economic and administrative orientation, the mandatory digital switchover introduced a challenging operational environment for individuals both in the urban and most affected are those in the rural areas. It is on this premise that Sohrabia, *et al.* (2020) asserted that the risk the outbreak possessed is particularly troubling, foremost on their mind being the danger it posed to countries with vulnerable healthcare system and high level of illiteracy.

The high rate of illiteracy, inadequate healthcare system in the country, and the low testing capacity of NCDC made the COVID-19 a "white man" disease. Onyeaghala and Olajide (2020) assert that the low testing capacity in Nigeria could be limiting the efforts targeted towards curtailing the spread of the virus, especially delays in identifying individuals who have the virus. They went further to state that the testing at the onset almost became an elitist affair, because the distribution of the disease mainly affected returnees from abroad. Consequently, when there was evidence of community transmission as COVID-19 broke the class boundary, testing became insufficient to accommodate the generality of the populace (Amzat et al., 2020). The effort to curb the spread of the disease has been marred by the inadequate PPE even for those at the frontlines, (Amzat, *et al.*, 2020).

Welcome (2011) postulates that the poor healthcare system in the country and poor response strategy undermine our capacity to deal with the outbreak, reduce public cooperation, as well as increase our mortality rates. With the country still recording zero access to safe water and sanitary means of disposal, poor educational system, and poor housing condition both in the urban and rural communities increase the risk of getting the sick from the tight living quarters a major problem in identifying COVID-19 victims (Nwankwoala, 2021). The high rate of poverty, illiteracy, rural neglect, and apathy in the country contributed a lot to making Nigerian citizens more adversely affected than in other parts of the world and inadvertently created a breeding ground for COVID-19 to thrive (Sowunmi *et al.,* 2012).

The size of fake news from individuals through social media created doubts and confusions in the minds of many people in the country. Different conspiracy theories which emanated from different angles (both within and outside the country) which were widespread derail the efforts of the government to halt the spread of COVID-19 (Ladan, *et al.,* 2020; Ball & Maxmen, 2020). The general distrust of populace to the government due to long standing insensitivity of government to the citizens and the alarming number of uninformed Nigeria could not help matters either (Jogwu, 2010).

Accordingly, Umerie and Nnamoko (2020) believe that knowledge informs perceptions and these perceptions held will invariably militate against the actions of the government. The perception of the citizens towards the government during the initial stages of the spread, government haphazard policy engagement with the populace, inability to promptly and proactively discredit the barrage of misinformation that littered the social media may have impeded proper communication from the right channel and hence jeopardized the prospects of an appropriately string response from the

citizens. They further stated that the uncoordinated programme of the government and citizens could have watered down the efforts to control the spread of COVID-19 in the country.

In spite of all, it is noteworthy to highlight some of the strategic interventions the Nigeria Centre for Disease Control (NCDC) put in place amidst obvious limitations in resources to limit negative effects of COVID-19 on health, education, and economy of the country. Adepoju (2020) stated that the interventions such as the distribution of information on personal hygiene and cough etiquette to the general populace using various channels, setting up of a network of state and public health emergency network centers within the country, in addition to training of skilled manpower on contact tracing and treatment, amongst others (Adepoju 2020). He further stated that these helped to curb the spread and local transmission of the disease amongst the populace.

Post COVID-19 New Normal

The infectious nature of COVID-19 across the globe affected every fabric of human activities and left a remarkable mark in the world. However, in Nigeria, there are some post COVID-19 new normal created by the virus which have moved the nation to another level of global adaptation. Most of the COVID-19 induced new orders were before now abnormal. Education had been class-centred activities where both the learners, teachers, facilitators or change agents meet daily for studies. One of the new normal which the COVID-19 has exposed to the citizens is that teaching and learning can still take place outside the classes and without the normal face- to- face method of education. The e-learning method which came as a result of COVID-19 pandemic is embraced by most of the private and public schools in the country. Nevertheless, the long gross infrastructural decay prohibits effective e-learning system in our schools.

Before the advent of the pandemic, covering of both the mouth and the nose (face mask) is totally foreign in Nigeria except medical personnel performing surgery. Face mask wearing has come to stay as people go about these days wearing it especially in the banks, government ministries, agencies, churches and mosques.

As Nigeria battles the effect of COVID-19 pandemic, people are engaging in charitable activities to help vulnerable citizens and to reduce crimes and criminalities. This had not been before the advent of the virus but is a new order as palliatives are distributed intermittently by individuals, organizations and government agencies to cushion the effect of the pandemic. Corollary to this is elbow shaking and bowing down which were not a normal norm before COVID-19 but has being a normal order after COVID-19 pandemic.

It has also introduced a new order in societies and communities' developments in the area of participation, association, and representation. The new normal is that what used to be an all-inclusive ceremonial participation during burials, wedding, meetings, and community identification of felt-needs amongst others is now based on fewer attendance and representation. Decisions are now taken through SMS, phone calls rather than gathering on a particular place for deliberations. This new order is in agreement with National Centre for Disease Control (NCDC) protocol of fewer gathering and distancing.

School teachers, lecturers, facilitators, and other stakeholders in education have imbibed the movement from analog teaching/learning to digital teaching/learning which enhances e-learning method of education. This aftermath movement is a proactive mechanism geared towards preventing such crisis whenever it occurs. However, the onus is on the government and other stakeholders in education to make internet accessible, provide computers in schools, and constant electricity supply among other variables for effective teaching/learning digitalization. The effect of COVID-19 has turned individuals, government and private organizations to turn to new normal of farming. This is as a result of hunger associated with the virus when importation of goods and global movements were banned. It became paramount therefore, that self-sufficient in food sustains a nation in time of crisis.

Nonetheless, these new orders could be sustained and improved upon if government policies and programmes are tailored towards its sustainability. For instance, there is the urgent need to improve the electricity supply, encourage both mechanized and subsistence farmers in other to increase food supply in the country. The utilitarian benefits of adult education in any country should not be underrated for the sustainability of the new normal.

Transforming Adult Education for New Normal

Cambridge Advanced Learners Dictionary (2013) defined transformation as a complete change in the appearance or character of something or someone, especially so that the thing or person is improved. Transformation becomes a process of changing something completely in order to improve on it and meet the society needs or demands. Therefore, the global changes which came as a result of COVID-19 pandemic took the whole world by surprise. The changes came not only as health challenges but affected world economy, political, social, tourism and hospitality, and education. At the end, a new way of social interaction, teaching/learning and association are established.

In order to thrive in the new normal, Asiyai (2015) believes that obtaining a quality education is the foundation to improving people's lives and sustainable development as it is only quality education that can sharpen the minds of individual and help transform the society economically, socially and politically. However, World Economic Forum (WEF,2020) states that the effect of COVID-19 pandemic, the topic of transformation and innovation in education has been so crucial because most developed countries moved their classes online with ease, while developing countries like Nigeria were found lacking in infrastructure and high cost of data. Yet, the analog transformation to technological revolution sweeping across the world is nonetheless having impact on Nigeria which has created a new order of e-learning system in the educational system (WEF 2020).

In this circumstance, Hussain (2013) opines that adult education programmes confirm increased levels of self-esteem and high level of knowledge and skills which encourage positive and active engagement and participation of people in their own development and wellbeing. Therefore adult education should be transformed to meet the new normal of post COVID-19 Nigeria following the

negative impact on education in the country and other African countries. However, transformation headways and the place of availability between learning suppliers and learning networks have made adult education alluring (Okafor and Arikawei 2020). Mbah (2014) postulates adult education as a type of education planned to bring about positive change to the adults who will invariably bring positive change in the society. Adult education in this manner is referred to as a change –oriented agent (Mbah, 2014).

It is in view of the change-oriented nature and the utilitarian value of adult education in national development and transformation that the curriculum should be re-visited to meet the new order brought about by COVID-19 pandemic. According to Egwu (2012), Nigeria is currently undergoing rapid changes economically, socially, politically, culturally, and technologically and to meet the challenges in the fast changing world, adult education becomes a vital instrument for a society undergoing such changes. Consequently, Mbah (2014) opines that the dynamic nature of a society is reflected in the curriculum of the educational system of that society. She further stated that changes in the needs, goals and aspirations of the society call for change in the curriculum in order to meet those needs, goals and aspirations. Since adult education plays important roles in nation building and transformation, it is therefore imperative that adult education curriculum be constantly reviewed in order to infuse current societal needs into the curriculum such like insecurity, kidnapping and all post COVID-19 new normal (Mbah, 2014).

Globally, Information and Communication Technology (ICT) has being the new order and any nation that wishes to develop economically, politically, socially, and educationally must queue in. However, ICT skills have not been mastered by Nigerian adults who ought to imply them in their day-to-day activities. This ugly scenario therefore calls for the transformation of adult education through the entrenchment of ICT in all adult education programmes (Anyanwu, 2010). The inclusion of ICT in adult education curriculum will curtail the continual disruption of adult education progammes due to insecurity and violence as learning can take place any time and any place.

Adult facilitators or change agents are critical stakeholders in adult education programmes and activities. These change agents must themselves be transformed to acquire ICT skills and knowledge in order to impart ICT knowledge and skills on the adult learners. However, for the above to be achieved all categories of adult learners, facilitators, teachers supervisors amongst others must be exposed to the use of ICT in information dissemination especially in the teaching/learning processes. Okafor and Arikawei (2020) are of the opinion that those involved in the planning, implementation, execution, and evaluation of adult and non-formal education programmes should be exposed to training and re-training in ICT utilization and use because what they do not have they cannot give. Transformation in adult education practice is a prerequisite to meeting the changes brought about by COVID-19 pandemic.

Conclusion and Recommendations

This paper concludes that for Nigeria to embrace the post COVID-19 new normal which came as a result of the negative impact of the virus, adult education programmes must be accorded upmost

priority in order for the nation to meet the demands of the new changes. Transforming adult education for effective delivery of new orders involve all inclusive promotion of quality e-learning, review of adult education curriculum to meet the demands of the new order, implementation of ICT, amongst others. Adult education is an investment in human capital and all those stakeholders like the facilitators, teachers, supervisors, planners, and others must be transformed to understand changes so as to effectively transform the adults for the post COVID-19 new normal. This will help improve human relation and engagement, and bring about social transformation in the country.

Recommendations

1. Stakeholders in education, federal, state, and local government, and non-governmental organizations should make adult education centres accessible in the various rural communities. This will help to increase adult learning and also create awareness on the dangers of COVID-19 pandemic.
2. Adult facilitators, supervisors and coordinators should be trained and retrained in the art and use of ICT. It will help to increase adult participations, reduce face-to-face learning and promote learning at learners' convenience. The curriculum will be restructured to include online teaching and learning, digitalization, and information and communication technology programmes.
3. Government should sensitize the citizens on the dangers of COVID-19 pandemic. This is with a view to reducing community transmission of the pandemic. Adult citizens should be conscientized on the need to keep to the new normal brought out by coronavirus disease. The new order will help to improve human relationship and promote community development and participation

---

References

Adepoju, P. (2020) Nigerians respond to covid-19: First case detected in sub-Saharan Africa. *Nature Medicine*, 26, 444-448.

Amzat, J, Aminu, R., Kola, I.g. Akinyele, A.A, Ogundeiro, J.A, & Danjibo, M.C (2020). Coronavirus outbreak in Nigeria; Burden and Socio-medical response during the first 100 days. *International Journal of Infectious Diseases*, 1-7. Doi:https://doi.org/10.1016/j-ijid.2020.06-67

Akpala, I. V. (2017). Contemporary issues in adult and non-formal education in Nigeria. *Multi-disciplinary Journal of Research Development, 26 (1) 1-8*

Anyanwu, T.C. (2010). Adult education concept and implementation in Nigera. In O.O. Oku, I. P. Asiabaka & F.C. Emenalo. *Issues on Contemporary Nigerian Education.* Owerri: Corporate Impressions.

Asiyai, R .I. (2015). Improving quality higher education in Nigeria: The role of stakeholders. *Journal of Higher Education 4 (*1)61 http:dx.doi.org/10.5430/ijhe

Ayodele, C.A. (2022).Assessment of the effect of coronavirus on the education sector in Ekiti State, Nigeria. *International Journal of Adult Learning and Continuing Education, 6(1), 105-111*

Ball, P. & Maxmen, A (2020). Battling the infodemic: Research and Analysis false rumours and dissemination about covid-19 in hopes of curbing their spread. Nature371-374.

Cambridge Advanced Learners Dictionary (2013). 4th edition. Cambridge University Press.

Egwu, S.O. (2012). Adult education as a catalyst for developing human resources in Nigeria. Paper presented at the 2012 Annual National Conference of Faculty of Education, Enugu State University of Science and Technology, Enugu, Nigeria.

Freire, P (1992b). Pedagogy of the oppressed, Harmondworth. Penguin Books Ltd. Fund for Peace (2012) "Failed state index 2012". Retrieved from https://www.fundforpeace.org//global /?9=nodel242 on August 10, 2016.

Fasokun,T.(2006).NNCAE and the challenges of professionalizing adult education delivery in Nigeria: Emerging issues, Annual Conference, Calabar

Hussain, M.S.(2013). Challenges and emerging perspectives in adult education delivery in Nigeria.*European Scientific journal 9(13) e*-ISSN1857-7431138

Ikechukwu, O.G. (2006) 'Proliferation of private school in Nigeria: Its effect on Nigerian educational system'. *In Farfaru Journal of Multi-Disciplinary Studies*, 1(2) 234-243

Jogwu, C. (2010). Adult Literacy: The root of African underdevelopment. *Education* 130(3), 3-13.

Ladan, A., Haruna, B., & Madu, A.U (2020). Covid-19 and Social Medial news in Nigeria: The Role of Libraries and Library Association in Information Dissemination. *International Journal of Innovation and Research in Educational Science* 7(2), 2349-5219.

Ladipo, Y.A., & Adoberi, A. (2020). Covid-19 exacerbating the problem of educational inequality in Nigeria Naira metrics. https://nairametrics.com

Mbah, B.A. (2010). Benefits and problems of integration of Information and Communication Technology (ICT) in Universal Basic Education (UBE) in Nigeria. *Journal of Curriculum Development and Instruction Materials Centre (CUDIMC), 2*(1), 240-248.

Mbah, B.,A. (2014). Repositioning adult education curriculum for national development. The Intuition 6(1), 1-10

Nwankwoala, H. (2011). Localizing the strategy for achieving rural water supply and sanitation in Nigeria*, Africa Journal of Environmental Science and Technology*, 5(13). Doi:10-5897/AJESTXII.00

Ohia, C.,Bakarey, A.S.,& Ahmad, T. (2020).COVID-19 and Nigeria: putting the realities in context.International Journal of Infectious Disease, 95, 279-281

Okafor, I., M. & Arikawei, A. R. (2020).Repositioning conceptual understanding of adult education for social transformation in Nigeria. *An International Multi-disciplinary Journal, Bahir Dar, Ethiopia* 14(1) 40-51

Onyenemezu,C.E.(2013).Sustainable national development through well managed adult education in Nigeria. Journal of Education and Practice

Onyenemezu,C, E., & Aduvo, R. (2014).Utilization of adult continuing education programmes for sustainable national development. *International Journal of Developing and practice, 4(2):156-159*

Onyieaghala, A. A., & Olajide, I (2020). Managing Covid-19 Outbreak in Nigeria: Mattes arising, clinical chemistry and laboratory medicine, 1-6,doi:https://doi.org/10.1515/ccim-2020-0748.

Osuji, S.N (1988). The Adult Education. *Journal of the Association of Adult Education Students.* University of Ibadan

Ouane,A (2009). Adult education for a viable future. Implication for financing and policy.*Adult Education And Development,* 73, 63-74

Ozili, P.K.; & Arun, T. (2020). Spillover of covid-19: Impact on the Global Economy. SSRN. https://dx.doi.org/0.2139/ssrn.3562570.

Poornam, S.K., & Rathi, B (2020). Coronavirus disease covid-19: A new threat to public health. Current topics in medicinal chemistry 20(1). 1-2

Quadri,S.A. (2020).COVID-19 and religious:implication for spread of novel pathogens. *International Journal of Infectious Disease* 96,219-221.https/:doi.org.10-1016/j.iiid.

Rajaj, and Chiv (2009) Education for sustainable development as peace education. A paper presented at Peace history society and peace and justice studies association. Ibadan, Nigeria

Sahrabia, C., Alsafi, Z., Oneill, Khan, M. Kerwan, A., Al-Jabir, A. & Agha, R. (2020) World Health Organisation declares global emergency: A review of the 2019 novel coronavirus (covid-19). *International Journal of Surgery*, 71-76.

Sowunmi, F.A.A.V., Okaruwa, V. & Omonona, B.T. (2012). The Landscape of Poverty in Nigeria: A Spatial Analysis using Senatorial Districts-level Data. *American Journal of Economics* 2(9), 61-74.

The Educational Partnership Centre (2021). Learning in a pandermic: Nigeria's response to teaching and learning during the COVID-19 pandemic. TEP-NESG

Umerie, C.A., & Nnamoko, J.N. (2020). Issues and challenges of coronavirus outbreak in Nigeria. *Journal of Research in Forestry, Wildlife and Environment* 12(4), 37-43.

Welcome, M.O. (2011). The Nigerian Healthcare System: Need for integrating adequate medical intelligence and surveillance system. *Journal of Pharmacy and Bio-Allied Science?* (4) 42170. 478.

World Economic Forum (WEF. 2020). How can Africa prepare its education system for the post-COVID World?https://www.weforum.org/agenda/2020/10/how-canafrica-pivotitseducation-system-usingenthusismof-covid reset/https//sdgs.gov.ng/sustainabledevelopment-goals-sdg-way

World Health Organization (2020).Coronavirus.https://www.who.int|healt-topics|coronavirus.

Role of Religious Institutions in World Peace

Eze Samuel Ozioma Joseph, PhD
Department of Legal Studies and Security Management
West African Union University, Cotonou, Benin Republic.
Email samoziez@gmail.com; +229 91 74 52 60

Abstract

Peace and harmony are like Siamese twins generally recognized as necessary basic conditions for progress and social development. A world deprived of peace will relapse into jungle state wherein the strong preys on the weak. The purpose of this paper is to examine the place and role of religious institutions in ensuring world peace. It sets the ball rolling by defining peace and establishing the nexus between peace and religion. Seeing that conflict is innate in man and unresolved or uncontrolled state of conflict has continued to destroy the fabric of the human society, it becomes imperative to seek better option for its proper management especially in view of the fact that legal and parliamentary institutions have failed to surmount it. Religion as a catalyst for reconciliation and peace is considered for a role in this direction. Religion has helped to ease tensions and heal conflict induced wounds in areas affected by all manner of conf1icts globally. Though religion constitutes a prominent cause of conflicts in parts of the world, its Just War Theory which is largely a Christian philosophy is not intended to justify wars but to prevent them. It motivates states to find other ways of resolving conflicts. This study therefore suggests in-depth evaluation of the concept of peace in just five of the known world religions and the various approaches used by their institutions in their quest to ensuring peace in the world for want of space. Study findings indicated that methods such as, problem solving workshops, mediations and negotiations have been very effective in peace building. Religious institutions should therefore be proactive and unrelenting in promoting peace and harmony globally.

Keywords: Religion, Institution, Role, Peace, Conflict

1. Introduction

A critical examination of the relationship between religion and peace presents religion as a double-edged sword. Religious "beliefs can be perceived as (and sometimes are) exclusivist, even divisive when they promote one set of beliefs as superior to all others yet all religions and faiths aspire to universal peace and human dignity" (Rosen 2020:14). This line of reasoning is supported by the fact that religious identities can erect potent boundaries and provoke fierce confrontation within a group when there is excessive emphasis on claims by some that they belong and adhere to or are protecting a set of absolute truths. Anthropologists argue that within and across societies, religion

is used to create differences among people. Political scientists argue that religion, through its inherent distinction between an in-group and an out-group, can lead to structural violence both within societies and on the international scene. (The British Academy; 2015:14).

Although religion is often blamed for inciting crises, it has also been credited with great abilities in resolving conflicts and dousing tension. Religion may play a role as a marker of identity, a mobilizing device, a basis for rationalizing violent behaviour or a source of values on which to base peace-building and reconciliation (The British Academy; 2015:14). Religion indeed is a decisive source for restraining or managing conflict through its normative rationales that exceed the bounds of traditional diplomacy (Chepkorir 2013:1). Religious institutions as carriers of religious ideas, has been credited to be useful in promoting peace and harmony as they play important roles in resolving conflicts. This is because religious institutions boast of expansive influence with over two third of the world population as members.

Conflict is an inherent social issue that can only be constructively dealt with. If well managed, it can become a raw material for peace and harmony. In this constructive management of conflict does religion come handy through the agency of its institutions. Religious institutions have always contributed to the behaviour and attitude of change through their leaders who in most cases, possess unique leverage for reconciling protagonists. These religious peace-makers have been and are still conspicuously present in areas where government is distanced from the people hence their involvement and participation in peace processes are very effective.

Religious institutions therefore can be powerful actors in ensuring peace and harmony. This they achieve through their roles in alleviating poverty, advancing human development without gender disparity and protecting children (Shamsia and Barasa; 2010: 15).

In the area of access to Justice, religious institutions are known to educate their congregations on levels and access to institutions that facilitate justice. They also advocate for best practices in the national judicial system, and assist victims and communities on the root causes of conflict, to serve as effective advocates for conflict prevention and to play the crucial role of mediating and negotiating among armed groups. In times of conflict, religious institutions take up different and often difficult roles that contribute to mitigate conflict. They act as voices of reason in conflict prone situations, and operate social institutions in marginalized and conflict prone areas that carter for the underprivileged persons in the society. They put up facilities such as health care centers, schools, motherless homes and orphanages.

The roles of religious institutions so far enumerated, present these institutions as strategic actors being in touch with the realities and having the capacity to influence the masses and also represent the views of the masses at levels inaccessible to them; hence the need for religious institutions to actively engage in peacebuilding (Shamsia and Barasa; 2010: 15).

Without conscious intervention and proper management, conflict will degenerate into violence. Since peace may not appreciatively erupt without conflicts as antecedents, so will violent situations in our various societies not arise without a poorly managed peace process following a conflict

situation as antecedents (Agbonna, Yusuf and Onifade 2009). While conflicts can be negative and can cause deep rifts in the framework of even religious institutions, it can be used as tool to move the institutions and the people in it from stagnation to a new level of effectiveness. What makes the difference is simply conflict management (Holton, 1998). Conflicting issues in all the sectors of human endeavours be it in education, politics or religion, which hinder the efficiency, effectiveness and productivity of all these sectors can be handled using faith-based peace-making process. Faith-based peace process involves teaching the youths, women and indeed every individual member of a given religious institution, the attitudes, values and behavioral competencies needed to resolve conflict without violence and to build, maintain mutually beneficial attitude and harmonious relationship (Johnson & Johnson 2006). This will enhance the promotion of knowledge, skills and attitudes that will allow people of all ages and at all levels to develop the behavior that can prevent the occurrence of conflict, resolve conflict peacefully and create social conditions conducive for peace and harmony.

This study considers religion as an antidote to violence conflict man where its true beliefs and traditions are properly inculcated and unleashed. Conflict is an activity that is almost totally negative and has no redeeming innate qualities which is accepted as dysfunctional. At the same time, proper management of conflict by the right institution and through the right approach can turn conflict as a catalyst for change and productivity (Posigha & Oghurivu 2009).

Conflict occurs from time to time in all organization due to human interactions. Igbozur (2011:13) argued that conflict can be seen from social and political perspectives. Social conflicts can be viewed as an express struggle between two or more independent parties who perceives scarce resources, incompatible goals and interference from different perspectives. For him, the political perspective of conflict can be viewed as an escalated competition at any level between groups whose aim is to gain advantage in the area of power and resource control and at least one of the groups believe that this dimension of the relationship is mutually incompatible. From the social perspective, conflict erupt when two or more individuals, groups or countries perceive their interests to be incompatible, express hostile attitudes or pursue their interest through actions with damaging effect on one another (Lundi, 1996). Conflict from whatever perspective pitches individuals, groups, party members that belong to one religion or the other against one another hence it is expectedly practicable that religious institutions have great and important role to play in managing it and ensuring the installation or restoration of peace and harmony in the system.

The study gets on by conceptualizing peace generally and within the contemplation of five major religions including Buddhism, Hinduism, Judaism, Islam and Christianity. In doing this, the word 'religion' and the phrase 'religious institution' were analytically defined. Analyses were also made of the various approaches utilized by religious institutions in ensuring peace and harmony. Suggestions and recommendations were then made to facilitate religious involvement in world peace.

2. The Concept of Peace

The term 'peace' has no universally agreed all sufficient single definition. It has been explained by some, as tranquility or quiet, freedom from disturbance or conflict, absence or cessation of war, a state of security or order, and a reconciliation after strife etc. It could however be best understood and appreciated by absence of the antonyms like war, conflict, unrest, violence, terrorism, destruction (Muhammad Rafique Anjum 2017:248). The variety of meanings accorded to the term 'peace' differ in accordance with the context of usage.

According to John Ayto (1990:387), the word 'peace' in literal terms, is derived from the original Latin word 'pax', which means a pact, a control or an agreement to end war or any dispute and conflict between two people, two nations or two antagonistic groups of people.

In Roman culture, peace was defined as the absence of war. This idea was couched in the concept of "PAX ROMANA" (Bainton, 1992:17). Peace is therefore considered to be a general condition where there is calm and order in a specific environment, mind or body. When there is peace, there is no disturbance of any sort as to cause things not to move the way they should. The absence of peace in the mind due to emotional disturbance or imbalance the heart loses cool and the eyes, their sleep.

According to the American military history, the word peace essentially means the absence of war (Khemanando, 1995). Therefore, by militaries' views, they fight wars to win the peace, or they use force to maintain peace. In accordance with the American military point of view, peace is mostly defined as an absence of war because in the history of human society, wars of various kinds were fought. Whenever wars occur, people need peace and ask for peace. Peace that people needed and asked for is the state of the absence of wars, the state of having no fights.

Wikipedia renders peace as state of harmony or the absence of hostility. It is used to describe the cessation of violent conflict and a state of quiet, tranquility, calmness, serenity, and silence — an absence of disturbance or agitation. Peace further describes a relationship between any people characterized by respect, justice and goodwill. The meaning of peace according to Longman Dictionary of Contemporary English (2006: 1281) is a corroboration of that of Wikipedia. It views peace as a situation in which there is no war or fighting, a very quiet and pleasant situation in which you are not interrupted, as well as a feeling of being calm, happy, and not worried. The online Merriam-Webster dictionary rendition of peace is not dissimilar from the trend. It explains that peace is a state of tranquility or quiet; freedom from civil disturbance; a state of security or order within a community provided for by law or custom. Peace is used interjectionally to ask for silence or calm or as a greeting or farewell. Peace means freedom from disquieting or oppressive thoughts or emotions; harmony in personal relations.

From international relations point of view, peace is a state or period of mutual concord between governments and a pact or agreement to end hostilities between those who have been at war or in a state of enmity. The emphasis here is on the aspect of peace classified as external peace. It is

peace that occurs in society, nations and the world; it is a normal state of society, countries and the world and it is a state of peaceful and happy co-existence of people as well as nature. External peace in its positive sense is a state of social harmony, social justice, social equality, friendship or friendly relation, concord, public order and security, respect for human rights and ecological balance. On the other hand, external peace in the negative sense means the absence of war, hostility, agitation, social disorder, disturbances, social injustice, social inequality, violence, violation of human rights, riot, terrorism, ecological imbalance, etc. (Khemanando; 1995 : 6).

Most writers on the subject of peace are at variance with denoting peace as absence of war only. They rather opine that peace should mean much more than that. Albert Einstein a German and one of the greatest cum most influential physicist of all time is one of such scholars who are of the view that peace is not the absence of war. In his view as quoted by Vesilind (2005:43), peace means or includes the presence of justice, law, order or government in the society. Dissatisfied with the definition of peace focusing only on the absence of war, Martin Luther King, Jr., submitted that "true peace is not merely the absence of tension: It is the presence of justice" (Kin; 2008:83). One of the famous philosophers of the 17th century - Baruch Spinoza (1632-1677), gave his point of view on peace. He said it is a virtue, a state of mind, a disposition for benevolence, confidence and justice (Brussell, 1970: 426).

Jawaharlal Nehru (1889-1964) emphasized peace in the sense of a state of mind. Here is his view —Peace is not a relationship of nations. It is a condition of mind brought about by a serenity of soul (Fishel; 2008: 318). The emphasis here is on the type of peace referred to as internal peace also known as 'inner peace' or peace of mind / soul. It is a state of calm, serenity and tranquility of mind that arise due to the absence of sufferings or mental disturbances such as worry, anxiety, greed, desire, hatred, ill-will, delusion and other defilements. It takes a trained mind to attain and sustain inner peace. In the view of religions, this type of peace can be reached by means of prayer, meditation, wisdom and other ways. Internal peace is essential; it is generally regarded as true peace and as a real foundation of peace in society or peace in the world. (Laszlo; 2008: 102) According to Lao Tzu's famous saying: "If there is to be peace in the world,   there must be peace in the nations. If there is to be peace in the nations, there must be peace in the cities. If there is to be peace in the cities, there must be peace between neighbors. If there is to be peace between neighbors, there must be peace in the home. If there is to be peace in the home, there must be peace in the heart (Ibid). Internal peace is therefore stressed in the field of religion especially religions in the East to be the mother of all peace. It therefore influences external peace.

According to Johan Gultung a Norwegian peace scholar, as quoted by Michael Salla *et al* (1995: 1), the term peace and violence are linked in that peace like a piece of a coin has two sides. On one side is negative peace which is the absence of personal violence while on the flip side is positive peace which is an absence of structural violence or social justice. Peace is herein characterized into 'negative peace' and 'positive peace'. Negative peace means an absence of war, conflict, hostility, agitation, disturbance, disagreement or quarrel, struggle, violence, terrorism, civil strife or civil commotion, social disorder, etc., and an absence of mental disturbance such as anxiety, worry,

restlessness etc. Positive peace means a state of tranquility, calm, repose, quietness, harmony, friendship, amity, concord, peaceful or friendly relation, public order, pacification, spiritual content, reconciliation, serenity, security, social justice and bliss (Meererk; 1989: 16). It is obvious that where there is peace, there may be no war but where there is no war, there may not necessarily be peace.

Peace seems to be the greatest goal or hope that everyone wishes to achieve personally within and without. In fact, the history of humans, in one aspect, is that of search for peace. Peace has been talked, thought, taught and studied in many ways and many aspects with the expectation installing it permanently in the world. but the daunting presence and persistence of conflicts have ensured that the search for peace and the wished permanent installation of the same in our world remains a continuous process that knows no end. This study shall therefore analyze the concept and nature of conflict in a bid to resolve the apparent misconception.

3. Some Religious Institutions and the concept of Peace

Religious institution as a term is a fusion of two words; 'religious' which is the adjective form of the word religion and 'institution'. To be religious means to be committed to the practices or adherence of religion. The word religion from Latin religio (respect for what is sacred) and religare (to bind, in the sense of an obligation), describes various systems of belief and practice concerning what people determine to be sacred or spiritual. It is a system of faith and worship. (Wikipedia). Religion per Webster (2022) is an institutionalized system of attitudes, beliefs, and practices devoted to God or the supernatural. Religion is first of all a belief, then practices accompanying the belief. This belief is in favour of a spiritual entity or a metaphysical reality. Religious practices are in form of worship, rituals, behaviour and general life style congenial to the object of worship or rituals.

For Pandem, Religion is a system of belief and symbolic practices and objects governed by faith rather than by knowledge, which relates man to an unseen supernatural realm beyond the known and beyond the controllable (Pandem 2009). So religion is based on faith and connects man to the supernatural. It explains man's relationship with the supernatural world; a relationship that finds expression in beliefs, creeds, symbols and forms of worship.

The definition of religion can be subjectively, objectively, morally and institutionally noticed. In a subjective sense, religion is defined by Parente (1970) as "man's natural and innate consciousness of his dependence in a transcendent super-human being as well as the consequent natural and spontaneous prosperity to render homage and worship to him". The subjective definition of religion captures man's religiosity, which is man's natural capacity and inclination to pose and seek answers to the fundamental questions of human existence which includes: the origin and purpose of life, the ultimate justification for morality, the nature and importance of evil and innocent suffering, the meaning of death and the nature of life after death. Iwe (2000) adds that it is a natural endeavour which inclines all human beings to religion either positively or negatively, which could bring answers to the fundamental issues of human existence. The above statement reveals that religion is an inevitable aspect of human life deeply rooted in man's nature.

Shah (2002) says that religion is "set of man's beliefs that are interconnected and which elicits in man, a sense of awe inspired worship in reaction to the supernatural." According to him, "Religion typically involves related rituals, a community, and a moral code grounded in the sacred realm".

The word 'institution' on the other hand according to Dictionary.com (2022) refers to an organization, establishment, foundation, society or the like, devoted to the promotion of a particular course or program especially one of public character. Iheanacho Mendel Alala (N.D.) defines institutions as agents of socialization such as Christianity, Islam and African Traditional Religion. These organizations are especially long established, respected and involved with public services or charity work. Customs or practices of a given society or community are also referred to as institutions (Wiktionary). Institutions according to Wikipedia are humanly devised structures of rules and norms that shape and constrain individual behaviour. According to the Merriam-Webster Dictionary, the first meaning of "institution" is "an established organization or corporation (such as a bank or university)" and, further, one that is "especially of a public character". In a nutshell, an institution is an organization that exists to serve a public purpose. Where the purpose is religious, the institution is then, a religious institution.

A religious institution, therefore, is an organization or corporation that is established at least in part to advance, reflect, realize, or defend "religion" or a "religious" purpose in the sense defined above. Paul Marshall notes that nothing whatsoever can prevent an institution — say, a humanitarian or development organization — from being simultaneously "religious" and something else (a "humanitarian" or "welfare" agency, in this case) in its constitutive purposes (Marshall; 2021). After all, in an empirical study entitled Global Institutions of Religion, religion and development expert Katherine Marshall provides an analytical mapping of the enormous variety of religious institutions that operate around the world: formal ecclesial or religious communities; religiously inspired movements; global inter religious or ecumenical bodies; community and congregation – level groups; faith-inspired organizations; and religiously linked academic institutions (Marshall 2013). All of these various kinds of religious institutions fall within the scope and contemplation of our concern and analysis.

Religion as a social institution involves beliefs and practices based on a conception of the sacred. Religious institutions are therefore the visible and organized manifestations of practices and beliefs that determine attitudes, emotions, and behaviour (Encyclopedia.com). Religious induced attitudes, emotions and behaviours are exhibited within geographical spaces such as a community. This informs the submission of Oshita (2001) that religious institutions and community are two terms that inevitably attract each other and they coexist with conflicts and tensions, which have become a natural characteristic of their mutual endeavor in development. Owan and Agi (2011:156) taking this further, maintained that: Religion and community development are elements that cannot be separated. This is because any attempt to separate the trio will certainly affect each and every one of them. Religion is indispensable in human society.

All religions offer a fundamental ethics of life for their adherents and offers the community a guide to live in peace and harmony with themselves and as a binding force between men and God.

Religious institutions' disposition to peace is natural as can be perceived from the peace content of each religious institution under our review. Lending credence to this, Muhammad Rafique Anjum (2017: 249) noted that all major religions of Humanity have always prescribed calm and exhorted people for universal brotherhood.

The relationship between religion and peace in general is however, quite controversial. Some believe that religion is the main cause of conflicts around the world others perceive religion as an advocate for world peace and harmony. In order to rightly take a side in this argument, a dig into the teachings of the five major world religion on peace is highly imperative.

3.1 The Concept of Peace in Hinduism

A cursory look at the core teachings of Hinduism as expressed in its sacred scriptures; mainly the Vedas, Upnishads, Bhagvad Gita and six Darshanas, will reveal that peace is an essential part of the religion. Be that as it may, war is not forbidden in Hinduism. The gods of the Vedas are implored to help those in battles and to take soldiers who are killed therein straight to the afterlife. The Hindu approach to war and peace are found in many of the scriptures such as the Rig Veda, the Laws of Manu, and the Mahabarata.

The Rig Veda 6-75:15 sets down the rules for conduct during war as follows: "The warrior should not poison the tip of his arrow, he must not attack the sick, the old, a child, or a woman or from behind. These are sinful acts and lead to hell even if the warrior is the winner" (*markedbyteachers.com*).

Rig Veda 1-39:2 encourages Hindus to rightly use force in self-defense hence provides as follows:

"May your weapons be strong to drive away the attackers, may your arms be powerful enough to check the foes, let your army be glorious, not the evil-doer."

The Laws of Manu tell Hindus about the right ways to behave during war thus: "They must show honor and mercy and not attack the elderly, women or children. Also they must not attack people who are asleep or who have surrendered."

The Mahabarata (in the Bhagavad Gita 2:31) further expresses the Hindu attitude to war and peace in saying: "Think thou also of thy duty and do not waver. There is no greater good for a warrior than to fight in a righteous war."

Aside proper conduct at war and in self-defense, Hinduism guides individuals in accomplishing global peace, through the attainment of inner peace (Anjum; 2017: 250). The content of a Hindu Vedic Prayer attests to the value of peace as upheld by the religion. The Vedic Prayer goes thus:

May there be peace in the heavens, Peace in the atmosphere, peace on earth, Let there be coolness in water, healing in the herbs; And peace radiating from trees, Let there be harmony in the planets, and in the stars, And perfection in eternal knowledge! May everything in the universe be at peace! Let peace pervade everywhere at all times! May I experience that peace with my own heart (YajurVed, 36:17)

Another important Hindu belief that is expressive of their inclination to peace is what is known as *Ahimsa* which is about fighting injustice and evil without the use of physical force. Mahatma Gandhi who successfully led India to freedom on peaceful, non-violent protest was a great advocate of *Ahimsa* (Ibid). According to Encyclopedia Britannica, Gandhi was the first to interpret *ahimsa* positively and in the sense of a social obligation". Gandhi was said to believed that "Nonviolence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man" (Ibid).

3.2 The Concept of Peace in Buddhism

Gautama Buddha founded Buddhism by (b.567 BC). It is regarded as a Godless religion (agnostic not atheistic) due to the fact that it does not entertain belief in God as a central concept as it is in other major world religions. Buddhism is a religion of peace. (Khan: 94). The basis of Buddhism is essentially a moral philosophy or an ethical way of life aimed at personal reform. According to Buddha, the true path of salvation is attainable not by worshiping God but by doing good (Ahmed: 65). Hence the five commandments laid down by Buddha include: (Mohapatra: 119)

* Do not kill any living being.

* Do not take what is not given to you.

* Do not speak untruth.

* Do not take intoxicating drinks.

* Do not commit adultery.

One of the principles laid down by Buddha makes his preference for peace abundantly clear.

"One must renounce all desires and all thoughts of lust, bitterness and cruelty. One must harm no living creature. One must abstain from all killing. One must work in an occupation that benefits others and harms none." (Khan; *Op cit*).

An early Buddhist collection of verses on practice in everyday life, the Pali (Theravadin) Dhammapada, (the way of virtue) makes his pacifist disposition abundantly clear: (Willis)

"Hatred is never appeased by hatred. Hatred is only appeased by Love (or, non-enmity). This is an eternal law."   (Verse 5/423)

It is based on these principles of pacifism that Buddhism has found a place of prominence in the contemporary world torn by violence all around (Ibid).

3.3 The Concept of Peace in Judaism

Judaism teaches that war is sometimes necessary especially in self-defense in order to bring about peace. The necessity of war is expressed in Ecclesiastics 3:8 – "…a time to for war and a time for peace" (www.bbc.co.uk). The import of this provision is the Jews should ordinarily strive for peace

but should not rule out war where necessary. Muhammad Rafique Anjum (2017: 249) rightly observed that peace is a concept that is central to Judaism in spite of the deliberate provision of room for war. Peace it is one of the three key Jewish values. The Hebrew word for peace is 'shalom' which is derived from one of the names of God, meaning "complete" or "whole" (Wikipedia). According to Jewish traditions, God gave the fundamental Ten Commandments through Moses at Sinai to govern their social existence to serve as guides to fostering a good relationship between the Jews and God and between them and other people. The Ten Commandments therefore supposed to create peace and harmony among humankind.

The Decalogue of Judaism among others, include Exodus, 20:13 - You shall not kill. If this commandment was obeyed, war would be very difficult. Judaism teaches that man must not destroy life (www.bbc.co.uk). Another injunction in the Torah is to the effect that "What is hateful (or hurtful) to you, don't do to any other man." This is said to be the whole Torah according to a Jewish scholar who rightly observed that the rest of the Torah beside this is but commentary. It suffices to conclude that peace is the ultimate purpose of the whole Torah (Anjum Op cit).

3.4 The Concept of Peace in Islam

In the words of Muhammad Rafique Anjum (2017: 255), Islamic concept of peace encompasses whole range of human sphere be it political, social, family or personal life. But Islam's concept of peace needs to be studied in more detail as, in the present times; violence is mostly spoken of with reference to Islam. Hisham Soliman (2009) sees violence associated with Islam as a result of human manipulation of the religion. What Islam as a religion teaches therefore, is different from how its followers hold it to be in practice, due to the influence of "self-justifying groups" such as religious or political institutions or cultural traits. Thus violence prevalent in the contemporary world has no sanction from the Quran or the life of the Prophet of Islam (PBUH). Islam is therefore said to be primarily, a religion of peace having nothing to do with violence.

The very word Islam (from the Arabic silm) connotes peace. One of the attributes of Allah described in the Quran is 'As salaam', which means peace and security. Paradise, the ideal human abode, is called 'home of peace' while the people of paradise are said to greet each other with the word, 'salaam' which is peace. More so, the basic Islamic holy texts - the Holy Quran and the Hadith of Prophet (PBUH) are replete with instructions on peace. For instance, Al-Quran; 7:56& 7:85 says "Disturb not the peace of the earth after the fair ordering thereof by God.".

In Islam, the right to life is an absolute value: Al-Quran 5:32 says "He who kills a soul unless it be (in legal punishment) for murder or for causing disorder and corruption on the earth will be as if he had killed all humankind; and he who saves a life will be as if he had saved the lives of all humankind." The Quran said further in encouraging peaceful coexistence among believers, "Ye are the best creature among man because you enjoin what is good and forbid what is wrong and you believe in God'…Killing each other or fighting or destruction in community is part of what is sinful and wrong so when you forbid it, you are fulfilling that injunction. When you enjoin to live in peace, you are calling to the good" (Korb; 2011: 9).

Muhammad Rafique Anjum (ibid) speaking on the prophet of Islam, said he was a man of peace and reconciliation who urged his companions to ask God for peace. The prophet's main task was the communication of divine message to the people and an atmosphere of peace and good will was essential to perform such duty.

Jihad in Islam is said to be misconstrued by ignorant ones to mean war. The word jihad is derived from the Arabic 'Juhd' which actually means to struggle, to strive, to exert oneself to the utmost to achieve one's goal. Therefore, in the Islamic sense, Jihad means to struggle or strive in the way of God (Khanam; 2014: 35). The term "jihad" is misused by some Muslims for their political agenda (Anjum Op-cit)

Al-Farabi (874-950) a renowned Muslim philosopher, maintained a clear distinction between "war" and "jihad" in his writings. According to him, war is only one form of jihad, which refers to military action. The true essence of jihad is the internal struggle within one's soul between the forces of reason, on the one hand, and one's desires on the other, with the aim of the first to control or moderate the second so that virtue may prevail.

Muslims struggle all the time to excel in their attempts to follow in the path of Allah due to the fact that the way in which they interpret His laws is still bound in social, historical and political realities (Soliman 2009 Op-cit).

In Islam peace is the rule and war is only a rare exception. Islam is therefore a religion of peace as it enjoins peace even in war especially when the enemy is inclined to peace. AlQuran 8:61 says "If the enemy is inclined towards peace you should also incline towards peace and trust in God."

In conclusion according to Wahiduddin (p 29), the truth of the matter is that, all the teachings of Islam are based on the principle of peace. An attempt to bracket violence with Islam amounts to casting doubt upon the very eternity of the Islamic religion.

3.5 The Concept of Peace in Christianity

In Christian's view, peace is always connected with love and justice hence there will be no peace where there is no justice and no justice where human persons do not have their basic human rights. Love which derives from Greek word agape is understood as attitude and action. (http://www.pilgrim platform.org/agape.htm). According to Farneubun (p. 107-108), Love and Justice as the foundation of peace in Christianity have also been extensively expounded by Christian leaders in written documents such as official church statements or pastoral letters and also through speeches and sermons. For example, Pope Paul VI in his message for the World Days of Peace wrote:

"...nor can one rightly speak of peace where no recognition or respect is given to its solid foundations: namely, sincerely, justice and love...it is for the protection of these values that we place them beneath the banner of peace..." (Pontifical Commission; p.4-5)

In the same vein, Desmond Tutu, a church leader and the noble peace laureate 1984, had this to say:

"…There is no peace because there is no justice. There can be no real peace and security until there be first justice enjoyed by all the inhabitants of that beautiful land. The Bible knows nothing about peace without justice, for that would be crying, "Peace, peace, where there is no peace." God's shalom peace, involves inevitably righteousness, justice, wholeness, fullness of life, participation in decision making, goodness, laughter, joy, compassion, sharing and reconciliation." (Nobel Lecture, December 1984).

No doubt, Christians derive their concept of peace from both the Old and the New Testaments of the holy bible. In the both testaments, various forms of the word peace are found 429 times in the King James Version of the Bible (www.gotquestions.org/Bible-peace.html). This underscores the importance or central place of peace in Christianity. There are different types of peace including, false peace, inner peace, peace with God and peace with man (ibid).

In the Old Testament, the primary Hebrew word for 'peace' is shalom, and it refers to:

(i)   Relationship between people as expressed in Genesis 34:21

"These men are at peace with us; let us, let them dwell in the land and trade in it, for behold, the land is large enough for them. Let us take their daughters as wives, and let us give them our daughters.

(ii)   Relations among nations as contains in 1Kings 5:21

"And the Lord gave Solomon wisdom, as he promised him. And there was peace between Hiram and Solomon, and the two of them made a treaty

(iii)   Relationship between God and men (Psalm 85:8).

"Let me hear what God the Lord will speak, for he will speak peace to his people, to his saints; but let them not turn back to folly."

Peace was the standard of greeting (1Samuel 25:6). Though it is related to the actions and attitude of individuals, it is ultimately a gift from God as can be inferred from Leviticus 26:6 – "I will give peace in the land, and you shall lie down, and none shall make you afraid…". The recognition of God as the ultimate giver of peace makes the presence of peace an indication of God's blessings on man's obedience. Isaiah 32:17 says "And the effect of righteousness will be peace…". On the other hand, the wicked whose actions are unrighteous shall be deprived of peace. Isaiah 48:22 says "There is no peace" says the Lord "for the wicked" (ibid).

In the New Testament, the primary Greek word for peace is Eirene, and it refers to rest and tranquility. This rest is ultimately found in Christ. In fact, the key focus of peace in the New Testament is the advent of Jesus Christ as announced by the Angels in Luke 2:14 "Glory to God in the highest, and on earth peace among those with whom he is pleased". It is therefore through

Christ's work of justification that we can have peace with God (Romans 5:1) and that peace will secure our hearts as stated in Philippians 4:7.

The teaching of Jesus as a large part of his ethical teachings attached great importance to peace. He used the word peace in a very broad sense. In his sermon on the month Christ cleared that it being a peacemaker to be blessed and be called child of God (Matthew 5:9). Furthermore, in chapter 6:29-30 of the same book of Matthew, He taught - "To him who strikes you on the one cheek, offer the other also. And from him, who takes away your cloak, do not withhold your tunic either. Give to everyone who asks of you. And from him, who takes away your goods, do not ask them back." (Anjum; 2017: 254).

Jesus offers message of peace, love, and nonviolence. His message of peace is unique as it requires total commitment. 'The message proclaimed by Christ is referred to as the Gospel of Peace and the peace which he brings and promises is said to be very different from the peace which the world can give or take, win or lose (James; 1984: 33). The gospel of peace proclaimed by Jesus in the Sermon on the Mount has moved Christians to promote peace. Christians realize that peacemaking is a gift that Jesus gives as a model to imitate. It is a call to be a peacemaker and it is a perennial duty (Franeubum; p.109).

Apostle Paul in Romans 12:18 and 14:19 enjoined Christians to make every effort to do what leads to peace. It is obligatory on believers to "let the peace of God rule" in their hearts (Colossians 3:15) as peace is the fruit of the Holy Spirit that rules in the heart of believers. By implication therefore, Christians who are ruled by the Spirit of God should be so preoccupied with peace that there may be no room for war or violence. As much as God's peace rules in our heart, we are able to share the peace with others as publishers of peace and ministers of reconciliation (www.gotquestions.org/Bible-peace.html).

The Just War Theory said to be largely a Christian philosophy is not intended to justify wars but to prevent them. It motivates states to find other ways of resolving conflicts. Just War Theory therefore provides a guide to the right way for states to act in potential conflict situations and only resorting to war in certain limited circumstances. Though a just war is permissible because it's a lesser evil, it's still an evil (Wikipedia).

The following constitute the principles of the Just War per:

    (i)   A just war can only be waged as a last resort.

    (ii)   A war is just only if it is waged by a legitimate authority.

    (iii)   the cause is just (self-defense and the protection of innocent human life)

    (iv)   A war can only be just if it is fought with a reasonable chance of success.

    (v)   The ultimate goal of a just war is to re-establish peace.

(vi)   The violence used in the war must be proportional to the injury suffered (Wikipedia).

Calling Christians to be peacemakers (pacifism) and giving room for just war seems a divergence. The concept of pacifism resists violent acts while just war tolerates justified war. Pacifism is rooted in Christian traditions. Early Christians known for their commitment to pacifist stance believe that it is a sin to participate in bloody and violent acts such as war. Just war traditions on the other hand believes that war sometimes can be morally justified. This divergence exists mainly as Jesus Christ does not give clear statement on what Christians should stand in regard to warfare hence these two streams of traditions pacifism and just war remain in tension throughout history (Franeubum; Op-cit.).

Christians are always conscious of living in peace and getting involved in peacebuilding because everything about their religious background revolves around peace. From childhood, a peaceful value is taught within their religious tradition. These values included peace, reconciliation, forgiveness, love, cooperation, and nonviolence. For example, a Christian stated, "I know that the issue of love and forgiveness were hammered seriously into our brains. For a Catholic child…there is no way you can lift your hand and hurt… you should not hurt anybody deliberately. Even if by mistake it so happens [that you hurt a person] you are encouraged to meet the person to seek for reconciliation because by the Christian doctrine, you are showing the life of Christ."" (Korb; 2011: 7).

In conclusion, Christianity is founded on peace. Its beginning as marked by the coming of Christ is pronounced the coming of the Prince of peace. The kingdom of God which is the final abode of deserving Christians is about peace. Only those who conducted their life keeping, maintaining and advocating peace all round will be said to be deserving of the kingdom which is a place of eternal rest in peace and harmony.

The above five religions were used a case due to the fact that the position and teachings of their founders on the concept of peace is clear and comprehensive. The religions were not listed in any particular order.

4.   Religious approaches to Ensuring Peace and Harmony

Bouta et al (2005: ix) notes that policy makers are no longer able to get around religion's role in peacebuilding especially in conflict prevention and reconciliation owing to the fact that religion is often blamed for inciting conflict. It is however doubtless that religion can be used in conflict resolution and de-escalation of violence. However, while unleashing religion in conflict management, Korb; (2011: 9) advocates for caution. According to her "caution is necessary because if you start off at the level when people are angry and tempers have risen so high and have gone into violent conflict, it's not the best time to start off with preaching". It's better to start off on the level of the social issues that are involved until it is taken to a point where parties are really in the know of the situation on ground and accept that something has gone wrong and that something good can come out of it; then the issue of religion can be brought in. It is not as if they

do not know the Christian doctrine or that Islam is a religion of peace. Everybody knows but caution must be taken.

Religion is a living and developing organization that has been dynamic, it is on the move from the past into the present and into the future. Interestingly enough it has some cherished values that aims at promoting human rights, human relationship and virtue. The major contributions of religion to peace and harmony is embedded in the beliefs as well as on the duties and functions of religious institutions such as devotion of the self to the good of others especially to the strangers. It also encourages exemplary-conduct, faithfulness, social service, as well as recognition and performance of one's duty.

Uka (2011) agrees with this by acknowledging that, the respect for the preservation of life which religion is known for, the cultivation and demonstration of goodwill as well as the sense of justice, the nurture and respect for beauty, truth, happiness, tolerance, power, good health and group solidarity, are all attributes that constitute the bedrock for peace especially if they are properly adopted, propagated and implemented.

Other positive attribute of religion which contributes immensely to its inclination to peace building include that it encourages love, expressed in friendship, kinship, good neighborliness, benevolence and self-sacrifice. Religion insists on justice which is a moral virtue that helps to regulate interpersonal and social relations. It stands for truth, as expressed in wisdom and knowledge of their God. It generates power internally through self- control, resolution, courage, perseverance, initiative and drive to overcome evil (Alala; n.d.).

In terms of how religion is used in the peacebuilding process, the most common activity is using religious teachings to promote the peacebuilding process (ibid). The values of religion in peacebuilding is a major connector anchoring on love which almost all of the religions talk about. But in utilizing love as the bullet against conflict, it is pushed a little bit further to see that the love that will bring about reconciliation has to go beyond the boundary of the normal paradigm.

The Biblical principles of truth telling, forgiveness, peace and Justice according to Schreiter (2010) guide the religious peace makers in their peace building and reconciliation mission. Lederach (1997) shares these principles. He argues that reconciliation involves the identification and acknowledgment of what happened that is truth, an effort to right the wrongs that occurred, justice and forgiveness for the perpetrator's mercy.

Truth is one of the necessary conditions for forgiveness and reconciliation. According to Chapman (2001), knowing the truth about the perpetrators and the causes of the conflict is a key requirement for reconciliation. For Chapman, revealing the truth leads to healing, and that encounters between forgiving victims and remorseful perpetrators lead to reconciliation. Truth-seeking is a victim-centered approach that aims to probe what happened, why it happened, and who did what.

Truth-seeking, as Lederach (1997) observes, is an opportunity for people to express to and with one another the trauma of loss and their grief and the anger that accompanies the pain and the

memory of injustices experienced. The truth helps to prevent further conflict and to break cycles of violence and revenge. The other aim of truth-seeking is to reconcile the various truths and memories, with a view to building a common memory and a collective narrative, which are larger than any party's narrative. Common memory and narrative is the cornerstone of a shared future. Lederach's ideas were important in this study as truth provides the foundation for healing, accountability, forgiveness and reconciliation. The challenge truth-seeking holds is that it is victim-centered and an individual can choose not to reveal all truth. The observation on truth telling enriches this study because the method is very essential in the process of peace building and reconciliation in areas affected by conflicts.

Acknowledgement according to Lederach (1997) and Montville (1998) builds on the truth dimension of reconciliation. Montville argues that people find it difficult to forgive and reconcile, unless there has been an open acknowledgement of the injuries and losses. To them, acknowledgment is decisive in the reconciliation dynamic. That is, an open and shared acknowledgement of the injuries and losses is a critical condition for reconciliation where mutually destructive collective violence involved a very large number of people. The challenge of acknowledgement however is that Knowing may make some people angry and more unwilling to let go of what they have suffered.

Truth and acknowledgment also lack credibility in the long run if unaccompanied by other acts of concrete restorative justice. Lederach and Montville's ideas were important in this study as they helped in suggesting other acts such as justice to accompany acknowledgement.

Justice, according to Lederach (1995) involves the pursuit of restoration, rectifying wrongs, and creating right relationships based on equity and fairness. Pursuing justice involves advocacy for those harmed, open acknowledgements of the wrongs committed, and making things right.

For Zehr (1990) Justice is a precondition for closure. Pope Paul II (2002) asserts that there is no peace without justice and no justice without forgiveness. Zehr and Paul II challenges religious organizations and leaders to pursue justice in ways that respect people and at the same time to achieve restoration of relationships based on recognizing and amending injustices adherence to its basic norms of human rights.

Forgiveness which is achieved through confession is another strategy employed by the religious groups and individuals in peace building and reconciliation. According to Shriver (1995), forgiveness is a step in the pursuit of reconciliation which is seen only as the end of a process that it begins. Forgiveness in a political context to Shriver is defined as an act that joins moral truth, forbearance, empathy, and commitment to repair a fractured human relation. Apology and forgiveness imply a moral re-evaluation of the past that must logically be based on a mutual knowledge and understanding of what has happened. Shriver's work was resourceful in this study as forgiveness is one of the religious methods that aids in peace building and reconciliation in areas experiencing ethnic conflict areas.

Montville (1998) shares the views of Shriver (1995) that final psychological step of reconciliation is forgiveness which is the victim's voluntary forgiveness of past injuries. To Montville, it may take time for victims to express their forgiveness, but true acknowledgment and contrition by the other side will in them have a positive effect on relations between the parties. To Burges (1992) without confession, there can be no forgiveness and, that without forgiveness, there will never be confession. Shriver, Montville and Burges views do help the religious peace makers understand the importance of forgiveness and confession as important steps towards peace building and reconciliation.

The church teaches that it is not possible to be reconciled with God before people are reconciled with one another. This is because reconciliation must be among people before going to God (Mat 5:23: -25; 18:23-35; 1 John 4:20). These scriptures informed this study as the church acts as a bridging gap and reconciliation agent between God and human beings, and human being with the fellow beings. According to Powers (1994), religious individuals and groups share a core set of beliefs based on the gospel and tradition. Among these beliefs are a conviction of the equality and dignity of all human beings; espousing compassion and unselfishness. Powers also ascertain that substantial efforts exist to provide peace building formation for families, schools and religious education programs.

Appleby (2004) argues that from time immemorial in ethnic conflict areas, Churches have been among the peace actors because peace and reconciliation constitute a very special mission. For Appleby, it is impossible to find a single conflict in the world in which there are no Christian serving victims, defending human rights, educating children and adults, and defending the space of civil society from the oppression of violence. Appleby ideas provide a rich background on the important role that religious peace makers play in peace building and reconciliation. This is because religion is the conscience of the society.

Appleby (2000) further argues that religious based organizations are now present at every stage of the conflict transformation cycle: they work in peace education and conflict prevention, in mediation and conflict resolution, in post-settlement social reconstruction, and in the academies and courts where human rights, including religious freedom, are given theoretical depth and cross-cultural grounding.

Appleby's ideas are important if only the religious peace makers know that they have a critical role to play in restoring peace and reconciliation in ethnic conflict areas reason related to the significant peacebuilding resources within religion: "Some of the key elements of the work done by religious leaders has to do with healing, reconciliation, forgiveness. In all the religious teachings, there are lots of resources that promote healing, forgiveness, and reconciliation…both on issues of responding to the conflict, forgiveness, and reconciliation.

Some of the peace building approaches employed by the religious groups according to Appleby (2000) includes, facilitating peace agreements, providing safe spaces for conversation between contending parties, outreach to rebel groups and direct work with the victims of war. However, the

potential positive impact of the religious groups in peace building and reconciliation remains largely untapped because the Church leadership has not articulated a theological framework for the role of the religious based organizations as peacemakers. Appleby's studies helped in understanding the religious approaches to peace building and reconciliation in areas affected by ethnic conflicts.

Bartoli (2004) asserts that the religious peace makers have much to be proud of in contributing to peacemaking and peace building efforts worldwide; joining many other Christians from a variety of denominations who struggle to live out the dictates of their faith in a way that helps build local, regional, national, and international mechanisms conducive to peace. Bartoli's sentiments depict religious individuals and groups as indeed suitable actors for the maintenance of peace and reconciliation in areas of ethnic conflicts.

Paul II (1999) argues that in many countries of Africa, religion functions well, enabling people to continue to live and hope in a better future. Furthermore, the Church is a guarantor of living in harmony and contributes to finding ways and means to rebuild the State. The Church is also the privileged place where the subject of reconciliation and forgiveness can again begin to be treated. This situation is a cause for rejoicing in the Lord (cf. Rm 5:3-4) for the wonders he has accomplished in Africa over these past years. The pope Paul sheds light on the important role that religious peace makers play in Africa in peace building and reconciliation.

Some methods identified above are applied by many Christian organizations in addition to bringing people together across the conflict divide, that is inter-faith approach. People from across faith are involved in a bid to create space for them to interact, learn from one another, clear their stereotypes, clear their suspicion and their doubts about each other, hence get to understand each other Korb; (2011: 9).

5. **Conclusion and Recommendations**

Religious Institutions have had an ambivalent relationship with world peace. Whereas they ferment conflicts in some ways, they have become popular for their central role in peacebuilding which refers to the variety of activities contributing to a peaceful environment and transformation of conflict. Religious leaders also referred to in some quarters recently as faith – based diplomats (Johnston; 2003: 16) are known to be equipped with certain skills and tools that ensure and enhance peace and harmony in our world. The efforts of these religious leaders are guided by the provisions of their scriptures and they are inspired by religious principles, draw legitimacy from their religious authority, they appreciate and respect differences in religious traditions, search for transcendent means of conflict resolution and see reconciliation and peacebuilding as a religious calling.

Unfortunately, these religious peacemakers are grossly underutilized or ignored though not all religious actors and institutions are visible in peacebuilding processes. Again in some cases it is difficult to make a distinction between secular and religious peacebuilding actors because they use secular language. Nimer (2001: 686) therefore states that religion can be distinguished by the fact

that they bring moral and spiritual resources to the peacebuilding process and in this way can contribute to conflict transformation with different tools.

In order to be effective, religious peacemakers have to have proper understanding of the society and complex dynamics of the conflict as well as the know-how to address the complex role of religion. They have to be committed to the process and lead with personal example.

Religious institutions should always stand as the repository and custodian of human and social values and should

Religious institutions should not only endeavour to educate her adherents for peaceful co-existence, they should promote the training of their leaders and adherents towards democratic interactions as one of the leading approaches to ensuring peace and harmony.

Given that Religious Institutions cannot be sufficiently effective just on their own, the study deems it important recommend they must not be understood as a substitute to official state initiatives, but rather as a crucial supportive force. They are a crucial part of the wider civil society interacting and coordinating with other secular peacemakers within the society.

References

Aarne Vesilind; Peace engineering: when personal values and engineering careers converge; USA: Lakeshore Press, 2005.

Abu, Nimmer *et al*. Faith-Based PeaceBuilding: Mapping and Analysis of Christian, Muslim and Multi-Faith Actors. Netherlands Institute for International Relations

Ake, Cloude. The marginalization of Africa. (Notes on a productive confusion) center for advanced social science, Monograph, No.6, Lagos; 1996.

Appleby, Scott. The Ambivalence of the Sacred: Religion, Violence, and Reconciliation. New York: Rowman & Littlefield Publishers, 2000.

Auerbach, Yehudith. "The Role of Forgiveness in Reconciliation," New York: Oxford University Press, 2004.

Azar, Edward. The management of protracted social conflict: Theory and cases. Worcester: Darmouth, 1990.

Baintoo, Roland. Christians attitude towards War and Peace: Historical and a critical Re-Evaluation. Nashville: Abingdom press, 1993.

Bernstein, Sarah. "Is 'Interreligious' Synonymous with 'Interfaith'? The Roles of Dialogue in Peacebuilding and Reconciliation: Contemporary Themes and Challenges. London: Pluto Press, 2012.

Bartoli, Ambrose. Conflict Prevention: the role of religion is the role of its actors, New York: State University of New York Press; 2005.

Chepkorir, Betty. Religious Approaches to Peace Building and Reconciliation in Areas Affected by Ethnic Conflicts within Kuresoi North-Nakuru County, Kenya (1992-2008), Unpublished, 2013.

Bombande. In view from Africa. In a Hand book of international peace keeping: into the eye of the storm New York: Jossey Base; 2002.

Burton, John and Francis, Duke. Conflict: Readings in management and resolution. New York: self-publication, 1990.

Burton, John. Global conflict: the domestic source for international crises Maryland; International Journal of humanities, volume 2, NO 2, 2010. Wheatheaf Books; 1984.

Coward, Harold and Gordon, Smith (eds.). Religion and Peacebuilding. Albany: State University of New York Press; 2004.

Dubois, Heather. "Religion and Peacebuilding: An Ambivalent yet Vital Relationship." Journal of Religion, Conflict and Peace Vol. 1, No. 2, 2008.

Emefie Ikenga-Metuh; Two Decades of Religious Conflicts in Nigeria: A Recipe for Peace. Unpublished, 1994.

Brussell, Eugene. Dictionary of Quotable Definitions. New Jersey: Prentice-Hall, INC., 1970.

Ezeme Peter. Religion and Its Role in Conflict Resolution (unpublished); 2013.

Fischer, Louis. The Essential Gandhi: An Anthology of His Writings on His Life, Work, and Ideas. (n.d.).

Fisher et al. Sources of conflict and methods of conflict resolution. The American University; 1977.

Gaiya, Mohammed. Religion after 9/11: Implications for the Study of Religion in Nigerian Universities. University of Jos Inaugural Lecture Series No. 50; 2011.

Gopin, Marc. Between Eden and Armageddon: The Future of World Religions, Violence, and Peacemaking. Oxford: Oxford University Press, 2000.

Harold, Coward *et al*. Religion and Peacebuilding. Albany: State University of New York Press, 2004.

Hisham, Soliman. 'Toward an Islamic Concept of Peace' in "The Potential for Peace building in Islam" Volume 2. Issue 2, Spring 2009.

http://www.merriam-webster.com/dictionary/peace, accessed: 21-12-2022

http://www.definitions.net/definition/peace, accessed: 26-12-2022

Iheanacho, Mendel Alala. Religious Institutions and Nation Building: Historical Approach (nd).

Irwin, Abrams (ed.); The Words of Peace: Selections from the speeches of the winners of the Noble Peace Prize; New York: New market Press, 1995.

Iwe, Nsit. Religious Fanaticism: Causes, Consequences and Remedies. Calabar: Seas print; 2000.

John, Ayto. Bloomsbury Dictionary of Word Origins. London: Bloomsbury Plc, 1990.

John Paul II; Post-Synod Apostolic Exhortation Ecclesia in Africa (14.09.1995): AAS 88; 1996.

Judaism-wikipedia(http://en.m.wikipedia.org>wiki>judaism. Accessed 01/11/2022

Just-war-wikipedia(http://en.m.wikipedia.org>wiki>just-war. Accessed 10/11/2022

Kadayifci - Orellana, "Ethno - Religious Conflicts: Exploring the Role of Religion in Conflict Resolution," 277–81.

Khan, Wahiduddin: "The True Jihad", Goodword Books, New Delhi.P-29-31.

Kin, Coretta Scott. The Words of Martin Luther King, Jr. USA: Newmarket Press; 2008.

Korb, Katrina. The Role of Religion in Peace Initiatives amid an Ethno-Religious Conflict: A Case Study of Plateau State, Nigeria. Paper presented at the Second Emor Conference on Religion, Conflict, and Peacebuilding, Atlanta, Georgia; 2011.

Lederach, John Paul. Building peace sustainable Reconciliation in Divided societies. Washington DC: United States institutes of peace; 1997.

Longman Dictionary of Contemporary English (paperback) with CDROM (4th Edition), USA: Longman, 2006.

Manisha, Sharma. 'Social Harmony for Being Social'; Global Journal of HUMAN-SOCIAL SCIENCE: C Sociology & Culture Volume 15 Issue 6 Version 1.0 Year 2015.

Marshall, Katherine. Global Institutions of Religion: Ancient Movers, Modern Shakers. New York and London: Routledge; 2013.

Mengist, Tarekegn. The Role of Religious Institutions in Conflict Resolution in Ethiopia: A Study on Ethiopian Orthodox Tewahido Church, Amhara Regional State, Ethiopia. Unpublished, 2018.

Panden, William. Microsoft Encarta; Microsoft Corporation; 2009.

Schall, James (ed). Joint Pastoral Letter of the West German and French Bishops: Out of Justice, Peace and Winning the Peace, (San Fransisco: Ignatius Press; 1984.

Schmid, Alex. Thesaurus and Glossary of Early Warning conflict prevention Terms, Forum on Early Warning and Early Response; 2000.

Shah, Timothy Samuel. Institutional Religious Freedom in Full: What the Liberty of Religious Organizations Really Is and Why It Is an "Essential Service" to the Common Good; (Reprinted from: Religions 2021).

Shamsia Ramadhan *et al*. The Role of Religious Leaders and Women of Faith in Peace, Conflict Transformation and Millennium Development Goals in Africa: A Report of a Consultative Meeting held at the Nairobi Safari Club Nairobi, Kenya on November 19th – 21st, 2010.

Shriver, Donald. An Ethic for Enemies: Forgiveness in Politics. New York: Oxford University Press, 1998.

Silvestri, Sara *et al*. The Role of Religion in Conflict and Peace Building. London: British Academy, 2015.

Tutu, Desmond. No Future Without Forgiveness. New York: Doubleday, 1999.

Tutu, Desmond; Final Report, Vol. 1 (Cape Town: Truth and Reconciliation Commission, 1998.

Ven. B. Khemanando; Buddhism and Peace; Calcutta: Lazo Print; 1995.

Wailen, Steen Peler. Understanding conflict Resolution: War, peace and the Global system. London: sage publication, 2002.

What does the Bible say about peace? www.gotquestions.org/Bible-peace.html (Accessed, 10/11/2022).

Willis, Jan. "Buddhism and Peace" - Faith in Peace Seminar, G6B People's Summit - Calgary, Alberta, Canada{www.g6bpeoplessummit.org}

World Bank; Civil Society and Peacebuilding .; Potential, Limitations and Critical

www.encyclopedia.com/religious-institutions ; accessed 29/12/2022.

Wikipedia, 2011. Religion. www.wikipedia.com; accessed 29/12/2022.

Non-Virile Institutions and Poverty in Africa: A Methodical Examination

Akinola, Tunde Femi

Department of History and International Studies, Faculty of Arts,
Lagos State University, Ojo, Lagos, Nigeria
femi.akinola@lasu.edu.ng; femoking123@yahoo.com
+2348055221320, +2347044456763

Abstract

Africa is one the poorest continent in the world because majority of the world's poor (living on $1 a day or less) are in Africa. The income per- capita of the poorest countries such as Ethiopia and Sierra Leone differ from those of the prosperous Organization for Economic Co-operation and Development (OECD) countries by a factor of about 40. For instance, the new Ethiopia Poverty Assessment finds that the national poverty rate has declined amid challenging climatic conditions. The paper contends that in Sierra Leone during 2021, the economy grew by 4.1%, supported by a recovery in agriculture, mining and private consumption demand. During 2022, headline inflation accelerated to a decade-high of 30% (year-on-year) by July, compared to an average of 12% high food and fuel inflation. These income differences come along with huge differences in welfare, health, and economic opportunities. Using historical analytical methodology, the paper interrogate why Africa is poor. Historically, no society had the type of institutions required for modern economic growth. The historical dynamics of institutions in Africa referred to as multinational companies interacted in a perverse way with a series of shocks that hit Africa in the 19th and 20th centuries. The condition of poverty in Africa avail exploitation through the antics of the rich nations. This exploitation manifests in two ways: i) through the activities of the transnational corporations (TNCs) that operate in the developing countries but exist to favour the interests of their home countries rather than their host countries and ii) through the activities of the multilateral corporations, especially the International Monetary Fund, World Bank and the World Trade Organisations The paper submits that African countries emerged at independence and governance systems that evolved, ties to apron-strings of colonial masters, corruption, political instability, sustained economic decline, and technological backwardness reinforced the poverty seen in Africa currently.

Keywords: Institutions, Politics, Poverty, Africa, Colonialism

Introduction

Poverty in Africa is interrelated with diverse factors, such as racism, the impact of colonialism, and in the current era of globalization, the operation of multinational companies. Poverty is also highly related to governance and typically the African big-men syndrome and so-called 'irrational belief' structures. Although the United Nations Covenant on economic, social and cultural rights

may not be a panacea for progress, if combined with other sets such as human rights, it is a suitable weapon to combat poverty. Remarkably, poverty is the single term that too easily defines Africa, equally, human rights violations have for a long time been as definitive of the same definiendum – Africa. Unarguably, poverty in Africa is the lack of provision to satisfy the basic human needs of certain people in Africa. African nations typically fall toward the bottom of any list measuring small size economic activity, such as income per capita or GDP per capita, despite a wealth of natural resources.

According to the World Bank, the International Poverty Line refers to those who have less than 1.25 US dollars a day to live, and thus live on the very edge of existence. The United Nations Development Programme (UNDP) sets various indicators in its Human Development Index (HDI) to measure poverty in Africa and all other countries in the world. This includes:

- life expectancy at birth
- average school attendance period
- expected school attendance period as well
- per capita income

As the indicators show, education is closely linked to poverty by the United Nations - because those who cannot read and write have little chance of getting a skilled job and build their livelihood.

The African sub-continent also remains the only region where poverty is still on the increase, in sharp contrast to most other developing regions, which now show impressive progress in the global war against poverty (World Bank, 2000a). Interestingly, poverty is not always linked to human rights. It is as if the two concepts are separate categories, although it is argued here that there is a deep and dynamic relationship between the two. For a long time and in much of the Western media as well as in many intellectual exchanges, Africa has been portrayed as an encapsulation of, if not of biting poverty, widespread human suffering and displacement. (Stiglitz, 2002). . It is a continent signaled by armed conflict, corruption, mismanagement, economic migration, hunger or lack of access to education or shelter, or to drinking water and other essentials for a decent living. But while what is being portrayed is lack of basic necessities, and therefore it is poverty that is being expressed, we also know that these basic needs are an integral part of human rights and their absence logically implies undermining human dignity.

In the past couple of decades, poverty has risen in Sub-Saharan Africa, undermining the region's peace and stability and threatening post-independence development efforts in many countries. The severity of poverty in the subcontinent is partly reflected by its human development indicators, which are among the poorest in the world. This development has spurred the creation and implementation of poverty reduction strategies in most of the countries concerned, aimed at overcoming extreme poverty and attracting debt relief from bilateral and multilateral agencies. Unfortunately, implementation of these strategies has produced mixed results (Igbinedion & Abusomwan, 2014).

Be that as it may, the paper is structured into six sections. Section one serves as the introduction; section two deals with conceptualization of poverty; section three looks at African view and dynamics of poverty in Africa; section four discusses the power of Multinational Companies over the world as non-virile institutions; section five reflects on the case for the International Convention on economic, social, and cultural rights; while section six of the paper gives the conclusion.

Conceptualization of Poverty

The philosophical conceptualization of poverty in terms of social injustice and hence a negative aspect, is recent. In Greek philosophy poverty is not particularly negative. Thales, the Pythagoreans and Socrates saw poverty not in negative terms; instead, wealth was (Huffman, 2019). It seems to have become a serious issue as recently as the nineteenth century with Karl Marx focusing on the material conditions and also highlighting the question of social injustice under capitalism. The biblical conceptualization of poverty seems supportive of poverty. Jesus for instance, taught that heaven will be more easily accessed by the poor than by the rich. This thinking seemed to have persisted to the late mediaeval age (Crosswell, 2014). The question of human dignity on earth is in terms of poverty. Our current thinkers have defined it in terms of Gross National Income (GNI) per capita: the GNI Atlas method, inflation, export of goods, infant mortality rate, primary education completion rate, etc., which make the poor unintelligible.

Poverty is a highly relative term and the prefix 'extreme' may have little or no genuine meaning for those living in poverty. Poverty is a hybrid concept entailing produced or lived experiences constructed out of specific actions and struggles, compromises and temporarily settled relations of cooperating and competing social actors in relation to material goods. It is both a state of being and a process which depicts material or spiritual absence representing the world view of particular actors. It may change depending on different circumstances and standards. If one saw traditional Africans as poor because they did not have bungalows or spare money for dogs, Africans would respond by pointing at poverty of human values in the case of where too many resources are spent on dogs rather than human beings (Thomas, 2001).

As argued, Africans were poor because they were not educated, they may respond by pointing at their numerous cattle they have, adding that the reason why going to school is because they want to acquire wealth, which they already have in the form of cattle or much land, or, as they traditionally believed, the number of children they had produced if not the women they had married. In recent times, President Museveni has repeatedly encouraged Ugandans to produce increasingly more children. In April 2007, the Bushmen of Kalahari in Botswana won a human rights case against the government for having uprooted them from their cultural environment and cultural life, including a life of the bush and hunting. In this case, the rate of primary school completion has little meaning or other parameters may fall by the way side. Indeed, the extensive research on poverty confirms this view.

In Haiti, while some said that a poor person was somebody who could not speak French, others including a former president Manila said that it was a person who did not have access to Western culture. Yet, in some cases, poverty was associated with race. It may be argued that poverty is a set of social, economic and spiritual conditions that allows an individual to make choices from

among available alternatives. This may involve relationships, some of which are expanding or curtailing those choices, and the impact they may have on the individual or groups. Whether a people are moving naked or not; that they can make this choice among many alternatives is sufficient, because alternatives presuppose the existence of what makes a person satisfied or happy. For instance, the Karimajong of Uganda will shake away the clothes that they wear while in towns and have no problem remaining naked in their natural environment.

Ultimately, the question of happiness may be critical in defining poverty but, if this understanding is adopted further problems will emerge deriving especially from what constitutes happiness. The Karimajong of northern Uganda have generally abandoned education for cattle raiding much as many Americans went to Iraq for oil8 and have done for several years in different parts of the world. The Karimajong may be operating in different social, cultural contexts but they are both morally reprehensible, and perhaps Americans could be more culpable than the Karimajong. It is a different value. The consumerist, competitive markets and/or monopolies through patenting and the rest are all irrelevant to some people, perhaps the majority of Africans.

However, the contribution of Amartya Sen sheds more light on the manifestation of poverty which then widens our understanding of it. In his enunciation of the concept of 'small mercies' Amartya Sen points out that by its very nature, poverty creates and imposes another problem upon its own victims; that is, victims of poverty are so compromised that they cannot understand and mobilize against it. They are unable and unwilling to stand and demand international action against it and, later on, even think of possible remedies. Accordingly, the consciousness of the poor is that they will often 'adjust their aspirations and desires to the little that is feasible', which, in my view, is the essence of the false consciousness; that is, poor people will easily accept the minimum rather than demand the maximum; or even sometimes they may support their oppressor.

Besides, they lack skills of hard bargaining because of their accustomed failure, something which predisposes them to making defeatist compromises with the harsh reality, instead of confronting the harsh reality head on. In fact, they join the exploiters to fight against their own interests including expanded human dignity, in most cases by praising and dancing as well as voting for their exploiters as they perpetuate their own poverty. Thus the poor do not only accept the legitimacy of an unequal order but they also become implicit accomplices (Acemoglu & Johnson, 2007). This relational and systemic definition of poverty echoes the century old view expressed by Charles Darwin that: 'If the misery of our poor be caused not by laws of nature, but by our own institutions, great is our sin'. It also underlines the human agency in the process of impoverishment and wealth creation. There is planning and implementing of strategies that create poverty or wealth.

But if this is the case, then the reverse is possible by the same human agency because they have better means to reverse the impoverishing processes. Otherwise, the conditions of the poor including having a poor self-image, self-consciousness, ignorance of the correct struggle-paths and their defeatist attitudes are not and will never be useful to fight poverty – a negation of human dignity. Consequently, taking into account the views of Amartya Sen the standards of choice and happiness also become doubtable as effective definitions of poverty because due to false consciousness or ignorance, the poor could choose to support their own exploiters and tormentors

(Amartya, 2006). In Uganda, it is interesting to observe the pattern of voting in urban areas compared to rural poor communities. Whereas the rural areas do support the ruling party, the urban areas seem to support the opposition parties, and yet we know for a social fact that urban areas easily access information about their exploiters much more than the rural less educated citizens.

Invariably, we may still ask, are there objective characteristics of poverty? Could it be true that a Karimajong who has rejected education and the Bushman who has run away from modern life to return to his earlier bush life are wrong about their choices? Can we define poverty for them when they are comfortable with their choices? If they are wrong, why are they so? The view here is that some of the answers lie in the answers already given by Sen, Pogge, Wamala and Darwin and possibly others. However, these authors do not mention what poverty boils down to in the context of a Karimajong who abandons education for cattle raiding and the Bushman who abandons modern life. Wamala would seem to imply that if we did not define the rights of the poor, we would also not have any more legitimate imperative to defend the rights of animals or children, because both need a third party (advocate) for their rights against their oppressor. (Arbona, 2006).

Consequently, we have the obligation to promote the rights of the poor especially against want even though they should choose to live under conditions we consider poor. This also creates its own intractable problems both at conceptual and practical levels. How can we force morally responsible individuals who have chosen to run the bush to live in water heated houses, sleep in mosquito nets, clean their hands with soap instead of cleaning themselves with leaves that are abundant? What happens to the underlying principle of freedom that underlies human rights? How can we impose our right consciousness? How morally right would we be, if we did so? Rodrik, D. (2015) came close to resolving this difficulty but he ended leaving it intact. He identified three levels of moral responsibility in terms of protecting and promoting the rights of other people.

The 'minimalist interactional' or 'libertarianism' which diminishes our moral responsibility because we did not cause the deprivations, and the 'maximalist interactional' or the utilitarian of rights which holds that everybody is responsible irrespective of our causal relationship to the deprived. The third is the 'institutional understanding' of human rights where he avoids the minimalist-libertarian and maximalist positions of human rights and takes the stance of collective withdrawing of support from an oppressive structure. Unfortunately, Rodrik does not deal with the issues at hand, namely, what do we do with people who have chosen to abandon what we think is the correct path of development, whether they have a 'false consciousness' or not? My answer though not without loopholes is that we could take recourse to human rights theory of interdependence and a human rights based approach.

African View and Dynamics of Poverty in Africa

Perceptions about Africans

Poverty is a multi-dimensional scourge that undermines the ability of an individual or group of people to provide for their own basic needs. Although there is no universally accepted definition of poverty, there is however a consensus about the manifestations of poverty in all societies. Like development, poverty is a controversial issue; it is not a single, measurable, universal, pathological

phenomenon. Rather, it is a complex, individual and socio-cultural concept, which varies over people, place and time, and includes both physiological and social dimensions (United Nations, 2000). However, understanding the multi-dimensional concept of poverty is particularly important for designing poverty reduction strategies aimed at eradicating extreme poverty. Extreme poverty has become a problematic issue in Sub-Saharan Africa, particularly since the 1980s and has risen to become one of the most challenging issues confronting many countries on the sub-continent.

Indeed, Sub-Saharan Africa remains the only region in the world where poverty is still increasing at an alarming rate (Grant et al., 2004; UNCTAD, 2013; UNECA, 2014). In response to this development, the United Nations Special Initiative for Africa (UNSIA) was launched in 1996 to reduce poverty in the continent. In fact, the international community has acknowledged the magnitude and expansion of poverty in Africa and the grave threat it poses to social, political and economic stability of the region. Accordingly, several national, sub-regional and international agencies-supported poverty reduction strategies have been created and implemented in many of these countries in this sub-region. Unfortunately, implementation of these strategies has produced mixed results in their trail (Igbinedion & Abusomwan, 2014).

In view of the endemic nature of poverty in Sub-Saharan Africa, as well as its impact on socio-economic trends, policy makers, development practitioners and international aid donors in the 1980s and 1990s arrived at a consensus to combat the region's poverty and reverse its damaging trend. In the run-up to the World Summit for Social Development (WSSD) in Copenhagen in 1995, African Ministers responsible for social development adopted a plan of action aimed at alleviating poverty on the continent. The "African Common Position on Human and Social Development in Africa" marks a watershed in the concerted efforts to mitigate mass poverty in the region. The action plan commits African governments to a development path with the core elements of human development, participation, empowerment and good governance (DSE, 2000). Among other things, the document notes that the most effective way to combat poverty in Africa is to create more employment and greater social stability.

This is to be further accomplished by providing more equal opportunities, as well as investing in basic social services and strengthening self-help capacities. The document also calls for a major policy shift and redirection of resources to human development at the national, sub-regional, and regional levels, with similar action plans by African's development partners, including international development agencies, bilateral donours, NGOs, and civil society organizations. Multi-lateral agencies, including the World Bank and International Monetary Fund (IMF) have been instrumental in providing policy directions for Africa's poverty reduction strategies. In 1999, the World Bank and the IMF created an action plan aimed at reducing the foreign debt burden of the least developed countries, under a comprehensive framework dubbed the "Highly Indebted Poor Countries (HIPC)" Initiative.

The HIPC provided most African countries the opportunity to seek debt relief, which is critical to poverty reduction and economic growth. Under the initiative, poor countries are entitled to a reduction of debt obligations to bilateral and multi-lateral creditors. A major hurdle for the poor countries is the preparation and implementation of poverty Reduction Strategy, Papers (PRSPs), a

country-driven document that shows how resources conserved from debt relief would be applied to reinforce poverty reduction strategies (DATA 2004). Many African countries have integrated the HIPC agenda into their development policy framework, making poverty reduction the over-arching goal of national development (Igbinedion & Abusomwan, 2014)

In African traditions, poverty has often been conceived as based on cosmological positions where God was on top with the highest vital force. It was God who gave land, water, food, rain and other property like cattle and goats much as it was Him who took away all the wealth if He chose to. Although God acted independently in offering this wealth, it was nonetheless believed that it was mediated through a hierarchy of lower forces like founders of tribes, elders, male householders, witch doctors, animals, plants and other lesser rich, the individuals were rich. Under this ideological consideration everybody was cared for, much as everybody cared for others; land was accessible to everyone who wanted to use it. If food was plenty, it was shared among the members of that society. Care of children was a responsibility of everyone. Education was as a communal responsibility as health was. Hence, the old African adage: 'I am because we are'.

It must be pointed out nonetheless, that this conception is fast disappearing due to the globalizing, liberalizing, modernizing and capitalist effects. Thus, although there may be communal support for a poor person or poor groups and although government action may improve conditions for the less fortunate members of African societies, poverty is becoming increasingly individualized. For instance, whereas in the early sixties and seventies it was common for wider family (clan) to contribute to the school fees of any one of the children, in current times, it is increasingly becoming a rare practice. So, whether one has fees or not, it is a private affair. Important to appreciate, however, is that in both Western and African conceptions poverty is a relational concept whose experience is dependent on many actors both human and inhuman. It is also appreciable to note that it is the strong that are determinant in impoverishing or wealth creating processes.

Perceptions influence attitudes which also influence behaviour, choices and actions. These perceptions especially Western side could be considered as a form of knowledge, whether true or false (Fanon, 1967: pp. 1-191, & Rodney, 1972: pp. 103-222). If such knowledge is false, it is likely to lead to wrong actions. Africa has been seen in negative images to date since time immemorial (Chandy, Ledlie, & Penciakova, 2013a). As a consequence, plans, agendas and actions based on these knowledge(s) or images have been implemented. But as Broch-Due and Schroeder demonstrate and as Anywanu argued earlier that such knowledge creates confusion. Broch-Due takes us through a historical reflection of different images about Africa and is able to show the contradictory character of the views from different authors. The International Journal of Human Rights or speakers from the eighteenth century to the present and she contend that the origin of the problem is racialism. It may not be entirely true, but it cannot be rejected altogether.

The Western world constructed negative images that became ideological springboards for relating to Africans. The initial consequences of these images were the destruction of the African identity through the three elements of racism, slavery and colonialism although she thinks the first of these was the most pernicious. To date, the dynamics of globalization, liberalism and neo-imperialism are concretizing the effects of racialism.

The Power of Multinational Companies over the World as Non-Virile Institutions

Liberalism implies that the state should not interfere in economic activities; rather, private players should be allowed to trade in the most profitable manner. It also entails that every part of the world should be accessed through investment and trading. Physical borders have little financial meaning and for the developing states they may even have little political meaning. This is also a general characteristic of globalization. But in real terms, it means that those who have capital are those who invest, and it is the multi-nationals of the West and now, increasingly China, Russia and India who are moving across the whole world but, in the process, not only are they exploiting the resources of the poor countries but they are also supporting conflict and violence, all of which are likely to contribute to poverty (Singer, 2002).

Moreover, they have capacity to transfer their capital rapidly and therefore control investment flows as much as they can use their financial power to undermine state authority through either bribery of government officials or through threats of withdrawal of either funding or certain important services. As is well known, multi-nationals can support dictatorial states, as in the case of the French oil company Total's activities in Burma, Shell Company in Nigeria and Mining companies in Congo. There is abundant literature about the behaviour of multinational corporations. It ranges from the spirit of the law by which these corporations operate, to supporting governments to violate the rights of citizens like in Burma, from Nigeria where protestors are killed to Colombia where the British Petroleum Company sponsored death squads. In all these cases, the helpless citizens are left without protection, not even from their own state.

Nigeria's Saro Wiwa is still well-known much as the current standoff between Shell and the militants in the Niger Delta is. They have the capacity to cause conflict which ends in poverty and deprivation. China too has become a factor in encouraging multinational wrong doing in the developing world as is the case in Sudan. Can they take responsibility for their actions not only in terms of treatment of their own workers and handling other human rights issues? Can they re-invest some of the profits in the regions where they make the profits? Who is going to hold them accountable? The so-called self-regulatory 'license for social investment' is welcome but not effective. It is being encouraged that private companies should adopt ethical trade that involves recognition of setting up voluntary standards governing developing country workplaces, and communities involved in the global supply chain.

The Case for the International Convention on Economic, Social and Cultural Rights

To begin with, the framers of these conventions were interested in realizing the 'freedom from want' for the majority of the population especially those in the developing world. Then, why has this set of rights had its jurisprudence growing slower than that of civil political rights? Some few reasons account for this lagging behind and let us examine them first. In the first instance, the United States, a single power as it is, seems to show little interest in enforcing or supporting implementation of economic, social and cultural rights. The approaches of United States-based multi-national companies and some other rich countries can be aptly described in the Banyankore proverb that '*Shereka amazi twihe obutuzi*' literally meaning, cover the ugly part and continue to pick, or do what you want, or simply using double standards.

The point being made here is that at a global level, the enforcement of economic, social and cultural rights has been half-hearted which, in turn, has negatively impacted on their implementation in Africa and the rest of the developing world. A case in point is that, as various freedoms and rights were being openly violated by leaders in both Ethiopia and Uganda, in the years following the September 11 attack in 2002, the American government consistently engaged Presidents Museveni and Meles Zenawi in an anti-terrorism war. In other words, the African leaders who are either corrupt or violent towards their people and thereby leading to poverty through wars in their own countries, often times find support from American and other European governments. The history of DRC offers a good example.

Secondly, but also related to the global actors mentioned above, the set of human rights under this category are often referred to as 'manifesto rights' or if you like, 'idealistic', which means that they are promises and standards and therefore not necessarily realistic. This gap of ICESCRs creates problems of implementation. For example when one looks at Article 1 of the Declaration of The Right to Development, it includes such claims as that there should be full sovereignty over natural resources, self-determination, popular participation in development, equality of opportunity and creation of favourable conditions for the enjoyment of other civil, political, economic, social and cultural rights. But one is tempted to ask when or whether or how such conditions will prevail? Due to their status of demanding positive responses, there has been reluctance to shoulder such a responsibility.

Whereas the global powers may not see themselves as duty bearers in relation to poor countries and therefore take no steps to enforce and support economic social and cultural rights, the leaders of African states refuse to take responsibility because they see these rights as demanding resources which their countries may not afford. This is more of lack of political will rather than lack of resources. Related to the situation, is the consideration that the culture of poverty in Africa, combined with the culture of neo-liberalism creates even more poverty, to the extent that prospects of demanding and enjoying human rights become a dream that never comes true.

Of specific importance, is the fact that many Africa leaders view the implementation of human rights as potentially costly to their illegitimate tenures. In the process of human rights implementation, citizens learn about human rights and are able to place their demands including agitating for legitimate institutions, fair laws, respect for the rule of law and other democratic goods. In this regard, therefore, it becomes safer for leaders of these states to resist the implementation of human rights including economic, social and cultural rights, because if they do, they open themselves to challenge by those demanding human rights. Additionally, these 'big men' have led their countries to near-collapse (or failed states), and since we understand human rights from a standpoint of the role of the state, then it is not so easy to talk of, later on, implementing human rights – the cases of DRC, Somalia, Zimbabwe and others serve as good references.

In addition, African leaders have been wary of extensive liberalization of their economies resulting from pursuing economic, social and cultural rights which may also bear laissez-faire assumptions that propel the market-determined economy and social policy all of which make the African economies exploitable by capitalist forays. As Amartya Sen argued in his rights-goal theory, these policies make the developing states vulnerable to exploitation by Western capitalism.

Conclusion

The high incidence of poverty in Africa is the major development challenge facing the continent today. And, perhaps, no other region in the world today presents a startlingly high incidence of poverty than Sub-Saharan Africa, where poverty has been rising over the last few decades. Although poverty is often conceptually seen as a separate category from human rights, this article has argued that the two terms have a dynamic relationship that reflects a deeper, inherent causality. Human rights violations beget poverty, and poverty is an encapsulation of violations of human rights. Therefore, in order to reduce or eradicate poverty in Africa, it may entail recognition, protection and implementation of human rights of which ICESCR is the most critical set. In other words, the relationship between the two must be exploited for the benefit of Africans and other human beings suffering poverty.

In traditional Africa, this dynamic was recognized and responded to through communal social security mechanisms but this has been turn tailing under the forces of globalization, modernization and capitalism. Africa's poverty and human rights violations are defined by, and partly originated in a global relationship especially of perceiving Africans as having less dignity than others due to their colour, having less power, low level of development, demand for labour in industrial countries, among other factors. This context led to slavery which also opened to colonialism and colonialism opened to neo-colonialism or globalization, all of which not only destroyed and depleted the African continent of human resources but they also destroyed the personhood of the people who were left behind; these factors still sustain Africa's poverty and the corollary human rights violations because of their relative power and leverage on the global scene.

The players in all these relationships have intentions and make choices that have moral significance. They therefore have a moral responsibility of eradicating poverty in poor countries especially from where they accumulated and continue to accumulate much of their wealth. They may encourage self-regulation, but international mechanisms should be agreed upon to curtail the negative practices and consequences of our globalised world. As the paper contend that the recognition, promotion, mobilization, and implementation of ICESCR are urgent because of its inherent pragmatic aspects in responding to poverty. After all, it was first and foremost developed and adopted for purposes of negating wants.

Recommendations

In order to effectively stem the tide of extreme poverty in Sub-Saharan African, concerted efforts are needed at the global, regional, national and local levels aimed at mobilizing crucial resources that target the poor and their needs. A major reason why many poverty alleviation programmes have failed in Sub-Saharan Africa is the marginalization of the poor in the conceptualization and management of such programmes (Robb, 2001; Arbona, 2006). Therefore, sustainable poverty reduction strategies should be country-driven, encompassing wide consultations with different segments of the population, particularly the poor, who should be viewed as the focus of the programmes rather than the objects of development planners. Also, poor people should contribute

resources and ideas to poverty reduction strategies to facilitate participation and ownership by the poor.

All things being equal, poverty reduction strategies should be focused on the following critical issues:

- Creating broad-based economic growth: National governments in Sub- Saharan Africa should provide the enabling environment to facilitate enabling economic growth. Government efforts should include the creation of enabling institutions that facilitate a private-sector driven economic framework. In addition, government should also create incentives to attract foreign direct investments through the provision of appropriate incentives and the maintenance of security, law and order critical to economic growth and prosperity.
- These efforts should be complemented by fast-tracking on-going economic reforms aimed at fostering transparency and accountability and the withdrawal of government entities from commercial activities better undertaken by the private sector.
- Enhancing Human Capital Development: Governments, acting in concert with civil societies and development partners in the sub-region should embark on capacity building for both public and private sector operatives to be equipped for higher productivity critical in the increasingly globalized economic order. This also includes the provision of more resources to provide education particularly for the poor in order to stem their marginalization in the society where they live.
- Promoting Integrated Rural Development: Since most Africans live in rural areas, there is need to transform rural livelihoods in order to stem rural-urban migratory trend, which has undermined rural areas in the past several decades. Adequate provision should be made to provide social and physical infrastructure in rural areas to ensure access to potable water, road, networks, transportation, electricity, communications, as well as schools and medical facilities.
- Providing Micro-Credit Schemes: A major obstacle to the poor is lack of assets. A major instrument applied to overcome the dearth of capital is the management of micro-finance institutions, as well as the provision of micro-credit to the poor. Making micro-credit available to the poor has not only transformed their livelihoods, it has also spurred the ingenuity and entrepreneurial acumen of poor people, particularly women living under impoverished conditions.
- Providing Safety Nets: Some of the poorest people in Africa include the aged, infirmed and the handicapped, which are vulnerable to poverty in all its ramifications. Government should earmark resources to mitigate poverty amongst these groups to maintain the social fabric of African societies, which is the key to stability in the communities.

Fostering Good Governance; the absence of democratic, accountable governments in many African countries has been blamed for the escalation of poverty in affected countries. There is need .to foster democratic principles and promote good governance anchored on participatory: and democratic frameworks. This is important to eliminating conflict and the marginalization of ethnic, religious and other groups from the national agenda (Eegunlusi, 2016).

References

Acemoglu, D & Johnson, S (2007). "*Diseases and Development: The Effect of Life Expectancy on Economic Growth* "Journal *of Political Economy* Volume 115, pp. 925-985

Alston, P. (2006) '*A Human Rights Perspective on the Millennium Development Goals'*. Paper Presented as a Contribution to the Work of the Millennium Project Task Force on Poverty and Economic Development.

Amartya, S. (1999). *Development as Freedom* (New York: Random House).

Amartya, S. (2006). '*Reason, 'Freedom and Well-being'*, *Utilitas* Volume 18, No.1, pp. 80–96

Arbona, J.M. (2006), "*Locating Human Dignity at Centre of Poverty Debate" Comparative Research Programme on Poverty* (CROP) Newsletter, Vol. 13, No 2 February, p. l.

Asbjørn, E., Catarina, K and Allan, R. (2006) "*Economic Social and Cultural Rights". A Textbook* (Dordrecht: Martinus Nijhoff Publishers), 553; Fortman in Williams, 2006: pp.35–6.

BBC, September 27, 2007.

Chandy, L.; Ledlie, N. Penciakova, V. (2013a), *'Africa's Challenge to Eliminate Extreme Poverty: too Slow or Too Far Behind*?', Institute blog: Retrieved from www.brookings.edu/blogs/up-front/posts/2013/05/29-africa-challenge-end-extreme-poverty-2030-chandy.

Charles Darwin "If the misery of our poor be caused not by the laws of nature, but by our institutions, great is our sin" *Journal of Researches*. Retrieved from Today in Science History 1999-2023 by Todayinsci

Crosswell, M. (2014), '*Poverty and Fragile States – Is Addressing Fragility a Prerequisite for Poverty Reduction in Fragile States*?' draft, USAID: Washington, DC.

Debt Aids, Trade, Africa (DATA) (2004), "*G8 arid African Leadership on the War on Aid and Extreme Poverty*". Retrieved from: www.data.org. p. 4.

Edward, W. (2008). '*Poverty Discourse in Sub-Saharan Africa: Human Rights Issues at Stake'*. Paper Presented at the Summer School, Makerere University, Kampala, January 22.

Eegunlusi, T. (2016). *Africa, Poverty and Forces of Change: A Holistic Approach to Perceiving and Addressing Poverty in Africa. Open Journal of Philosophy*, Volume 6, pp.368-391

Fanon, F. (1967). *Toward the African Revolution*. New York: Grove Press.

Francis, A., Donald, C., & Thorvald, G. (eds), (2005). *Professionalism and Good Governance in Africa (Copenhagen: Copenhagen Business School Press*, pp.56–7.

German Foundation for International Development (DSE) (2000), "*Inclusion, Justice, and Poverty Reduction", Development Policy forum* (EF), Villa borsig, p. 167.

Grant, U.D., Hulme, M.K. & Shepherd, A. (2004). "*The Chronic Poor Report*". University of Manchester, *Chronic Poverty Research* Volume 3 Issue 12.

Huffman, C. (2019). "Pythagoreanism", *The Stanford Encyclopedia of Philosophy* (Fall 2019 Edition), Edward N. Zalta (ed.), URL = Retrieved from <https://plato.stanford.edu/archives/fall2019/entries/pythagoreanism/>.(Accessed 18th February, 2023).

Igbinedion, S.O & Abusomwan, S.O (2014). Sub-Saharan Africa and the Challenges of Poverty Eradication: Contemporary Issues and Policy Framework. *International Journal of Development and Sustainability*

Lisa, R and More, M (eds), (2005). *Elite Perceptions of Poverty and Inequality* (Cape Town: CROP, p.144.

Robinson, A. (2001). *Bin Laden: Behind the Mask of the Terrorist*. New York: Arcade Publishing.

Rodney, W. (1972). *How Europe Underdeveloped Africa*. London: Bogle-1'Ouverture Publications.

Rodrik, D. (2015). *The Past, Present and Future of Economic Growth*. In F. Allen *et al.* (eds.) *Towards a Better Global Economy* London, Oxford University Press

Singer, P. (2002). One World: *The Ethics of Globalization*. New Haven and London: Yale University Press.

Stiglitz, J. (2002). *Globalization and Its Discontents*. USA: Penguin.

Thomas, C. (2001). *Poverty, Development and Hunger.* In J. Baylis, & S. Smith (Eds.). *The Globalization of World Politics: An Introduction to International Relations* (2nd ed.). Oxford: Oxford University Press

United Nations (2000). "*Poverty Eradication in Africa: Selected Country Experiences*", Office of the Special Coordinator and the least Developed Country (OSCAL), Department of Economics and Social Affairs, New York, p. 3.

United Nations Conference on trade and Development (UNCTAD) (2013), Trade and Development Report, pp. 2.

United Nations Economic Commission for Africa (UNECA) (2014), *Industrialization for Inclusive and*
Transformative Development in Africa. Being a Report of the Committee of Experts of the 7th and 8th Joint Annual Meetings of the ECA Conference of African Minister of Finance, Planning and Economic Development and Conference of Ministers of Economy and Finance, Abuja march 25-28.

World Bank (2000a). World Development Report 2000/2001, Attacking Poverty, Washington, D.C. p. 62.

African Languages and Identity Exploration:
An Analysis of Africans in the Diaspora

Ogunniyi, Olayemi Jacob

Department of History and International Studies, Faculty of Arts
Lagos State University, Ojo, Lagos, Nigeria
olayemi.ogunniyi@lasu.edu.ng, ayoyemlove@yahoo.com, temyem2014@gmail.com
+2348033207633, +2348057737342

Abstract

The objective of this paper is to explore how African languages and the identity of Africans interplay within Africans in the Diaspora. Undoubtedly, between language and identity there is a fundamental relationship. African language and identities play a significant role in bringing out thorough understanding of Africa and Africanness. In the early 21st century, the meaning and maps of "Africa" and "Africanness" are being reconfigured by processes of African integration and contemporary globalization. The question of African identity is as vast and complex as the continent itself. A pertinent question seldom being asked in relation to the multiplicity of languages in connection to Africa's progress is that which among the several languages should be picked to be the lingua franca in Africa? What now left to be solved is the question of place of linguistic diversity and identities role of Africans in the Diaspora. How can diversity of language be harnessed and deployed towards improving Africa's political fortunes and socio-economic? These questions are necessary putting into consideration issues of nationality, ethnicity, and 'tribalism' that have language as their prime-marker. Through the use of analytical methodology interrogating essential primary and secondary documents the paper submits that existing institutions of African studies show that the language factor has so far not been integrated fully into mainstream discourses on African development. The paper recommends that an African Studies discourse should be given a place of priority especially on the role of language because language and identities occupies an important position in any meaningful dialogue on African development.

Keywords: African, Diaspora, Identities, Languages, Development

Introduction

Specifically the world's second-largest and even most populous continent after Asia in the entire globe is Africa. Till year 2018 Africa as a continent covers 6 percent of total earth surface and about 20 percent as her land area having up to 1.4 billion people as inhabitants (King & Brown, 2021). Africa has been constructed, consumed, and in most cases celebrated and even condemned.

Continent of Africa, like other parts of the world, has been characterized by migration and mobility for millennia. This involves not only intra-African mobility but also the migration of Africans to other parts of the world, which invariably stands as a significant research theme from human prehistory up to the present time. Africans notably have migrated (and still migrating) voluntarily and involuntarily for different reasons and with various (linguistic and other) backgrounds to different places and with various objectives, as refugees, workers, families, individuals, bonded labourers, and students among others.

As such, the term "African Diaspora" refers to very complex and multifaceted phenomena relating to migration and displacement. (Hollington, 2020). Similarly, continent of Africa stands as a construct with her cultural, historical, geographical, representational, and boundaries shifted according to the prevailing configurations and conceptions of global racial power, identities, and African nationalism, including Pan-Africanism. At the early 21st century, the maps and meanings of "Africa" and "Africanness" are being reconfigured by both the processes of contemporary globalization and the projects of African integration (Zeleza, 2006). Therefore, the subject of African identity is complex and vast and there are diverse perspectives on these such as ecological, religious, linguistic, and even ethnic taxonomies. Hollington, A. (2020) emphasized that Africa as a continent has been characterized for several years by migration. This concerns not only inner-African migration but equally migration across other places of the world from Africa.

Therefore, this has resulted in a spread of African languages beyond the borders of the continent, while this spread has yielded various processes of transformation and language contact phenomena. Zeleza (2006) argues further that one might be on the right track by focusing on the racial, representational, geographical, and historical conceptions of African identities exploration through the examination of the challenges of conceptualizing African languages in the colonial and post-colonial eras. Soyinka Wole at the Second World Black and African Festival of Arts and Culture (FESTAC) held in Lagos, Nigeria in 1977 expressed misgivings with the word "Africa" and all its descriptive associations. As an act of self-definition, he suggested the adoption of terms for Africa and African deeply rooted in an indigenous language, preferably Abibirim and Abibiman from Akan. He attempted capturing the alterity of Africa's naming, but his rhetorical gauntlet was jettisoned, possibly because he was striking at straws, ignoring the historically transmogrified meanings and the agency of Africans to appropriate and modify and shape words and terms to their own purposes. Put succinctly, Soyinka's semiotic nationalism was not common because as a great man of letters that relished his mastery of English and had done so much enriching the language in liberating it from its European provenance. Aside his cry of anguish laid an ontological demand, that Africa be coded "black," confined to the "sub-Saharan" zone, a designation that is common both within and outside the continent.

The politics and problematic of Africa's naming raises a germane question: is there a materiality behind the name, a reality that is distinctive from other realities encapsulated in the monikers of, either, Europe or Asia? Or is it all a discursive fantasy, an ambivalent and unstable sign that cannot provide a foundational basis for an identity, an invention prey to and prime for deconstruction as some post-colonialists are wont to do. But in the real sense something was socially constructed—virtually every aspect of human life points to the fact that we evolved from the hominid. The pages

of history drip with bloodshed over invented identities. Indeed, African historians have long known about the invention of "Africa" as a "sign" with multiple and conflicted political, spatial, as well as cultural referents, but that has never debar them from writing about "Africa" as an organic spatio temporal configuration (Terry, 2016).

Ostensibly, there is little agreement on the original meanings and sources of the word "Africa" More certain is the fact that the term started to be used widely from Roman times referring initially to North Africa, originally called by the Greek or Egyptian word "Libya," before it was extended to the entire continent from the end of the first century before present time. Significantly, Africa was a European imperial construct whose cartographic application was both gradual and contradictory in that as the name embraced the rest of the continent it increasingly came to be divorced from its original North African coding and became increasingly confined to the regions referred to in Eurocentric and sometimes Afro centric conceptual mapping as "sub-Saharan Africa," seen as the pristine locus of the real Africa (Zeleza, 2006).

With the Arab invasions in the seventh century the divorce of North Africa may have started, but it got its epistemic and ideological imprimatur with the emergence of Eurocentricism after the emergence of modern Europe, which for Africa entailed, initially and destructively, the Atlantic slave trade, out of which came the forced migration of millions of Africans and the formation of African diasporas that appropriated and popularized the name Africa and through whom Africa became increasingly radicalized. Far less clear is when the appropriation of Africa, as a self-defining identity, occurred in the various regions and among the innumerable societies that make up this vast continent. All things being equal, when the 21st century began, "Africa" was perhaps more "African" than it had ever been in its history, i.e., more interconnected through licit and illicit flows of commodities, capital, ideas, and people, not to mention multilateral conflicts and ecological and health panics, and more conscious of its collective identity in the global panorama and hierarchy of regional identities (Diouf, 2003).

The historical geography of "Africa" had been stretched and deepened despite, on the one hand the centrifugal push of spatial and social identities within the continent itself, and on the other the centripetal pull of contemporary globalization. All things being equal, the paper's organization has six sections. Section one is the introductory aspect; section two discusses African Diaspora and the Black Movement; section three deals with African Languages and Identities Exploration in the Diaspora such as Cultural, Religious, Socio-Linguistic or Demographic; section four looks at the Multiplicity of Languages in connection to African progress; section five is based on the conclusion; while the last section of the paper gives the recommendations.

African Diaspora and the Black Movement

The term "Diaspora" according to Powers, J.L (2011) is of Greek origin and relates to experiences of scattering and dispersion. It has been employed mainly for displaced communities—in most cases "religious" or "ethnic"—living in a host society. In this sense, it has mainly been used for larger dispersed communities that migrated involuntarily, such as the Jewish Diaspora or the African Diaspora in the New World which emerged through the Transatlantic Slave Trade.

However, the term is also applied to various immigrant communities which seek to maintain a relationship with their home society.

This segment clarifies specific aspect of the African Diaspora as a framework for understanding Black movement, and further explores how the framework is being employed in the interpretation of African identities. The African Diaspora is a geographical process which predates what David Eltis and David Richardson (1997) referred to as the largest long distance coerced migration in history, in which more than 12 million Africans journeyed to the Americas in over 27,000 voyages between the 16th and 19th centuries. Mann Kristin and Edna Baye (2002) contend that the concept of the African Diaspora first developed among Africans. Mbiti John and Robert Hill (1970) echo this contention, arguing for the scholarly attention to differences among African Diasporas, which existed on the continent of Africa prior to the introduction of the European slave-trade.

With the passage of time Mbiti (1970) as an African historian, wrote a book entitled "Introduction to African Religion", which teaches the trade including political rule. Mbiti added that the migrations of peoples have culturally and geographically linked Africa with its European and Asian neighbours for thousands of years. According to Dautricourt (2005) much of Mbiti's research demonstrates the way in which religion dominates the thinking of African people, shaping their cultures, social life, political organization, and economic activities across time and space. Mbiti's lifelong research on African religions tells a story of cultural reciprocity between Africa and its neighbours. An example of Diasporas and its consequent cultural transmissions includes the earliest Arab expeditions in North Africa in the seventh and eighth centuries.

As a scholar of <u>African history</u>, Near East, Islamic, and African studies, and especially <u>Islam in Africa</u>, Levtzion Nehemia (1994) argues that these movements connected Africa to the Arabian Peninsula, which facilitated trade, laws, and customs as well as spreading of Islamic religion across African societies. Writing in 1078, the Andalusian geographer Abu Ubayd Abd Allah al-Bakri collected invaluable information about the process of Islamization in Western Africa. His meticulous accounts include the history of the ancient kingdoms of Ghana, Mali, and Songhay, which reflect the impact of economic and cultural exchange between Near East Asia and African. The Muslim presence in Medieval Ghana illustrates that cultural exchange took place in the Northern region of Africa and spread West and South.

The kingdom of Mali illustrates how West African Kings often combined traditional African beliefs with Islamic beliefs in order to enhance their power, legitimacy, and prestige. For instance, in 1324 A.D. Mansa Kankan Musa made a pilgrimage to Mecca, thereby fulfilling the 5th pillar of Islam and commencing the tradition of West African kings who would participate in the Hajj. King Soni Ali of the Songhay Kingdom was "a typical Islamized king of the western Sudan" who "combined elements of Islam with beliefs and practices of the Songhay traditional religions" (Levtzion, N. 1969, p.228).

Though not atypical for a West African king, his successful military exploits gave him control over regions that had previously been under stronger Islamic influence. These circumstances led to criticism of Soni Ali's observance of Islam by the Uluma (religious scholars), to widespread opposition to his rule, and perhaps to his mysterious death in the Niger River (Levtzion, N. 1973

p.283). When the Songhay Dynasty fell, Morocco sent its army to take over the area, undeterred by the Sahara desert, which divides the Northern and Western regions of Africa. The Moroccans eventually withdrew, while the Arma clan remained, resulting in the Dyula Diasporas, which further spread Islam to other parts of Africa. The spread of Islam in Africa illustrates the creation of African Diasporas through movements and collisions, thereby initiating the cyclical process of cultural diffusion and negotiation.

The African Diaspora provides a useful framework with which to conceptualize the Black experience, past and present. Hayes, B.E (2004, pp.3-38) defines the African Diaspora framework as one which inaugurates an ambitious yet radically de-centered analysis of transnational circuits of culture and politics that offers alternatives to frames of nations and continents. In his discussions on the origins of the term African Diaspora within scholarly debate, Hayes provides an interesting analysis of George Shepperson's work. In 1965, Shepperson presented his paper "The African Abroad", or the African Diaspora, originally delivered on a panel arranged by Joseph Harris, at the International Congress of African Historians at University College, Dar es Salaam.

Though Haye's (2004) noted that Shepperson believed he was not the first one to employ this term, this paper is usually credited with introducing the notion of the African Diaspora into the study of Black cultural politics and history. Shepperson (1968) envisioned African Diaspora Studies not only as the "idea and peace of African unity" but also as an understanding of slavery. This focus was influenced in particular by the historical work of W.E.B. DuBois and James, C.L.R who consider the Trans-Atlantic slave trade as central to any understanding of Western modernity or "universal history" (Hayes, 2004). However, Shepperson further suggests that the Diaspora "can be considerably extended, both in time and space" Shepperson suggests that this concept arises not in terms of Black cultures in the New World but in the context of revising isolationist and restrictive trends in African historiography. Ironically, the term African Diaspora was used to move beyond the limited scope of Pan-Africanist analysis.

Be that as it may, a prototypical and quite well-studied African Diaspora emerged from the forced migration of enslaved Africans "through the middle passage" to the Americas (Lovejoy & Trotman, 2003). Many studies including relevant articles concerned with the African Diaspora address the Black societies in the Caribbean, as well as North and South America respectively. Similarly, the slave trade also brought many enslaved Africans to the Indian Ocean (De Silva Jayasuriya & Pankhurst, 2003). There are more dimensions however to the African Diaspora (beyond the scope of the slave trade) and many Diaspora communities in various parts of the world, from Lusophone Africans in Macau to Zimbabweans in the United Kingdom. (Bodomo & Silva, 2012).

Added to the above, the African Diaspora is equally constituted by communities in other parts of the world which are not (or not exclusively) rooted in the slave trade but which also experience a form of displacement due to migration. This includes for instance African Diasporic communities in Europe, Australia, North America, and China. The histories underlying these various communities are very different in terms of their time-depth, their political, cultural, and social contexts and conditions (with regard to "home" as well as host society), and their size. The different

ways of speaking and communicating in the African Diaspora reveal the role of African languages in manifold ways: the use of African languages in the Diaspora and their adaptation to the various sociolinguistic contexts, the emergence of new contact languages which show influences of African languages, contact-induced change on the levels of phonology, morphology, syntax, semantics, and pragmatics.

African Languages and Identities Exploration in the Diaspora such as Cultural, Religious, Socio-Linguistic or Demographic

People of African descent and Africans are present almost in various parts of the world, and African languages are spoken in different African communities in the Diaspora, for instance in Cologne (Germany) the Kenyans speak Swahili language including West African languages in certain districts of Brussels (Belgium) even in Paris (France). Furthermore, phenomena described under the umbrella of language contact play an important role with regard to Africans and their linguistic practices abroad. African languages and linguistic heritage linger on in contact languages, lexical Africanisms, calques, grammatical structures, gestures, cultural conceptualizations, ways of speaking (Hollington, 2000).

Clearly, African identities and all their constitutive elements, including language are, in their composition, construction, heterogeneous and historical from diverse threads they are braided of memory and meaning that contain within them the possibilities of mutation into new configurations. Searches for a primordial and pristine Africa, an authentic African cultural self-awaiting retrieval and renewal beneath the contaminations of foreign cultural exchanges and invasions are often propelled by angst of the nationalist and they are almost invariably ideological. Projections or prescriptions of a singular African identity often sit ill with the existence of multiple African languages. To a large extent, the multiplicity of African languages is often seen as the bane of African unity whether at the national, regional or continental level.

Parkvall (2000) posited with regard to the phenomena of "pidginization" and "creolization" in societies characterized by unequal power relations and bonded labour which emerged through imperialism, colonial expansion, and the slave trade, especially in the contexts of the Atlantic and Indian Oceans. Put differently, DeGraff (2005) and other scholars have deconstructed the concept of "creole exceptionalism" and have shown that certain linguistic phenomena (including contact-induced change) also occur in other linguistic settings. In other words, Blommaert, J (2010) mentioned that there are linguistic contact phenomena involving African languages in the Diaspora beyond what has classically been described as "creolization", for example with regard to African youth languages.

Far more importantly, African languages in the Diaspora should embrace taking into consideration language attitudes and ideologies, metalinguistic knowledge, and the role of language as an emblematic marker of identity including cultural heritage, because these aspects practically may influence the way speakers in diasporic communities make decisions and choices concerning their linguistic repertoire. Moreover, the aspects of new media and online forms of communication in the present globalized world play an important role with regard to diasporic communities. Mobile devices and the digital space not only enable faster, "smarter", and boundless communication, but

equally endow people with the possibilities of forming digital communities of practice and of representing themselves and their identity in new ways (Hollington, 2020).

According to Hinrichs (2011) numerous scholars have stressed the important role of digital communication with regard to Diaspora communities and their engagement in joint communicative (including linguistic) practices. In efforts to account for the versatile phenomena associated with the term "Diaspora", Clifford, (1997, pp. 244 & 254) "discusses problems of defining a traveling term, in changing global conditions" and concludes that "it is not possible to define 'Diaspora' sharply, either by recourse to essential features or to privative oppositions. But obviously it is possible to perceive a loosely coherent, adaptive constellation of responses to dwelling-in-displacement".

An important aspect in this regard is constituted by the efforts of displaced people(s) to maintain, revive, or invent connections with their homeland, or, as Clifford (1997) puts it: "The empowering paradox of Diaspora is that dwelling here assumes a solidarity and connection there. But again there is not necessarily a single place or an exclusivist nation". This last aspect plays an important role with regard to the African Diaspora and displacement experiences, which do not always (as in the case of the slave trade) make a direct tracing of the "original homeland" possible. As Chamberlin (2004) illustrates, in order to remember and connect to a (real or imagined) homeland, people often use powerful stories or narratives which retell the history of displacement, remember the experiences of a shared home, and authenticate the connection. Therefore, language plays an important role with regard to the narratives of a shared home and the expression of cultural identity in Diasporas, as it serves highly representative functions.

Earlier, Hall (1990) investigated representation and identity by viewing these concepts as being closely connected to the formation of cultural identity, and argues that identity construction always happens within representation. Again, Hall (1992, p. 310) & Bhabha (1994) reflects on the complex processes of identity formation in Diaspora communities, where people seek to maintain ties with their "homeland" while being aware of belonging to different places, and where the "interlocking histories and cultures" inevitably lead to processes of "translation"; hybridity, in this sense, is not merely a mix of different cultural and linguistic practices, but the emergence of something new. This also becomes evident when looking at African languages in the Diaspora and the manifold ways in which they are translated and transformed, which reveal various instances and processes of language contact.

African languages live on in numerous ways unarguably in the complex scenarios of the African Diaspora. So also the spread of African languages beyond the African continent yields many forms of transformation and language contact. The emergence of contact languages, in particular, constitutes a much-studied phenomenon. Apparently, many contact languages that emerged in the African Diaspora in the Americas and the Indian Ocean world have been described as creole languages. The study of creole languages (which also exist in other parts of the world like the Pacific Ocean region and the African continent; with regard to the latter, culminated in the formation of creole studies as a branch of linguistics and an academic discipline. Prototypical creole languages emerged in plantation societies during European imperialism and slavery and are

based usually on a European "lexifier language" which often also constitutes the "superstrate language" (i.e. the language of prestige and power), while African languages are referred to as "substrate languages" which influence the emerging contact variety (Hollington, 2020).

Scholars have applied different approaches in order to investigate the extent of substrate influence. One influential theory in this regard, which made a strong claim for the influence of substrate languages, is the relexification hypothesis, according to which (the phonological forms of) lexical items of the "substrate language" are substituted with those of the target language (the "lexifier" or "superstrate"; (Muysken, 1981). An important proponent of this theory and its further developments is Lefebvre (1998) who did a research on Fongbe influences in Haitian.

However, Africans who migrate and become part of the Diaspora according to García & Li Wei (2014) extend their complex repertoires as they experience new encounters with language in new environments. Ultimately, a person's linguistic repertoire reflects indexically the person's linguistic biography. In order to account for the linguistic practices of speakers with complex multilingual repertoires, the translanguaging concept appears to be helpful. Translanguaging refers to the competent and creative use of one's repertoire and is more flexible and encompassing than, for example, the traditional notion of code-switching. Such practices involving African languages can be observed in the Diaspora every day, from Sydney to London and New York to Paris. In the German city of Cologne, for example, African languages like Swahili, Amharic, or Ewe are part of the multilingual setting of the city and are used on a daily basis. Translanguaging in such cases might be applied to varying degrees, depending on the speaker's intentions, the communicative situation, the addressee, the words and the ideas involved in the expressions.

To mark and represent identities, especially in a multilingual setting, communicative practices and deliberate choices are employed to construct self-images and other in multimodal ways. Maintaining and sharing certain linguistic practices assist in establishing "linguistic belonging" and "community identity", as is the case with Portuguese for the members of the African Diaspora in Macau (Bodomo and Teixeira-E-Silva 2012, p. 72). Depending on the particular context and history of the diasporic community, a member's ambition need to express identities which link them to their "home" may vary. In the African Diaspora in the Americas there is a strong desire to identify with Africa as a means of overcoming the historical disruption through slavery and colonialism and of reconnecting with the "homeland".

Thus, efforts are made in studying African history and culture and also to learn African social practices, including language, often embedded in Afrocentric or Panafrican discourses. An example is the African American celebration and cultural practice of Kwanzaa, developed by Black Power activist Maulana Karenga, in which the East African language Swahili is extensively used. Kwanzaa is based on seven principles (*nguzo saba*) and employs a range of other African cultural symbols apart from language. Another example is constituted by the efforts of Jamaican Rastafari, who cherish Ethiopia as a country of African independence, culture, and history, and as the birthplace of Emperor Haile Selassie, to learn and use Amharic.

Multiplicity of Languages in Connection to Africa's Progress

Two inter-related language questions have preoccupied post-colonial Africa: what to do about the proliferation of African languages and what to do about the predominance of European languages. In most cases the first is used to justify the second when the argument is made that too many African languages impede national unity and the European languages provide a neutral alternative. Central to the question of capacity is the contestation between the indigenous and colonial languages, their capacities respectively to carry the weight of Africa's social thought and modernist dreams, to act as communicative media for African culture and aspirations for scientific and material development. The protagonists swear on the superiority of their preferred languages. The arguments range from the epistemological to the pragmatic, and so those in support of the European languages see them as instrumental for nation-building and globalization.

For their apparent lack of scientific and technical vocabulary, they find fault with African languages or they see their very multiplicity as an impracticable and costly obstacle. The proponents of the African languages invoke ontological as well as epistemological arguments, duly buttressed with the rhetoric and rage of cultural nationalism, that language is the carrier of a people's culture, it embodies their system of ethics and aesthetics, also it is a media for producing and consuming knowledge, a granary of their memories and imaginations. Perhaps the best known advocate for African languages among African writers and intellectuals is Ngugi wa Thiongo. Persistently he has argued that the African intelligentsia has a historic responsibility to modernize and promote their languages.

Historical analogies are seldom summoned for support, that currently the dominant languages of Western Europe were once seen as provincial and primitive vernaculars, or that Japan and the economic tigers of South East Asia modernized by importing western techniques not tastes, by supporting not surrendering their languages. Others such as Kwesi Prah challenge the very notion of Africa as a Tower of Babel, that Africa has hundreds if not thousands of mutually unintelligible languages. According to the project on the Classification of African Languages on the Basis of Mutual Intelligibility conducted by Prah's Center for Advanced Studies of African Society, "over 80 percent of Africans speak no more than twelve key languages. The linguistic landscape of contemporary Africa is complicated by the fact that, many African speech-forms and dialects have been rendered into writing by rival missionary groups which have elevated some dialects to the status of full-blown languages.

To address the ugly trend arising out of this situation necessitates systematic orthographic engineering which fortunately has commenced". In the realm of education it has often been pointed out that children learn better in their mother tongues than in foreign languages. Eyamba Bokamba when writing in 1991 noted that Francophone African countries that maintained the French colonial language policy and its legacies in education had higher rates of illiteracy and wastage than their Anglophone counterparts that promoted instruction in African languages in the early grades. Moreover, the regional lingua francas in these countries were among the least developed.

Language confers symbolic power or cultural capital for Neville Alexander, and in the language market exclusions and privileges are offered according to one's possession of linguistic capital; those without it are not only marginalized but also effectively censored. In the South African context for instance, not allowing African students to learn as well as staff to teach in their indigenous languages is to put an embargo on their academic freedom and to continue giving privilege to white students and teachers whose mother tongues are used as the languages of tuition. Surely it is a travesty that, outside of Arab North Africa, the first languages of the majority of Africans are not the languages of public and intellectual discourse. As Ali Mazrui posited, the concept of an African Marxist, economist, physicist, or any other scientist who does not speak a European language, or an academic conference conducted primarily in an African language is, for the time being, "sociologically impossible" (Zeleza, 2006).

More fundamentally, Mazrui & Mazrui (1998) contend, Africa's linguistic dependence or Eurocentricism excludes ordinary people from the affairs of state and public life, making the pursuit of development and democracy so much more difficult to realize. Looking specifically at human rights culture and consciousness, Mazrui (2004) points out that the entire discourse on human rights is trapped in a European linguistic idiom, which has grave consequences. The imperial languages were introduced to Africa as media of command, not of rights, and after they had shed that role they remained languages of a middle class minority patronized by the West and well attuned to its liberal or neo-liberal doctrines. Barred from this middle class linguistic enclosure, the ordinary masses, proficient in their own languages that are not languages of the business, law, and government, are prevented from influencing the reconceptualizing of the dominant human rights discourses. Indeed, they are excluded from full participation in public affairs, whether parliaments or the courts, and African languages are denied the opportunity to develop a robust legislative and human rights register.

At the heart of the language question in Africa are the conjunctures of globalization, colonialism, and neocolonialism, which have left extremely complex and contradictory legacies. It is an abiding assumption of nationalist historiography and ideology that the European languages are alien and the African languages are authentic. Looked at from an historical point of view, in terms of the various cultural streams that have flown into the making of contemporary African identities in all their splendid or bewildering diversities, the picture is decidedly more murky and the European languages appear less foreign and the African languages less indigenous. Neither group of languages emerged with unsullied Africanness or Europeanness from colonialism. Perhaps this is why prescriptions based on the assumed binary opposition between them, the dichotomies of languages that are "good" and "bad" for African identities and development have not had much success.

Rather, the real challenge may be how people in each community and country navigate their linguistic continuum or multilingual heritage, negotiate particularization and universalization which in turn become global. Colonialism brought European languages to Africa, not only that, it also sought to invent indigenous languages, and to establish hierarchies between them, in which the European languages were hegemonic, as part of the process of constructing colonial states, spaces, and societies. Makoni, S. et al (2005) have shown in a series of papers that colonial agents,

including missionaries, government officials, and anthropologists played a major role in naming, codifying and standardizing many of Africa's current languages. The enumeration of languages as autonomous objects and the number of speakers for each language entailed two discursive maneuvers.

First, establishing boundaries between languages and dialects in which some languages were unified (for instance Yoruba and Shona) and others were separated (such as Xhosa and Zulu) according to the imperatives of colonial administrative evangelization and cartography. Ironically, Makoni, Griffler & Mashiri mentioned that much of Southern Africa the native speakers of these "languages were displaced and rendered irrelevant to the process of codifying 'their own' languages the alleged repositories of their cultural authenticity. The direct sources of the constructed language were...at best, second language speakers of the language they were recording". Second, as indigenous languages were being invented or reinvented, the metalanguages to describe them were also being invented. In other words, African languages became subject to European notions of language and languages, to western linguistic categorizations, conceptualizations, and classifications. As such, the legacies of colonial language making were many and profound.

Previously, fluid identities were increasingly classified into new linguistic and political identities. In effect, missionaries and other colonial agents were involved in a project of creating foreign indigenous languages, "of imposing alien ways of thinking through vernaculars," in a systematic effort to develop command over languages and languages of command. Therefore, colonialism not only separated the language of the home, the African languages and the language of the school European languages, but for the indigenous languages there was also a separation between the codified language and the spoken language (Oluchukwu, 2018).

With this analysis, wrapping indigenous languages in untarnished authenticity is problematic, for it fails to put into consideration the full implications of the colonial intervention. If colonialism created the conditions for the reconstruction of indigenous African languages, it also facilitated the reconstruction of European languages. As many post-colonial scholars have indicated, colonialism in the mutual constitution of the identities was implicated of the colonized and the colonizer, the European and the African, blackness and whiteness. European languages in the colonies did not escape the steady reconditioning of the colonial encounter, the appropriations, domestications, and adaptations of new vocabularies, accents, and grammars.

The processes of European linguistic appropriation and domestication have continued in post-colonial Africa. It is correct that this reflects the failure by African states to fully decolonize their educational systems rooted in the neo-colonial propensities of Africa's ruling elites, the weight of the unbroken chains of dependent development, and the authoritarian reflexes of the post-colony in which, until the period of democratic wave, civil society had no room to flex its muscles and hold the state to account. Therefore, the suppression of civil society and the class interests of the dominant elites in Africa can partly account for the lukewarm support for African languages. After attainment of independence at all levels education exploded, which raised African literacy rates from 9 percent in 1960 to more than 60 percent fourty years after. In the European languages

literacy ceased to be a privilege of a tiny minority and as they spread beyond the elites wedded to the conceits of metropolitan linguistic rectitude new regional and national varieties of English, Portuguese and French crystallized. Globalization of recent has brought a new context to Africa's enduring language questions.

The presence of African languages on the internet both the indigenous languages and Africanized European language is growing with new websites, weblogs, and discussion lists being established each passing day although African content and access to the internet remain far below world averages. It used to be thought at the dawn of the internet age that English would spread like a juggernaut pulverizing other languages. These fears have not been borne out. In 1997 users of the net were predominantly English speaker 45 million compared to 16 million non-English speakers (Rumbaut & Massey, 2014). In 2003, the equivalent figures were 203 million and 403 million for English-speakers and non-English speakers, respectively. Estimates for 2004 are 280 million to 657 million respectively. Significantly, the internet is becoming a more multilingual arena as the dominance of English declines and the number of other languages increases (Zeleza, 2006).

At play here are the contradictory tendencies of cultural and economic globalizations: global capital needs local languages and cultural codes to penetrate local markets because, as consumer research indicates, "native linguistic identity plays a crucial role in consumers' decision-making processes." The internet is transforming the relationship between standard and colloquial languages as has been reported from Egypt where colloquial Arabic is spreading at the expense of standard Arabic. Do Daniel (2015) contends that the changes in the political economy of language brought about by the new communication and information technologies "will most probably weaken the nation-state's ability to control the dynamics of language change, the patterns of language use, and linguistic standardization.

In other words, it will change the balance of power over national languages and transfer many of the traditional roles that nation-states played vis-a-vis their languages to the agents of the global market". Much of the control over languages will fall in the hands of the software, media, and advertizing industries.

Conclusion

To empower African languages it requires recognizing and empowering the multiple identities of the speakers of those languages, and breaking the unproductive dichotomies between language use, educational language, indigenous and European languages, and 'official' and 'vernacular' indigenous languages. In much of Africa multilingualism is a reality, not simply in terms of the proficiency that many people have in African and European languages, but in terms of the proficiency they have in several African languages in which mixed language forms and code-mixing among these languages characterize communicative practice as people encountering each other from different class, ethnic, and cultural backgrounds seek to create new identities out of their engagements. Creating new identities processes through new and old languages are etched deep in the historical landscape of the continent (Wang & Jando, 2008).

Asides the subterranean movements of history, the structural shifts of political economy, and the unpredictable eruptions of social struggles, the future of African languages and identities will be decided in the mass media and on the streets of the continent's ever-expanding cities because in most countries language policies have not come to terms with the urban vernaculars. Again, African Studies institutions have to integrate fully the concept of language factor into the discourses on African development because language and identities occupies an integral position in any tangible dialogue that has to do with issue of African development.

Recommendations

1. It is recommended that African languages should be well recognized and empowered the multiple identities of the speakers of those languages

2. The unproductive dichotomies between language use and educational language, indigenous and European languages, and 'official' and 'vernacular' indigenous languages should be broken

3. Multilingualism should be seen as a reality in much of Africa, not simply in terms of the proficiency that many people have in African and European languages, but in terms of the proficiency they have in several African languages in which mixed language forms and code-mixing among these languages characterize communicative practice as people encountering each other from different ethnic, class, and cultural backgrounds seek to create new identities out of their engagements.

4. Africans in Diaspora should have their identity or uniqueness or trait that differentiates them. Despite all efforts made by Leon Damas " mother to make him white, Damas still could not be white". We might reduce ourselves to copycats, stooges and puppets of the alien culture through language learning but the truth is that we cannot change our identit.

References

Bhabha, H. K. (1994). *The Location of Culture*. London and New York: Routledge.

Blommaert, J. (2010). *The Sociolinguistics of Globalization* Cambridge: Cambridge University Press.

Bodomo, A., & Teixeira-E-Silva, R. (2012). *Language Matters: the Role of Linguistic Identity in the Establishment of the Lusophone African Community in Macau'*, *African Studies* Volume 71, pp.71–86.

Chamberlin, J. E. (2004). *If This Is Your Land, Where Are Your Stories? Finding Common Ground*. Toronto: Vintage Canada.

Clifford, J. (1997). "*Routes: Travel and Translation in the late Twentieth Century*". Cambridge, MA, and London: Harvard University Press.

Dautricourt, Safiya Lyles B.A (2005). *The African Diaspora: Autobiographies Theorizing 'In-Between Spaces.* A Dissertation for the Degree Master of Arts in the Graduate School of The Ohio State University, United States.

David, E, & David, R (1997). *Routes to Slavery*. London, England: Frank Cass & Co Ltd.

De Silva Jayasuriya, S., & Pankhurst, R. (2003). *On the African Diaspora in the Indian Ocean region*', in S. De Silva Jayasuriya and R. Pankhurst (eds.), *The African Diaspora in the Indian Ocean*. Trenton, NJ, and Asmara: Africa World Press, pp.7–17.

DeGraff, M. (2005). *Linguists Most Dangerous Myth: the Fallacy of Creole Exceptionalism'*, Language in Society , Volume 34 , Issue 4 , October, pp. 533 – 591.

Diouf, M. (2003). *Historians and Histories: What For? African Historiography between State and the Communities*, Amsterdam and Calcutta: Sephis and CSSSC, p. 8.

Dor, D. (2015). *The Instruction of Imagination: Language as a Social Communication Technology. Oxford* Scholarship Online: DOI: 10.1093/acprof:oso/9780190256623.001.0001

Eyamba, G. B. (1991).*French Colonial Language Policies in Africa and Their Legacies*, in David F. Marshal, (ed)., Language Planning, Philadelphia: John Benjamins Publishing, pp.175-213.

García, O., & Wei, Li. (2014). *Translanguaging: Language, Bilingualism and Education*. Hampshire and New York: Palgrave Macmillan.

Hall, S. (1990). *Cultural Identity and Diaspora '*in J. Rutherford (ed.), *Identity, Community, Culture, Difference*. London: Lawrence & Wishart, pp.222–37.

Hayes, B.E. (2004). *The Uses of 'Diaspora' African Diaspora's in the New and Old Worlds: Consciousness and Imagination.* Amsterdam & New York: pp. 3-38.

Hill, R, (1972). *The Strengths of Black Families*, New York: Emerson Hall. Hyman. April.

Hollington, A. (2020) "*African Languages in the Diaspora*" Oxford Handbooks Online. DOI: 10.1093/oxfordhb/9780199609895.013.83. (Accessed 25th January, 2023).

King, J.M., & Brown, C. (2021). *Africa's Living Rivers: Managing for Sustainability*. Dædalus. An Open Access Publication of the <u>American Academy of Arts & Sciences</u>. Retrieved from https://www.amacad.org/publication/africas-living-rivers-managing-sustainability

Levtzon, N (1969). *Muslims and Chiefs in West Africa: A Study of Islam in the Middle Volta Basin in the Pre-colonial Period*. Oxford University Press, p.228.

--------------- (1973) "*Ancient Ghana and Mali*" Methuen and Company, p.283.

------------------- (1994). *Islam in West Africa: Religion, Society and Politics to 1800*. Ashgate Publishing, p.324.

----------(1992). *The Question of Cultural Identity'* in S. Hall, D. Held, and T. McGrew (eds.), *Modernity and its Futures*. Cambridge: Polity Press and the Open University, pp. 274–316.

Lefebvre, C. (1998). *Creole Genesis and the Acquisition of Grammar: The Case of Haitian Creole*. Cambridge: Cambridge University Press.

Lovejoy, P. E., & Trotman, D. V. (2003). '*Introduction: Ethnicity and the African Diaspora'*, in P. E. Lovejoy and D. V. Trotman (eds.), *Trans-Atlantic Dimension of Ethnicity in the African Diaspora*. London and New York: Continuum, pp.1–8.

Makoni, S *et al* (2005) "*Mother Tongues in Search of Speakers: Crossing Ethnic and Linguistic Boundaries in Southern Africa*"; and Alastair Pennycook and Sinfree Makoni, "The Modern Mission: The Language Effects of Christianity," *Journal of Language, Identity, and Education* 4, Vol 2, pp. 137-155.

Mann, K and Edna, G. Bay (eds.), (2001) "*Rethinking the African Diaspora: The Making of a Black Atlantic World in the Bight of Benin and Brazil*" (London and Portland, OR: Frank Cass, pp. 160

Mazrui, A. (2004). *Globalization and Some Linguistic Dimensions of Human Rights in Africa,"* in Paul Tiyambe Zeleza and Philip J. McConnaughay, eds., *Human Rights, the Rule of Law and Development in Africa*, Philadelphia: University of Pennsylvania Press, pp.52-70

Mazrui, A.A & Mazrui, A.M. (1998). *The Power of Babel: Language and Governance in the African Experience,* Oxford and Chicago: James Currey and Chicago University Press.

Mbiti, J.S (1970). *African Religions and Philosophies*, New York: Anchor.

Muysken, P. (1981). *Half-way Between Quechua and Spanish: the Case for Relexification'*, in A. Highfield and A. Valdman (eds.), *Historicity and Variation in Creole Studies*. Ann Arbor, MI: Karoma, pp.52–79.

Oluchukwu, A.F (2018). *Foreign languages and the Problem of African Identity: The Nigerian Situation. UJAH Unizik Journal of Arts and Humanities* Volume 19, Issue 2 p.167

Parkvall, M. (2000). *Out of Africa: African Influences in Atlantic Creoles*. London: Battle Bridge.

Powers, J. L. (2011). *Re-imagining the Imagined Community: Homeland Tourism and the Role of Place, American Behavioral Scientist* Vol 55, pp. 1362–78.

Rumbaut, R. G & Massey, D.S (2014). *Immigration and Language Diversity in the United States.* Daedalus. Summer; Volume 142, Issue 3 pp: 141–154. Retrieved from https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4092008 (Accessed 19th February, 2023).

Shepperson, G. (1968) "*The African Abroad or the African Diaspora*" in: Terence 0. Ranger (ed.) Emerging Themes in African History. London.

Soyinka, W (1977). *The Scholar in African Society*, in A. U. Iwara and E. Mveng, eds., Second World Black and African Festival of the Arts and Culture: Colloquium on Black Civilization and Education. Colloquium Proceedings, Volume 1, Lagos: Federal Government of Nigeria, pp. 44-53.

Terry, E.J. (2016). *Belonging While Black: Choreography of Imagined Silence in Early Modern African Diasporic* Ph.D. Thesis Faculty of the Kenneth P. Dietrich School of Arts and Sciences in University of Pittsburgh. Retrieved from http://d scholarship.pitt.edu/30131/1/belonging%20while%20black%20%20EJ%20Terry%20dis sertation%20-%20filing.pdf

Wang, A.M & Jando, F (2008). *Preserving African Identity in the Globalization Process in Essence* pp. 52 – 53.

Zeleza, P.T (2006). *Selected Proceedings of the 36th Annual Conference on African Linguistics*, ed. Olaoba F. Arasanyin and Michael A. Pemberton, 14-26. Somerville, MA: Cascadilla Proceedings Project. Retrieved from https://www.lingref.com/cpp/acal/36/paper1402.pdf

Zeleza, P.T (2006). *The Inventions of Africa Identities and Languages: The Discursive and Developmental Implications*. United States International University, School of Humanities and Social Sciences. URL://erepo.usiu.ac.ke/11732/1138 (Accessed 19th January, 2023).

From Geopolitics to Geo-economics: Comparing China and Europe Engagements with Africa

Damilola Olajide, PhD
Department of Politics and International Relations,
Lead City University Ibadan, Oyo State, Nigeria
damilolaolajide52@gmail.com ; +234 8028744377

Abstract

This paper attempt a comparative analysis of early Europeans and Chinese contacts with the people and continent of Africa to determine the pattern, motive and later, the outcome of these two separate civilizations. The objective is to locate the patterns and nature of relationship pursued by both the Chinese and the Europeans, to answer the question of exploitation. If it is right to say that the Europeans coming to Africa in the 15th Century was backed and could better be explained through three elements, namely geography and power, with economics that is commonly defined as geopolitics, then Chinese engagements with Africa today is through the use of economic instruments to promote and defend her (China) national interests, and to produce beneficial geopolitical results, simply sees as geo-economics. This piece use and explains the two terms; geopolitics and geo-economics as analytical tool to shed light on Europeans and Chinese engagements with the continent and people of Africa. It has become a commonplace for many as led by the West, to conceive Chinese engagements with Africa in negative terms. The method is descriptive. The paper relied on qualitative data obtained from existing literature on the history of European and Chinese relations with Africa. Findings reveals that use of economic instruments in politics has a long history, but after the cold war and globalization, economic approaches became more prominent and geo-economics matters are highlighted day by day in both domestic and foreign policies and also as a new method of governance. The instruments used in geo-economics, in addition to a great variety, are mostly soft-power tools as exemplified by China's engagement with Africa. The paper concluded by viewing geo-economics as a new approach to foreign and domestic policy and governance, which seeks to strengthen national infrastructure and help increase the geopolitical weight of the country which will change the country's position in the geopolitical system and consequently an increase in power to gain national interests. The paper recommended among others, that in order to maximize gains in their relationship with China, African states should place priority on human capital development through training in collaboration with China.

Keywords: Geopolitics, Geo-economics, Foreign Policy, Europeans, Chinese, Africa

"I see China as hope. Hope that a colonized, brutalized, primitive and humiliated country, can be above its past – refuse to be weak any longer – rebuild itself from nothing, with iron resolve, and become too strong to be overrun by the West again*" – Ismail Bashmori*[1]

1. **Introduction**

If it is right to say that the European states coming to Africa in the 15th Century was backed and could better be explained through three elements, namely geography and power, with economics that is commonly defined as geopolitics, then Chinese engagements with Africa today is through the use of economic instruments to promote and defend her national interests, and to produce beneficial geopolitical results, simply sees as geo-economics. It is from this simple analogy this piece use and explain the two terms; geopolitics and geo-economics' to shed light on Europeans and Chinese engagements with the continent and people of Africa. The idea is to locate the patterns and nature of relationship pursued by both the latter and the former, to answer the question of exploitation. It has become a commonplace for many as led by the West, to conceive Chinese engagements with Africa in negative term. This paper traces the history of the early contact of Europeans and the Chinese with the people and the continent of Africa to determine the motive and later, the outcome of these two separate civilizations on Africa. To achieve its purpose, the piece is divided into six (6) parts namely; Introduction, From Geopolitics to Geo-economics: Europeans and Chinese engagements compared, China in Africa: historical evolvement, European early contact with Africa, Interrogating Chinese and Europeans engagements with Africa, and finally the Conclusion and Recommendations.

2. **From Geopolitics to Geo-economics: Europeans and Chinese Engagements Compared**

There is not yet an authoritative definition of geo-economics that is clearly distinct from geopolitics. The challenge of separating geopolitics and geo-economics into separate spheres is due to their interdependence: interactions among nation-states as indivisible sovereign units exercising political power, and the predominance of neoclassical economics' "logic of commerce" that ostensibly separates market dynamics from political power[2]. Notwithstanding, Robert Blackwill and Jennifer Harris in War by Other Means: Geo-economics and Statecraft conceive geo-economics as "the use of economic instruments to promote and defend national interests, and to produce beneficial geopolitical results; and the effects of other nations' economic actions on a country's geopolitical goals"[3]. Moreover, the level of analysis in geo-economics (policy, integration, and transaction) are similarly entangled with national policy, which can range from tax incentives for particular industries to anti-money laundering laws or sanctions that constrain particular cross-border transactions.[4]

Hossein Mokhtari avers that geopolitics focuses on political power linked to geographic space, in particular, territorial waters and land territory in correlation with diplomatic history[5]. He went further to explain the link between the two terms: geopolitics and geo-economics. Geopolitics contains three elements of geography, politics and power. Economics on the one hand is one of the dimensions of power. Geopolitics is inherently linked to two elements of its three constituent elements, namely geography and power, with economics. Therefore, if the economics is tied up

with power and politics, and with geography, it is placed in the sphere of geopolitics that in this case, geo-economics is formed as economic dimension of geopolitics, which is located under political geography field. The use of economic instruments in politics has long history, but after the cold war and globalization, economic approaches became more prominent and geo-economics matters are highlighted day by day in both domestic and foreign policies and also as a new method of governance. Although, in terms of relationship, geo-economics is a sub-branch of geopolitics, but there are several involving actors, which complicates this approach than geopolitics. The instruments used in geo-economics, in addition to a great variety, are mostly soft-power tools, as demonstrated by China's engagement with Africa. Geo-economics is a new approach to foreign and domestic policy and governance, which seeks to strengthen national infrastructure and help increase the geopolitical weight of the country which will change the country's position in the geopolitical system and consequently an increase in power to gain national interests. In the case of Sino-African relations, it seems that analyzing the continent's problems from the point of view of geo-economics can open up a new and realistic perspective on issues. Also prescribed solutions and strategies from the point of view, will be more accurate and useful.

This become more glaring in China's approach to actualize her foreign objectives in a world somehow dominated by the west. China's adoption of geo-economics in place of the now moribund geopolitics, used by the Europeans, starting from 1500 century is attributed to new developments in the international system. The most profound of these developments is the issue of globalization. Even though the European voyages across the continents of the world was said to kick start globalization in earnest. The gaining of political independent through the famous American revolution in 1776 by the United States, followed by those states of Latin America in the early 19th century were said to be globalization processes[6]. The gaining of political independence of majority of states in Asia and Africa at the end of second world war could said to have completed the processes of globalizing the international system.

One thing to observe is that Europe was at the centre of the processes from the beginning to the end. The three elements of geography, politics and power, summed to be geopolitics explained how Europe was able to conquer and subjugated other parts of the world. The knowledge and breakthrough in marine technology, with ability to navigate the sea first by the Portuguese, and later by other European nationals explains the geographic element. Early procession of firearms was the power element, superior and well organized structure of administration was the politics behind the Europeans success story. The theoretical leaning of geopolitics gave birth to classical realism as explained by Hans Morgenthau in his famous treatise; Politics among Nations: The Struggle for Power and Peace, where he emphasised the centrality of power and the national interest of states[7]. In political realism, as postulated by Morgenthau, the nation-states are the main actors in international relations, while the concept of interest defined in terms of power.

On the contrary, in geo-economics there are several involving actors, and instruments used in geo-economics, in addition to a great variety, are mostly soft-power tools, as demonstrated in the ongoing China's engagement with Africa. Soft power is described as the ability to co-opt rather than coerce (geopolitics/hard power)[8]. In other words, soft power involves shaping the preferences

of others through appeal and attraction. One distinct feature of soft power is that it is non-coercive; instruments of soft power includes culture, political values, and foreign policies. According to Joseph Nye, who made the term popular in the 1990s, postulated in his work "Soft Power: the Means to Success in World Politics" that "when one country gets other countries to want what it wants might be called co-optive or soft power in contrast with hard or command power of ordering others to do what it wants"[9]

China owes its rise to power to its soft power. Indeed, since the seventeenth (XVIIth) Congress of the Chinese Communist Party in 2007, China's soft power strategy has been formalized around an intense promotion of China, in its cultural and diplomatic aspects but also an affirmation of the power of China that is more and more un-inhibited. Beijing is thus using Joseph Nye's concept as a tool in the service of its international ambitions. Soft power is a real strategy for China to gain momentum on the international scene, including Africa. To the Chinese, soft power means anything outside of military and security fields, including not only popular culture and public diplomacy, but also coercive and diplomatic economic levers like aid and investment. Unlike the West, starting with the European explorations of the 15th century and as demonstrated by the British Empire from 18th century, up to the mid-20th century, continued with, by the United States with their numerous military bases across the global strategic waters, with hegemonic centered poke-nosing intervention on internal affairs of other states.

In view of the Chinese rise in the world and in Africa, soft power is like a threat against Western policies, especially American policies. Thanks to its soft power, China has the largest diplomatic representation (embassies, consulates, diplomats) on the continent[10]. During his tenure, President Hu Jintao visited no less than 17 African countries during the period 2006-2007[11]. In 2009, according to the tradition of recent years, the Chinese leader's first overseas trip was elsewhere to Africa[12]. Soft power is reflected in the taste of the Chinese language through the Confucius Institutes, African universities are organizing more and more courses to learn Chinese. China is also opening clinics and hospitals. China offered the construction of the African Union headquarters at the end of 2008 (for an amount of 120 million dollars)[13].

It still grants numerous scholarships to African students for studies in China[14]. Thus China was able to count on African voices at the United Nations at the level of the permanent seat on the Security Council. Another factor is the peaceful strategy. This peaceful ascent was developed by Wen Jiabao and Hu Jintao in 2003-2004[15]. Indeed, China has always advocated harmony, inside and outside its borders, compromise and the peaceful resolution of disputes. This conflict avoidance strategy reflects a need for security. In addition, this strategy allows China to be respected by other countries[16]. Having fallen victim to the Western invasion, China is well aware of the situation in African countries. This is why it is in the best position to help African countries. With this in mind, it has developed a clear diplomacy based on respectful principles. Not without risks, this Sino-African cooperation sheds light on the fiasco of Western policies on the continent. Contrary to the West position, Fanny Pigeaud argued that "cooperation is possible without exploitation"[17].

3. **China in Africa: Historical Evolvement**

History is one of the most important factors that guide the formation of inter-state relations. It is therefore important to draw lesson from history in order to understand the current relationship between Africa and China.[18]

Chinese first contact with continental Africa predated that of the western European colonizers, just as Afro-Arabs relations in the coaster areas of east Africa has produced Swahili culture long before the arrival of the Portuguese in the late 15th century. The genesis of China engagement with Africa could be traced to the period when the first migrants moved from Malaysia to Magadascar.[19]From second to third century AD, China already established a flourishing trading relationship with Egypt. The articles of exchange include, but not limited to cooper, gold, and camel, silk and other exotic materials.[20] This long relationship according to a renowned Chinese scholar Zhang Zhongxiang, Senior Research Fellow and the Deputy Director of the Department of West Asian and African Studies, Shanghai Institute for International Studies in a published work "Study of Contemporary Sino-African Relations", where he establishes that China and Africa have a long flourishing relationship that spanned for over two thousand years. Further contact between China and Africa continued in the mid-8th century during China's Tang Dynasty (618-907), some 1,260 years ago.[21]

Another notable unwritten source of old Sino-Africa relations survived in local oral tradition. At Lamu Island off Kenyan coast, local tradition maintains that twenty shipwrecked Chinese sailors (likely part of Zheng He fleet) washed up on shore there hundreds of years ago. Given permission to settle by local tribes after having killed a dangerous python, they converted to Islam and married local women. Now, they are believed to have just six descendants remaining there[22]. In 2002, DNA tests conducted on one of the women confirmed that she was of Chinese descent. Her daughter, Mwamaka Sharifu, later received a PRC government scholarship to study traditional Chinese medicine in China[23].

The milestone of contemporary engagement between China and Africa happened at the Bandung conference in April 1955. The conference marked the initiation of a policy of Chinese Communist cooperation with the states of Afro-Asia. [24] The core principles of the conference were political self-determination, mutual respect for sovereignty, non-aggression, non-interference in internal affairs and equality. [25] China's original appeal to Africa following the Bandung Conference, was based upon anti-imperialism attitude and on China's position as a model of development for the Third World (South/South cooperation). A new era emerged for China-Africa relations when the PRC became a member of the United Nations in 1971.

The Chinese also developed a grand strategy and tactics for engaging Africa. These strategy and tactics, in the view of Ogunsanwo include political support for the national liberation struggles and economic assistance to some African countries [26]. The interesting thing about the Chinese in Africa is that they have been quietly nurturing the relations with a close eye on the future needs of their country and the future prospects of Africa, a continent so richly endowed with great wealth in natural resources and agricultural potentials. Still of importance is the genius of the Chinese to reinvent their society, through the introduction of broad socio-economic reforms that have led to the gradual adoption of market principles in several key sectors of the national economy using the instrument of the Communist political structure. This has allowed the Chinese to retain, in essential details, their old network of allies built in the years of total communist control and their vision. In

the words of Alli, the push and pull factors explains China-Africa relations in recent time better[27]. The push is the market need for Chinese ever increasing manufactures as a result of the economic reforms, which was begun in 1978 by Deng Xiaoping and the pull factor is the numerous resources available in Africa that still remain untapped.

It is clear, from the foregoing that China has developed a great deal of interest in the African economy for a long time. However, in the last decade or so, the interests have crystallized into practical action in terms of direct involvement and investment in several African countries. China's reputation on the continent was first built on its very successful investment in the Tanzania – Zambia Railway project, the famous TanZam Railways built in the 1960s to the 70s. It is an enduring legacy, conceived and executed at a time when China also needed financial and economic assistance.

4. **European Presence in Sub-Saharan Africa**

The first European contact with sub-Saharan Africa was in the 15th century, a byproduct of the Portuguese desire to bypass the Muslim world and to tap the gold trade from Africa and the spice trade from the Indies. Portugal is a small country in Europe and the first to embark on voyage of discoveries that took its sailors to Africa. The Portuguese were later joined by other Europeans, such as the Dutch, British, and French, who wanted to participate in the slave and gold trades. European settlement in Africa was limited due to unfavourable climate in some parts of the continent. For instance West Africa was much detested because of mosquitoes (malaria) and hot climate. In 1482 the Portuguese constructed the fort of El Mina, on the Gold Coast for the purpose of controlling the gold trade. The Portuguese also maintained their presence in the Congo kingdom and on the East African coast, where they wrestled the Indian Ocean trade with the Arab traders.[28]

In East Africa, the Arab presence predated that of the Portuguese to the extent that, through long time coexistence with the indigenous Negroes, have produced a new culture called Swahili that still survived till date in the eastern and southern parts of Africa. As a result, the Arab traders and a Swahili resistance won control of all the areas from the Portuguese. Although the Portuguese infiltrated, mostly the coaster settlements in East Africa such as Dar es Salaam, Pate Island, Malindi, Sofala, Mombasa, Lamu, Kilwa, etc., by playing the leadership of these settlements against one another. From 1502, the Portuguese were intent on muscling in on the region's trade, and they set about sinking ships, destroying cities, and building forts to achieve that goals. In simple term, the European interest as represented by Portugal in the region of east Africa between fifteen and sixteen century was destructive and inimical to the development of east Africa. Portugal's foreign policy in the region was flawed as there was total lack of interest in establishing any mutually beneficial trade arrangements with the Swahili cities or interior African kingdoms.[29]

In 1652, the Dutch (Netherland/Holland) established their first permanent settlement around what is now Cape Town, South Africa. Apart from this, the Dutch also established colonial territories in Africa before the English and French came to loot the continent. The Dutch eventually lost their power and handed over territories to the then British Empire and the French in the 18th century. The Dutch established colonial rule mostly in the coaster areas of Africa and enjoyed a "golden age" of colonialism between the 15th and 17th centuries[30]. The Dutch first went to Gold Coast (today

Ghana), one of its earliest colonies in the 16th century and exploited underground mines, mainly gold, there. Thousands of Africans were abducted and sold as slaves to America and Europe from Gold Coast by the Dutch; they were taken through the Elmina Castle built in the Gold Coast in 1642. The Dutch exploited natural resources as well as human resources in African countries. People were slaughtered and were abducted to be used as slaves in other parts of the world.[31]

According to Nelson Mandela, "Our ancestors in South Africa were expelled here when the mines in the continent were discovered, and happiness came to an end." Makaziwe Mandela, was in support of her father when she told a News Agency, our ancestors lived without facing any problems until the English and the Dutch came to this part of the world[32]. The Dutch used South Africa as a hub for their slave trade, took thousands of slaves, especially in Cape Town, to the American and European continents by ship[33]. The French presence in Africa dates to the 17th century, but the main period of colonial expansion came in the 19th century with the invasion of Ottoman Algiers in 1830, conquests in West and Equatorial Africa during the famous scramble for Africa and the establishment of protectorates in Tunisia (1881) and Morocco in the decades before the First World War[34]. The British Empire was composed of the dominions, colonies, protectorates, mandates and other territories ruled or administered by the United Kingdom and its predecessor states. It began with the overseas possessions and trading posts established by England between the late 16th and early 18th centuries. At its height it was the largest empire in history and, for over a century, was the foremost global power. By 1913 the British empire held sway over 412 million people, 23 percent of the world population at the period, and by 1920 it covered 35,000,000 km2 (13,700,000 sq m) which represent 24 percent of the Earth's total land area.[35]

The British, like their other European counterparts used different method to infiltrate the African society in order to achieve their aim of exploitation. The famous "gunboat diplomacy was a quick example of British desperation to monopolized the economies of territories in sub-Saharan Africa. The Congress of Berlin, convened in late 1884, recognized Leopold II of Belgium as ruler of the Congo Basin, provided guarantees for free trade, and set up ground rules for partition. The major precondition to a claim was **effective occupation,** though that often meant a treaty with an African leader and the establishment of a post with a flag.[36]

Overall, the European exploration of Africa in the 17th and 18th centuries was very limited. Instead, they were focused on the slave trade, which only required coaster bases and items of trade. In the 19th century, Euro-Africa relations changed in dimension due to rivalry among European powers to monopolize controls of territories in Africa to serve dual purposes of market and source of raw materials for European manufactured goods and further production in respective European metropolitan states. This development was made possible as a result of the first industrial revolution of late 18th century that started in England before spreading to other parts of Western Europe including North American countries of US and Canada. The overall impacts of European activities in Africa was negative, based on empirical findings.

From 15th to 18th centuries, European activities was very destructive and highly exploitative, as shown in the record of activities of some European states that came in contact with different African states. In the 19th century, European colonization of Africa commenced. Colonialism had a huge

impact on the lives of Africans. Economic policies were adopted by Europeans who destroyed the colonies, rather than help them. Africa was damaged economically, politically and culturally. More importantly, Africa's traditional lifestyles and culture were destroyed.

5. **Interrogating Chinese and Europeans Engagements with Africa**

The paper has thus far presented the histories of Chinese and Europeans contacts with African people and continent. For the fact that main focus of this paper is to locate the patterns and nature of relationship pursued by both China and Europe to answer the question of exploitation or collaboration with Africa, it is desirable to place side by side Chinese and European engagements with Africa for the purpose of analysis.

To start with, China was said to have, and maintained contact with Africa long before Europe. It was established that the Chinese has gained knowledge of Africa and established contact as early as from third century A.D. The evidences of Chinese early contact with Africa were corroborated by both written and unwritten sources. Books memoirs from early travelers, sailors, merchants and official representatives of Chinese Emperors at different periods, and their African counterparts gave us, in written form, the nature and pattern of relationship that existed between China and Africa in early time. So also other sources through oral tradition, excavations, and remnants of early Chinese settlers are enough evidences to support claims of Chinese early contact with Africa.

This pattern was unchanged even in the contemporary period. Since the foundation of modern China in 1949 by Mao Zedong led Communist revolution, Africa has continued to be relevant in China's relationship with the outside world. At first China relations with Africa was purely on ideological ground, devoid of economic consideration as China was not in a wealthy position to offer aid but to counter Soviet influence and also Western imperialism in Africa. From 1955 to 1971, China championed the course of the developing world, not only by identify with them but also shared much of their pains. The Bandung conference in 1955 was a watershed in Afro-Asian relations in general and Sino-Africa rapports in particular. The conference also greatly influenced Sino-Africa relations through the 5 principles of China's foreign policy. The genuineness of this policy, which are mutual respect, non-aggression, non-interference, equality and co-operation and peaceful co-existence, are demonstrated in China's interactions with Africa ever since. Starting from the Tanzam railway project (1970-75), that linked landlocked Zambia with Daar es Salam, Tanzania was conceived and executed by China, at a time when China was also seeking economic assistance. So also were series of assistance rendered many African countries in their struggle against West imperialism.

In the post Deng Xiaoping reform era, Sino-Africa relations entered a new realm. China need Africa, as much as Africa need her. China exponential economic growth for two decades running non-stop transformed the once rural and backward country to number two most buoyant economy in the world. Not only that, China was also able to displaced Africa traditional trading partners of western Europe and North America, to emerge as number one trading partner of Africa. On this, the west responded by labelling China as practicing debt trap diplomacy and also becoming Africa new colonizer. Many others have joined the west to condemn the current China-Africa rapport as gross exploitation of the continent resources.

The European contact with Africa on the other hand commenced in the 15th century. The nature and pattern of relationship between the two parties, from the beginning leave no one in doubt of the intentions and objectives that brought the Mediterranean visitors. Starting from the scramble for Africa resources from 15th to 17th centuries. The slave trade up to mid-19th century that forcefully taken millions of able bodied men from Africa to the Americas (Trans-Atlantic slave trade) and Southern Africa, to provides free labour used in building the Western world. The event of the first industrial (mechanical) revolution of second half of 18th century, led to mass production of goods and services that need market (to be sold) and also raw materials to support production in various European cities. Africa met this dual needs of Europe, then the slave trade was declared illegal to allow Africans to stay back in the continent to cultivate all those produce needed for production in Europe and also to buy the finishing products send down from Europe. In order to secure and monopolize market and raw material source, a conference was called in Berlin (Germany) to divide Africa amongst European power in 1884/85. The outcome of the conference recommended Effective Occupation from all European powers that showed interest in owning any territory in Africa. By 1900, all parts of Africa had come under one or other European powers as colony. Commencement of European colonization in Africa means not only loss of political independence but also the economy of the whole continent was hijacked to serve the interest of metropolitan Europe.

So this was the nature and pattern of European engagement with Africa, starting from the 15th century up to the mid-20th century when the western European hegemony was exchanged with that of the United States. The call for self-determination by the Americans notwithstanding, the exploitation continued albeit in a new subtle method described as neocolonialism. In theory European political colonization ended, majorly in the 1960s but in practice economic subjugation continued even up to this moment. The transformation of China, and the eventual blossoming relations with Africa seems a threat to Western world in continuing exploitation of Africa.

6. Conclusion and Recommendations

Conclusively, the paper through its descriptive analysis was able to present the histories of relations between China and Africa in a systemic manner by placing side by side, the ancient and the contemporary contacts between the two regions, and other regions, to answer the question of exploitation. As revealed by the study, Chinese contact with Africa even in the ancient time never showed any sign of exploitation. Chinese contact with Africa predated that of the Europeans (in East Africa), and also differ in approach compared to that of the Arabs in the same region of Africa. The Arabs and the Europeans (as represented by the Portuguese) had a win-lose relationship with their East-African host. The Chinese engagement, on the other hand was devoid of exploitation. According to record the relationship was cordial and served the interests of both parties, evidences of which survives in culture and people of mixed race in parts of east Africa until today.

In contemporary period, Sino-African relations was open and genuine even at a time China was considered poorer than many African countries. Tanzam railway project (1970 to 1975) was conceived and executed even at a time China needed financial assistance. From 1949 to 1955 at Bandung meeting, through the struggle against imperialists in the 1960s and 1970s, and the post-

reform era of 1980s and 1990s, with the formation of FOCAC in year 2000 that ushered in a new form of vibrant relationship between the two regions, China always identify with other yet to develop countries of the world.

Chinese leadership, despite the monumental transformation of China still regards their country a developing country. This is in support of China's policy position in her relationship with Africa for collaboration, not exploitation. A paradigm shift that represents South-South relationship, against the old notion of North-South relationship that gives room for much exploitation of latter by the former as shown by the Western world relationship with Africa.

Contrarily, the European engagement with Africa was from the beginning, as represented by various European powers, showed naked intension of mass exploitation of the continent both in materials and souls. First was the era of exploration of Africa by the European that involved the mining of precious metals wherever it is available in the continent. This was soon followed by the period of slave trade that lasted for over 300 years that caused a huge gap in Africa workforce. The mechanical industrial revolution that broke out in England in the second half of the 18th century, and later spread to other Western Europe and North America, led to mass production of goods and services that need market and unceasing supply of raw materials to sustain production. Hence, the call for abolition of the slave trade to allow Africans to stay back in the continent and fulfill the dual roles of buyer of European manufactured goods and producer of raw materials needed in European factories.

The rivalry and competition amongst European powers, on how to secure market and source of raw materials, led to the scramble and partition of Africa at the Berlin Conference in November 1884-February 1885. Without the consent of Africans, the continent was Balkanized by European powers based on their interest. By 1900, full colonization of the continent begun, and was to last until the end of Second World War in 1945, when European dominated world order also ceased.

The United States emerged after the war as one of the new super powers, (other being the USSR) to dominate world affairs for the next 45 years. The collapsed of the USSR in 1989/90 marked the end of a bipolar world order, while the United States emerged as the only undisputable super power. For the Africans however, the exploitation by the Europeans as represented by the United States continued, although in subtle way. The much professed aid and assistance provided by the West to help Africa out of the wood is highly politicized, and instead of ameliorating the situation, it seems to be compounding it.

China provides alternate approach to solve Africa problem of underdevelopment, after her own success after many decades of economic woes. It is commonsense, if Africa truly desire changes, to follow China example. After all, the Chinese just passed through the same situation, and also ready to assist Africa. In addition, the Chinese have demonstrated, through their past activities, how genuine their efforts can be to transform Africa. China is a nation that knows what it means to be poor and to be so in a time when the industrialized world managed to create unprecedented wealth and affluence. That reality and the negative experience it begot are still fresh in the memories of the Chinese people, old and young.

The transformation from the foregoing was made possible in a span of four decades. China, which is home to a fifth of the world population, has now managed to assert itself as one of the major powers. Considered to be nothing short of "miraculous", China's rise came about through its Reform and Opening up Policy – a hugely successful wealth creation formula developed and perfected as the "Chinese Model". Today, China seems willing to share its successful, albeit unique, growth and development model with developing countries, especially Africa.

Thus for African states to maximize gains from her relationship with China, they should instutionalised their relationship with China, just as China did by establishing Forum on China and Africa Cooperation (FOCAC) as official platform for Sino-African relations. Efforts should be made by Africa to challenge the culture of dependence and unfavorable balance of trade with China through local production of some key products imported from China. More importantly, African states should place priority on human capital development through training in collaboration with China.

Endnotes

1. Ismail Bashmori, 2021, China's Great Accomplishments present no Threat. www.news.cn

2. Robert D. Blackwill, Jennifer M. Harris, 2016, War by Other Means, Harvard University Press

3. Robert Blackwill & Jennifer Harris, War by Other Means

4. Jennifer M. Harris, War by Other Means

5. Mokhtari Hashi Hossein, 2021, Explaining the Concept of Geo-economics and Recommendations for Iran, Geopolitics Quarterly. www.researchgate.net > publication

6. Olusola Ojo, Amadu Sesay, 1997, Concepts in International Relations, Lagos: JAD Publishers.

7. Hans J. Morgenthau, 2005, Politics Among Nations: The Struggle for Peace and Power,McGraw-Hill Publishing Co.

8. Joseph Nye, 2005, Soft Power: The Means to Success in World Politics, Public Affairs Publishers.

9. Joseph Nye, Soft Power

10. China in Africa, 2019: Facebook and Twitter as Part of Public Diplomacy. Uscpublicdiplomacy.org>blog>ch

11. China's Soft Power Strategy in Africa.www.jstor.org>stable

12. China's Soft Power

13. "Agenda 2063: The Africa We Want. African Union". 2019-12-13. Archived from the original 2019-12-13. Retrieved 2022-07-20

14. "Agenda 2063: The Africa We Want.

15. China's Soft Power Strategy in Africa.www.jstor.org>stable

16. Zhang Zhongxiang, 2006, "on the Non-interference Principle of China's diplomacy in Africa" in Sino African Relations at the turn of the Century – Journal of International Studies, 2000-05. Scholar.google.com. Accessed 30 April 2021

17. Fanny Pigeaud, 2018, The Strategy of China in Sino-African Relations. www.scirp.org>paperinformation

18. Will and Ariel Durant, 1968, The Lessons of History, 1st ed., New York, Simon & Schuster.

19. Paul Wheatley, 1964, "The Land of Zanj: Exegetical Notes on Chinese Knowledge of East Africa prior to A.D. 1500" in R.W. Steel and R.M.Prothero (ed.), Geographers and the Tropics: Liverpool Essays (London: Longmans, Green and Co.)

20. "Ibn Battuta's Trip: Part Nine – Malaysia and China (1345-1346)". Archived from the original on 18 April 2021.

21. Frank Viviano (July 2005). "China's Great Armada, Admiral Zheng He" National Geographic. Archived From The Original On 25 July 2020. Retrieved 29 September 2011.

22. Xinfeng Li (2017), China in Africa: In Zheng He's Footsteps. Human Sciences Research Council.

23. "Kenyan girl with Chinese blood steals limelight". Chinese Embassy in Kenya. Archived from the original on 8 May 2013. Retrieved 3 April 2019.

24. Bruce Larkin, China and Africa 1949-1970: the Foreign Policy of the People's Republic of China, (California, U.S.: California University Press,1971) 28

25. Zhang Zhongxiang, 2006, "on the Non-interference Principle of China's diplomacy in Africa" in Sino African Relations at the turn of the Century – Journal of International Studies, 2000-05. Scholar.google.com. Accessed 30 April 2021

26. Alaba Ogunsanwo, 1974, China's Policy in Africa 1958-1971, London, Cambridge University Press.

27. Warisu Alli,2010 "China-African Relations and the Increasing Competition for Access to Africa's Natural Resources" in Osita Eze et al (eds) New Scramble for Africa, Lagos, NIIA

28. Clarence-Smith, William Gervase. The Third Portuguese Empire, 1825–1975: A Study in Economic Imperialism. Manchester, U.K.: Manchester University Press, 1985.

29. Moodie, T. Dunbar. The Rise of Afrikanerdom: Power, Apartheid, and Afrikaner Civic Religion. Berkeley: University of California Press, 1975.

30. Elphick, Richard, and Hermann Giliomee, eds. The Shaping of South African Society, 1652–1840. Middletown, CT: Wesleyan University Press, 1989; Cape Town, South Africa: Maskew, Miller, Longman, 1989.

31. Kennedy, Dane. Islands of White: Settler Society and Culture in Kenya and Southern Rhodesia, 1890–1939. Durham, NC: Duke University Press, 1987.

32. Lovejoy, Paul. Transformations in Slavery: A History of Slavery in Africa, 2nd ed. Cambridge, U.K.: Cambridge University Press, 2000.

33. Cohen, William B. Rulers of Empire: The French Colonial Service in Africa. Stanford, CA: Hoover Institution Press, 1971.

34. Kirk-Greene, Anthony. Britain's Imperial Administrators, 1858–1966. New York: St. Martin's Press, 2000.

35. Crowder, Michael. West Africa under Colonial Rule. Evanston, IL: Northwestern University Press, 1968.

36. Crowder, Michael. West Africa under Colonial Rule.