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True Secularism of African Literature: Relationship to Religious Traditions.

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Abstract

The issue of secularism in the African environment has been an age-long debate. This has attracted series of arguments and counter-arguments. Such controversies are expected given the religious and philosophical phenomenon and the African writers' portrayal of religious role in African society. This paper's goal is to assess the views of several African writers on the issue of secularism on the religious and philosophical themes of their writing. To investigate the role of religion in secularism, the paper will use the concept of religion in relation to African Religion, Christianity and Islam. The focus of the paper is on the African spiritual transformation which will constitute the main structure of the black race with its connection to general existence.

Keywords: Secularism, Religion, African Religion, Christianity, Islam

Introduction

Thinking about secularism in African literature, foremost African writers are confidently secular in the manner and presentation of the fictional works which might be seen as representative of much modern literary works. The novel contributes greatly towards a broad categorizing identification of secularism in Africa. Notable African writers whose religious themes capture attention in a secular state include Chinua Achebe, Ibrahim Tahir, Ngugi Wa Thiango, Ayi Kwei Armah, Zaynab Alkali, Mongo Beti, Cheikh Hamidou Kane, Ousmane Sembane amongst several others. This array of African writers provokes secularism perspective and expressly brings into lime light serious religious traditions for public identification.

African writers share broad historical phenomenon, literary secularism and religious generalization. Through careful reading and apparent firmness, the African fiction crosses national and religious boundaries and the continued influence and power of religious communities and institutions. The issue of secularism in literature is better understood by identifying what exactly is meant by the secular and religious which is fervently explained by having proper view of religious studies, sociology of religion and the good understanding of Max Weber's theory of sociology and Marx's political philosophy.

Reading the fictional works of Ngugi Wa Thiango, Chinua Achebe, Ibrahim Tahir, Cheikh Hamidou Kane and Ousmane Sembane as well as Ayi Kwei Armah one will discover the novelists' respective view of secularism. These are identified as mimetic; they represent the continued power of religious communities and institutions. They as well express a deep co-implications of modern, secular discourses such as nationalism and individualism with particular religious traditions and affiliations. Also their point of interaction between the secular and religious is thematic. It is quite notable in their works to discover religious scriptures, narratives and metaphors. They again establish their measure of power over religious scriptures, producing texts of human rather than divine provenance.

Diana (2001) and Armstrong (2001), great theologian and anthropologist inquired the wisdom in modernity as a divisive, universal movement towards secularization as a historical event. In the works of African novelists, secular and religious exist in cultural life. In Achebe's *Things Fall Apart*, Moseley (2017) portrays Igbo society and the Christian Missionaries and their religion. In his novel, he shows the importance of religion in Igbo society and how intertwined religion and community are with one another thus making it impossible to discuss one without also discussing the other. Kane (2011) in *Ambiguous Adventure* describes a conflict between culture and faith, a foreign invader and a conquered people, about the colonial accident conquering the country of the Diallobe. This was a conflict between what is of a religious nature and a secular nature. Ngugi Wa Thiango in *Petals of Blood* dissects the

opportunistic neo-colonial ruling clique in order to expose Christianity's role as a tool to parry the masses in capitalist exploitation.

Methodology

The aim of the overall research of this study is to explore how African literary writers understand and enact cultural heritage in terms of tradition and religion in their fictional works. In this research paper, sample of fictional writings of African writers were taken in order to find out how they pay attention to cultural heritage and religion. In order to produce more lucid knowledge about the themes of their writings on African traditions and religion the African writers explored the African environment to capture missionary exploit through religion into the continent. The paper examined works of African fictional writers. An analysis illustrates certain views on religion, the religious and the secular. Several materials were gathered from works of African fictional writers which shows a line between the religious and the secular context.

Concept of Religion

Religion constitutes an inextricable part of African society. According to Herold Koeing (2009), religion constitutes of belief ,practices and rituals that are related to the sacred to God, to the mystical or to the supernatural. It constitutes the root from which the different branches and life sprout, grow and flourish.

Religion is a concept widely discussed about in the world presently, talking about it, people focus on its expression, or manifestations instead of its relevance. In defining it, institutions, societies, peoples and disciplines state their views depending on area of specialization. Philosophers, historians, theologians, psychologists and sociologists amongst others attribute religion to mean different things. This means that there is no universally accepted definition of religion.

Ogolla (2014) citing Rahner (1981) states the possible root of the term religion to the Latin word “religio” with different forms such as “relegere”, “religari” and “reeligere”. According to him, “Relegere” means to constantly turn to or conscientiously observe. “Relign” means binding oneself to one’s origin and goal. “Reeligere” means choosing again to live religiously by one’s origin and goal. These three suggests that there is an object connected with the goal and origin of life that people constantly turn to through religion.

Also citing a psychologist, Sigmund Freud (1907) Ogolla (2014) observes that religion is a universal obsession, a neurosis and an attempt to control the oedipal complex. His observation links religion with some complexes in a person’s psyche which is truly narrow.

Paul Tillich a known philosopher notes that Religion is the “ultimate concern” which appears to be vague since it doesn’t clarify what this ultimate concern is as human beings have so many ultimate concerns. A theologian, Edward Taylor observes that religion is belief in spiritual beings. The explanations above show that Religion is not easily defined. In Africa, no community has one religion in their language.

Ogolla (2014) quoting Mbiti (1975) describes Religion in an African’s understanding as that which sums up beliefs, values and morals, places and objects and officials and leaders considered to be religious. Shuurman (2011) states that religion constitutes the main fabric of African societies and is intertwined with their general existence. According to Kalu (2010) despite the myriads of subcultures, there are common denominators and cultural signifiers that under score shares identity and denote the deep level of assumption that format the varied cultural ingredients and provide larger meaning.

Religions in Africa

Africa is characterized with almost all the religions of the world such as African Religion, Islam, Christianity, Judaism, Jainism, Buddhism, Hinduism, Judaism and others. The most common religions in the African environment are African Traditional Religion, Christianity and Islam.

The Traditional African Religion is practiced by all indigenous African people. This form of religion is regarded as ethnic by many philosophers, theologians and students of comparative religion. This is why African Traditional Religions is seen as magic and fetish. It has no known founder, not written in scriptures, has no converts or missionaries. It organizes the lives of Africans very well like other religions. The adherents of African religion do not exhibit dear distinction of secular or sacred religion in practice. This is because religion and culture are intertwined. According to Kirwen (2008), African Religion is rooted in the people’s culture, politics, economics, aesthetics, ethics, artifacts and belief system. He further observes that Africans depend on elders and their wise counsel for the leadership of the community.

Ogolla (2014) notes that to the Africans, the Supreme Being is the most powerful followed by the spirits, ancestors, human beings, animals, plants and inorganic matter in that order. Africans believe that some evil exists in the world in the form of people who are anti-life like witches, sorcerers, the evil eye and eve night runners. The ancestors are

the African saints. These are people who conducted themselves well and attained a full life by going through all the rites of passage, dying a good death and acquiring a decent burial.

Another predominant religion in Africa is Christianity. This religion was brought to Africa by missionaries. The missionaries as evangelizers converted many Africans to Christianity. According to Muganei (2002), the Africans because of their notoriety in religion made it easy to be absorbed into Christianity. Other reasons for their easy conversions included the transition of the Bible and the view that Christianity would make people assess education, good health, good food amongst others. It was also viewed as religion of the civilized.

Another major missionary religion that has good number of followers in Africa is Islam. Mvumbi (2008) notes that Muslims take their religion as the last revealed religions. Its beginning goes back to the years between 610 and 613 AD when Prophet Mohammed began to receive revelations in caves around Mecca. He further describes Islam as a religion of peace acquired through the voluntary self surrender of God. According to Ogolla (2014) citing Stamer (1995), this religion has been distorted by fundamentalists. He further says that true Muslims are never violent.

Challenges Facing Religion

Since the focus of this paper is on true secularism of African literature: relationship to religious traditions. It is important to identify some of the challenges facing religion in Africa.

African Religion faces great challenge as a result of introduction of Christianity. Christianity is presented by the missionaries in a western culture. Ogolla (2014) citing Mbiti (1991) observes that Christianity pits two cultures against each other and goes ahead to prove that one is better than the other. This challenge are clearly seen in the areas of African rituals, initiations, marriage customs, methods of dealing with diseases, misfortune and suffering and the place of sorcery, evil, magic and witch craft in an Africa's life. The missionaries who came to Africa branded these as uncivilized and fetish. He further notes that Africans respect their forefathers as ancestors yet in Christianity, they are referred to as lost souls.

Mugambi (2002) notes that despite the challenges of African Religion, that there is a process going on known as the Africanisation of Christianity. The idea of this is indigenization of Christianity through enculturation. The major challenge of Christianity in Africa is secularism. Most Africans practice only a percentage of Christianity and percentage of African Religion. They are Christians by day and African Traditional Religions at night. They carry out Christian activities during the day and in most cases involve in certain rituals or consultations with diviners at night. Ogolla (2014) also citing Baur (1994) notes that this was a mistake created by the missionaries who dismissed African Religion and culture and referred it to fetish, pagan and native.

Another major challenge to Christianity in Africa is the multiplicity of churches whose agenda and mission are out rightly different. They use the same Bible, believe in the same God, the same saviour and Holy Spirit but still attend different Christian groupings. One would now ask whether all these churches serve the same God or different ones. The question is this "is there really a true Christian church? The differences and divisions still persist.

Christianity is greatly challenged by immorality among the adherents. This act has discouraged a lot of people. There have been cases where pastors are discovered with other men's wives in bed. Some have intimate relationship and desire with other ladies. In a case like this, what would be the views of such husbands on the said pastors and their churches? People are becoming very secular today. People tend to withdraw and never value church attendance, prayers or Christian activities.

Islam is also adopted as a religion of evangelization in Africa. The Islamic evangelizers did not insist on Africans abandoning their cultural practices totally. The greatest challenge to Islam is Islamic and fundamentalism. Such fundamentalists include al Shabaab, Boko Haram, Hamas, al Qaeda and other Islamic-militant groups. These groups are not authentic Muslims as was noted by the prophet. Ogolla (2014) quoting Klein (1971) describes them as bend on causing chaos by creating bad blood between Jews, Christians and Muslims. In Africa today, there are such groups like al Shabaab in Kenya, Boko Haram in Nigeria, al Qaeda in Libya targeting Christian Churches, Mosques for terrorists' activities.

Secularism in Africa

The concept of secularism was developed in relation to its sibling concept of secularization. According to Demerath, (2000), the way it points to how the image of the nation intersects with specific conceptions of religion is akin to the concepts of civil religion. Dobbeleare (2002) notes secularization as a sociological concept pointing to situations where religion as institutions, practices and philosophers have lost power and influences over politics, governance and individuals. According to Asad (2009), secularism differs from this in that it does not only signify that religions institutions and practices have lost power in relation between state and religion. Taylor (2007) states that secularism is a hand when specific form of nationalism, which privileges particular western protestant notions of religion and religiosity has become hegemonic.

Brown (2013) argues that although secularism claims not to take a stand in matters of religion, it is inherently generative and suffused with religious contact. Secularism is a situation where religion not only has lost power over society and individuals but where it has been replaced by the absence or incomprehensibility of everything religious as the obsolete dangerous other. According to Brown, Western secularism is signified by the following claims (a)secularism generates religious neutrality (b)secularism is equally available to all religious (c)secularism generates tolerance as mutual respect among religions and (d)secularism generates gender equality and freedom for women.

According to Aylward (2007) citing Mbiti (1969) describes Africans as notoriously religious. This he asserts that African religiosity corresponds to most ideas of African people's reality as one of ancient religious traditions, Islam dominating huge swathes of the African continent and Christians in their first favour, new religious movements proliferating.

Aylward describes secularism as a datum of modern society. According to him, secularism stems from explicit unbelief, the denial of the existence of God or of any religious dimension to human life. This unbelief results from a formal, atheistic, rational philosophy. Secularism shaves allegiance with popular myth in science as the ultimate theory of everything, a conviction that the only truth is accessible to scientific observation and experiment. Aylward (2007) further citing Bertsch (1994) asserts that it is a faith in unlimited human progress. According to him, the faith is disturbed by the current ecological crisis, and the realization that the maintenance of material standards in Europe and North America depends on the collapse and possible elimination of vital resources.

Ademowo (2014) describes secularism as positive philosophy which reflects the essence of human life. This he explains improves human condition treated as material question, not spiritual, and is best achieved through human efforts instead of suffocations before deities. Diala (2019) citing Kennyy and Smith (2011) notes secularism as a historical process through which society and culture are delivered from tutelage of religious control and closed metaphysical world view.

Secularism espouses a major challenge in Africa. In several of Africa's society there is a separation of shrine and state, of priests and kingship, of slave and earthly affairs. Secularism faces unique challenges in Africa because of the complex interplay between indigenous and colonial cultures, religion and politics. Culture has impacted religion in Africa. Secularism is necessary as the rise of sectarian violence and religion extremism threatens peace on the continent. It provides accountability in Africa.

Emergence of Literary Secularism in African

Reality of African literature draws its force from the reality of the world outlook. According to Amardeep (2006), fictional tradition demands improbable occurrences of magic, ghosts, coincidences that dismantle belief, forced miracles and great magical tales. African literature moves the shadow of doubt. The belief in African fiction is in itself metaphorical. It resembles actual belief. Accepting this strong claim, the emergence of Chinua Achebe's novel, *Things Fall Apart* marks a period of transition from dominance of absolute Biblical narratives to the much more contingent world of fiction. Fiction as a kind of storytelling invented by African writers like Cheikh Hamidou Kane, Ngugi Wa Thiango, Ibrahim Tahir and Ayi Kwei Armah presents belief in the worlds created in their write ups are quite notorial. Amardeep (2006) notes that literature as an engine of secularism expresses philosophical and political subject matters. The secular nature of African literary stories displays philosophical, cultural, religious and political themes.

The religious outlook of secularism in literature is accounted for in Achebe's *Things Fall Apart* which shares some of the problems of material and spiritual self-sufficiency. Achebe provides example of the production of food in *Things Fall Apart*. The animals also contribute to the village self-sufficiently, namely the spiritual fulfillment. The animals are used for sacrifice. This enables and facilitates the village religious traditions. The works of Ibrahim Tahir – *The Last Imam* and *Ambiguous Adventure* of Cheikh Hamid Kane distinguishes the idea of secularization. The story in the *Last Imam* takes place in a typical Hausa-Fulani cultural setting in Bauchi, Nigeria. The Fulani came to the lands of Hausa bringing in their Islamic influences. Ochonu (2008) notes that among the Islamic influences of the Fulani on the Hausa community was the establishment of Islamic caliphate. Bangura (2000) explains that the novel *The Last Imam* revolves around the life of Alhaji Usman, the central figure in this story, as he undergoes life conflicts and dilemmas. Bangura (2000) further expresses the intense conflicts between unIslamic cultural practices with Islamic practices. Cheikh Hamidou Kane in his novel *Ambiguous Adventure* describes a conflict between culture and faith. According to Kane (2011), the conflict between what is of a religious nature and a secular nature is, without doubt, the most structuring element of the book. In *Ambiguous Adventure*, the country of Diallobe is entirely ruled by a culture of faith, a mystical faith which is turned towards darkness and gives the afterlife a supremacy that the West has subjugated by force. This goes to explain that the Western world has since Renaissance been engaged in a process of secularization that first began, timidly, by putting God in parentheses.

Ngugi Wa Thiango in his writing and cultural activism uses history of colonization to throw light on the African past and in the process, creates awareness and consciousness of African history. This is illustrated in the themes of his novels with recurring central message of Christianity. This is specifically noticeable in novels like *The Black Hermit* (1968), *A Grain of Wheat* (1967) *Weep not Child* (1964) and *Devil on the Cross* (1982). In these literary works, Ngugi uses history of colonization to create a theological narrative. Ngugi's writing is that, between Christianity and African religion. The relative importance of religion in Ngugi's novels suggests not in sincerity but the profound secularization of his outlook, a secularization which was a marked feature of his time. In the *Petals of Blood*, Ngugi's hero Karega meditates on the ebbing of the Christian religion throughout the world; it is a worrisome divided minority force in a largely pagan world, and God's final intervention seems remoter than ever.

The African writers wreak havoc on the categories of the secular and the religious. As a result of deep inter-closeness of the ideas of the secular and the concept of religion, the differences in religious culture become necessary. The role of religion in society Islamic, Christianity and Traditional are embodied in faith. The differences in these religion changes are the possible parameters of secularism and secularization. The major differences in the history and structure of religion in the African continent are as a result of intra-religious sectarian wars. According to Amardeep (2006), the imposition of foreign religious authority was an important aspect of colonial establishment. This religious identity marked a necessary component of the nationalist struggle.

Political and religious complexities were responsible for differences in responses within Africa by literacy writers. Historical emergence of literary secularism in Africa as no simple progress from secular to religious. Early African writers like Chinua Achebe, Ngugi Wa Thiango, Ibrahim Tahir, Ousmane Sembane, Yambo Ouologume, Cheikh Hamidou Kane, Ayi Kwei Armah, Nawal EC Sadawi, Aminata Sow Fall, Mongo Beti, Camara Laye, Cyprian Ewensi amongst others show the strong influence of traditional religious myths in their narrative strategies. These writers have shown quite number of responses to religion in their literary works. Wole Soyinka, Nuruddin Farah, Meja Nwangi display spiritual inclination and determined secular with intense religion as a social and intellectual problem in Africa society.

In Ngugi's novels he relentlessly criticizes Christianity in his novels and essays. Ngugi's critique of religious orthodoxy extends to Marxism which he observes as a terrible substitute to religion in modern Africa. According to Ngugi Wa Thiango the basic doctrine of Christianity is love and equality between men, while colonialism which is an integral part, was built on the inequality and hatred between men and subjugation ritualistically imitating European ways of life, and outright rejection of all African customs. He states further that the church had denounced the primitive rights of Africans, condemned African beautiful dances, images of African Gods, thus robbing the people their soul.

According to Banik (2016) Ngugi believes that the church could return to the primitive communism of the early Christian Church of Peter and also the communism of the traditional African society. With this he further says and working in alliance with socialist aspirations of the African masses, they might build a new society to create a new man freed from greed and competitive hatred, and ready to realise his full potential in humble cooperation with other men in a just socialist society. He maintains that cultural alienation must work for cultural integration. Africa must go back to the roots of the broken civilization. The church must examine the traditional African forms of marriage, traditional African forms of sacrifice. Banik further describes Ngugi as a religious writer whose religious faith concerns the inner lives of his people.

Ngugi Wa Thiango's novels are rich with biblical allusions and set with a spiritual quest motif through appropriate use of captions and quotes from the Book of Revelations. In his novel, *Petals of Blood*, Ngugi explores three categories of Christian representatives – Ezekiel, Rev Jerrod and Lillian. These people were used to explore corruption and alienation of the religious leaders. Ezekiel, an elderly man and one of the earliest converts is shown through a photograph as a worldly man who regained all the lands lost by his forefathers to the colonizers and accumulated immense wealth and estates out of the advantage to being a Christian. Rev Jerrod another generation of neo-colonial Christian leader refuses to help a group of hungry, tired, thirsty villagers from Ilmorog on their way to Nairobi. He believes the Bible is against a life of wandering and begging. Rather than providing them with food and water, he offers a diet of prayers to each and every one of them to cure their spiritual debility. The third generation of religious leader is Lillian who is prostitute turned reformer, leads a charismatic religious movement for preparation of a new kingdom of God. This movement speaks of no difference between the rich and the poor, the employer and the employed and prescribes avoidance of strife and struggle in this world because the next world is close at hand and it is through love and acceptance of Christ that one can reach the other world.

African Writers Challenge in Secular and Religious Functions Of Fiction

According to Asamoah-Gyadu (2010) citing Kwesi A. Dickson, an African theologian says a society is in equilibrium when its customs are maintained, its goals attained and the spirit powers given regular and adequate

recognition. He further states that members of society are expected to live and act in such a way as to promote society's well being; to do otherwise is to court disaster not only for the actor but also for society as a whole. Any act that detracts from the soundness of society is looked upon with disfavour, and society takes remedial measures to reverse the evil consequences set in motion.

Secularism is complicated by the religious impositions associated with colonialism in Africa. The effect was to suppress the dominant African religious tradition. The goal of imperialism was in direct alignment with the exploitation of economic and cultural interest of the colonizers. Mphande (2003) states that one of the dominant features of Ngugi's writing is attempt to draw correlations between African traditions and Christianity in his writings. The style of short sentences and paragraphs in his first three novels are very similar to the Bible, as is the prophesying and genealogy that delve into the ancestor of his characters. The tendency to mark events by seasons, to speak in proverbs, parables and riddles, all mark a common oral background between the Bible and African oral tradition. Mphande citing *The River Between* shows that Ngugi wants to connect the reader to the biblical creation myth with phrases like, "people saw this and were happy" describing how life began, as compared to Genesis; "God saw it and it was good". Thus, the fundamental beliefs of the Africans are described in a typical Christian manner with Murungu being fashioned on the Christian God, and Gikugu and Mumbi on Adam and Eve. In the novel, *The River Between*, Ngugi presents Gikuyu wise men of old as the biblical prophets.

Ali-Agan (2010) acknowledges cultural secularism in *The Last Imam* by saying the development of laws pertaining rights of individuals in the light of the religious beliefs. The character Alhaji Usman covers up his loss of God consciousness in him by pretending to show zealous acts of worship in front of everyone. For instance, to allay the suspicion of his father and other men he felt compelled to make vigorous demonstrations of his enthusiasm in prayer at the mosque and in the lessons at school. He has strong inclination towards impressing the people of Bauchi in order to make them realize his authority as the Imam.

Bangura (2000) in addition presents the issue of concubine practice. Their belief in superstition. The ugliness of events in the novel portrays unIslamic practices. Tahir likens the victim of the Gwauro to the pagan mask gods. He also describes the grim circle of women sitting there like ritual carvings in juju shrine.

Conclusion

Secularism can and will further local customs and practices to mean a degree of adaptation of secular principles. African society must rebuild secular culture. There is no doubt that the tremendous promise of social and cultural advances and the failure of African leadership has opened up a vacuum in which non-secular solution have entered. This paper took into account the religions in Africa with a special focus on African Traditional Religion, Christianity and Islam. The attempted to explain the important teachings by the above religions and the challenges facing them. The paper tried to establish that all the three religious organizations face challenges which require urgent attention.

Recommendation

The paper recommends that African countries must develop positively and the secularization of the society will remain limited by the following:

- i. Creation of knowledge driven and generating evidence regarding the negative impact of religious extremism.
- ii. All Christians, Muslims and African Traditional Religious leaders should work assiduously to see that these religions are not totally interfered with by those who do not value the practice of pure religion.
- iii. Religion should be directed to foster a more relevant transformation agenda in Africa.
- iv. Capacity building with allies which will foster effective counter religious extremism should be introduced.
- v. Personal and individual greed of religious leaders should not be allowed to freely infiltrate into these religions. Every adherent to the religious groups should be well informed and reminded to practice true repentance and have a strict faith in God.

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Adaption of Information and Communications Technology and Effective Administration of Tertiary Institutions for National Development in Sokoto State, Nigeria

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Abstract

The paper focused on the influence of Information and Communications Technology fo effective administration of tertiary institutions in Sokoto state for national development of the education sector in Nigeria. Despite the power of computers to enhance and improve effective administration, improper implementation is a widespread issue beyond the reach of increased funding and technological advances with little evidence that administrators are properly integrating ICT into everyday work. Information and Communication Technology can contribute to universal access to work, equity in education, the effective delivery of quality information and more efficient management, governance and administration. Three research questions and two hypotheses were stated and posed with 140 respondents, frequency, percentage and chi-square statistics were used in data analysis. The findings indicated that, there were no available ICT gadgets for effective administration in tertiary institutions in Sokoto State, there was significant influence of ICT on effective administration in tertiary institutions in Sokoto state and there was no significant influence of ICT application for effective administration of tertiary institutions on national development in Sokoto state were all rejected. Conclusion and recommendations were made to include, Training and retraining of administrators need to be introduce and strengthen especially in the area of ICT usage and application in the administration of tertiary education in Sokoto state.

Key words: Information, Communication, Technology, Adoption, Administration and Sustainable National Development.

Introduction

Information and Communications Technology or (ICT) is extensional term for Information Technology (IT) that stresses the role of unified communications and the integration of telecommunications (telephone lines and wireless signals), computers as well as necessary enterprise software, middleware, storage, and audio-visual systems, which enable users to access, store, transmit, and manipulate information (Wikipedia, 2018). The term ICT is also use to refer to the convergence of audio-visual and telephone networks with computer networks through a single cabling or link system. There are large economic incentives (huge cost savings due to elimination of the telephone network) to merge the telephone network with the computer network system using a single unified system of cabling, signal distribution and management (Kingsleys, 2017).

Tertiary Education according to NPE (2014) is the education given after secondary education, in Universities, Colleges of Education, College of Health Sciences and Technology, and Polytechnics including those institutions offering correspondence courses. On other hand, Administration refers to the procurement and arrangement of human, financial and material resources and programmes for the realization of aims and objectives. Robert, (2019) state that, sustainable administration is concerned with the activity through which employees are motivated and trained to effectively organize and arranged financial and material resources by the effort of the leadership of an institution or organization in order to achieve its objectives. Mishra, (2014) the essence of administration is to effectively enhance organizational goals. However, it is assumed here that an administrator is one who directs the activities of other persons and undertakes the responsibility for achieving certain objectives through these efforts.

An administrative technical skill implies to an understanding and proficiency in a specific kind of activity, particularly one involving methods, processes, procedures, or techniques. It involves specialized knowledge,

analytical ability within that speciality, in the use of the tools and techniques of a specific discipline, (Robert, 2019). It is the skill required of the greatest number of people (Mishra, 2014). Most of our vocational and on the job training programs are largely concerned with developing this specialized technical skill with a particular reference to tertiary institutions administration in Sokoto State.

An administrative human skill is the executive's ability to work effectively as a group member and to build cooperative effort within the team he/she leads. This primarily is concerned with working with "things" (processes or physical objects) (Randstad, 2019). This skill is demonstrated in the way that individual perceives and recognizes the perceptions of his/her superiors, equals, and subordinates, and in the way he behaves subsequently (Robert, 2019). Person with highly developed human skill is aware of his/her own attitudes, assumptions, and beliefs about other individuals and groups; he is able to see the usefulness and limitations of these feelings. By accepting the existence of viewpoints, perceptions, and beliefs which are different from his/her own, he/she is skilled in understanding what others really mean by their words and behavior. However, such a person works to create an atmosphere of approval and security in which subordinates feel free to express themselves without fear of censure or ridicule, by encouraging them to participate in the planning and carrying out of those things which directly affect them. He/she is sufficiently sensitive to the needs and motivations of others in his/her organization so that he/she can judge the possible reactions to, and outcomes of, various courses of action he/she may undertake. Having this sensitivity, he/she is able and willing to *act* in a way which takes these perceptions by others into account (Mishra, 2014).

According to Robert, (2019), real skill in working with others must become a natural, continuous activity, since it involves sensitivity in decision making. Because everything has an effect on his associates, his true self will some time show. In addition, to be effective, he/she must be naturally developed and demonstrated in his/her action. It must become an integral part of his/her whole being (Randstad, 2019). Access, inclusion and quality are among the main challenges administrators of the tertiary institutions in Sokoto State can address.

Wikipedia (2018) confirmed that despite the power of computers to enhance and reform teaching and learning practices, improper implementation is a widespread issue beyond the reach of increased funding and technological advances with little evidence that administrators are properly integrating ICT into everyday work. While mobile phone and internet use are increasing much more rapidly in Africa (Nigeria and Sokoto State inclusive) than in other developing countries, the progress is still slow compared to the rest of the developed world. Additionally, there is gender, social, and geo-political barriers to administrative access in the area due to political employers.

Administration department is the backbone of an organization. Educational administrators strive to research, develop, implement and advance policies, programs and reforms within educational institutions. To (Mishra, (2014) and Robert, (2019). Educational administrators might work at the local, national or international level to advance or improve education. As an educational administrator, you could work within educational institutions, government agencies, and private or not-for-profit organizations (Jumare, 2015; Randstad, 2019).

Kashyap (2017) stated that administrators within schools or districts are commonly involved not only in educational administration but also educational planning. Educational administrators has to explore the best possible means of making the greatest use of available resources leading to the maximum realization of the educational aims and objectives, both individual and social, (Manga, 2015; Randstad, 2019). Jumare (2015) educational administration may be defined as a systematic design of action for the realization of educational aims and objectives for individual and social development through maximum utilization of available resources. In practical perspective, educational administration can be defined as a process utilized by an administrator while performing the role of a leader, decision-maker, and change agent, Wikipedia (2018). Simply speaking administration means to think before acting, and to act according to facts, not conjectures or speculations.

The word development is a polysemous in nature. This buttress the fact, that different people in different discipline have different connotation to the word development. Development generically refers to an institutional change which is accompanied by increase in welfare, and fall in cost of living, (Akarowhe, 2017). In other words, it is a reduction in unemployment, inequality and poverty for a given nation. It can also be seen, as the later stage of growth Robert, (2019). It is a term commonly associated with the third world countries/Least Develops Countries (LDC). Development is a term used to appreciate the need for institutional change from the primitive society to a more advance society in the less develop, least develop and even developing countries of the world, (Dias and Posel, 2017).

An effective administrator is an asset to an organization. He/she is the link between an organization's various departments and ensures the smooth flow of information from one part to the other. However, without an effective administration, an organization would not run professionally and smoothly. Mishra, (2014), an effective administrator should have the ability:

- To understand general concepts of Administration
- To enhance the office staff's ability to manage and organize office effectively and professionally
- Develop an appropriate office management strategy
- Develop an appropriate assets management strategy
- Able to develop administrative procedures
- Able to plan and control administrative budget (2014, p.)

Robert, (2019) said that, the duty of an administrator depends on the company that the administrator works for. The main job responsibility of an administrator is to ensure the efficient performance of all departments in an organization. They act as a connecting link between the senior management and the employees. They provide motivation to the work force and make them realize the goals of the organization. However, office administration is one of the key elements associated with a high level of workplace productivity and efficiency. It is very difficult to run an organization without a good administrator. It is the administrator, who makes the rules and regulations. But without the presence of an administrator an organization can never work in a sound way. All the tasks and all the departments are relates to the administration.

According to Mishra, (2014) in Dias and Posel, (2017) Significance of Educational Administration on Sustainable National development

1. To make every programme of an educational institution or organisation grand success.
4. Educational Administration is essential for the best utilization of available resources.
5. Educational Administrator checks wastage and failure and contributes to the smoothness, ease and efficiency of the administrative process in the field of education.
6. Through proper Administration, education can be the best means by which society will preserve and develop its future value system, way of life of an individual, knowledge, skills and applications, and culture of the country.
7. Through proper Administration, the means and ends of the society can be properly interacted through educational system. It implies that the educational system utilizes a large proportion of the country's educated talents and a major part of public expenditure.
10. It is essential to maintain, sustain and enhance the thinking process of an individual, institution or organisation.
12. Effective Administration bring total development of a nation in time, in which educational development is one among its various aspects.
13. Effective Administration reflect the modern developments like explosion of knowledge, advancement of science and technology, development of research and innovation while reformulating the aims and objectives of education in the light of the particular situation a country is facing.
14. Effective Administration explores and provides the best possible means of making the wide use of available resources leading to maximum realization of the educational goals.

Administrative professionals can be found in a variety of business settings, but are employed for office-related tasks. For the most part, they are required to ensure that all clerical work and customer handling is performed to the highest standards of professionalism. They are also usually the first point of contact between clients and businesses, so must be flawless and effective communicators.

It is important to tailor a Curriculum Vitae and covering letter to meet the specific needs of the position itself, rather than providing a general, well-rounded approach. However, the administration employers typically seek that an administrator is required to have proven written and oral communication skills. Robert, (2019) said because, it is not only that they will be the first point of contact between the business and the general public, but also required to carry out clerical tasks that involve exceptional levels of written communication in their various tertiary institutions. Spelling, grammar, and sentence structure will need to be polished to the highest standards when it comes to administration. Mishra, (2014), said that, administrative staffs also need to show their ability to manage business correspondence. Filing, sorting, and general organisation skills are essential for an administrator in these tertiary institutions. In addition to this, administrative staffs will also need the ability to organise their own professional priorities on the fly, too. No two days are the same in an administrative setting and will require staff to carry out different tasks at different times.

General office procedures are necessary for administrative staff, but many positions will require administrative personnel to be familiar with bookkeeping example for institutions and departmental libraries. There are several different computer applications that can be used to manage financial transactions, including Quicken, Excel, and Turbo Tax. This sort of knowledge can either be demonstrated through previous experience or through acquired qualifications from leading providers, Randstad, (2019). Robert, (2019) opened that; ICT is essential tool for administrative staff in today's era, so as to have the ability to type. Many positions don't denote a specific speed, but general opinion believes this to be around 50 words per minute (wpm) with 100% accuracy – slightly above the

global average of 39 wpm. There is no prescribed method of typing, but those who need to increase their speed may find touch-typing through the “home row” method to be appropriate for their needs, as it is the most widely taught method of typing and is available in different software tutorials.

Administrative staff may be called upon to do some light to moderate lifting, so should not see this as an opportunity to avoid laborious tasks. Fortunately, this is rather limited to tasks such as bringing reams of paper to a copy machine or printer. Having excellent customer service and an orientation towards such traits is necessary for success as an administrative worker. As candidates will be customer facing many times, they will need to carry themselves with both professionalism and have a pleasant demeanour. Administrative workers will need to have special talents in research and data analysis in order to compile reports and harvest research material for other workers within their institutions or department. According to Robert, (2019) this needs to be accompanied by exceptional levels of attention to detail, so as to be acquiring the right types of materials for their co-workers.

Objectives

The main objective of this study is to investigate how effective administration of Tertiary Institutions can be achieved through the adoption of information and communication technology for sustainable national development. Specifically to find out:

1. Availability of ICT gadget in Tertiary Institutions in Sokoto State.
2. Influence of ICT on effective Administration of Tertiary Institutions in Sokoto state
3. Influence of ICT application on Effective Administration of Tertiary Institutions for National development in Sokoto state.

Research Questions

To guide the study the following research questions were raised;

- Is there available ICT gadget in Tertiary Institutions in Sokoto State?
 - What is influence of ICT on Effective Administration in Tertiary Institutions for National Development in Sokoto state?
1. What in the Influence of ICT application on Effective Administration of Tertiary Institutions for National development in Sokoto state?

Hypothesis

To guide the study the following hypotheses were posed;

- There is no significant influence of ICT on Effective Administration in Tertiary Institutions for National Development in Sokoto state.
- There is no significant influence of ICT application on Effective Administration in Tertiary Institutions for National Development in Sokoto state.

Methodology

The study covers all the tertiary institution in Sokoto State. Sokoto State has three geopolitical zones in which all the tertiary institutions were located within the Central political zone and made it compulsory for the researcher to use only the central zone while conducting the study. The respondent in these study were specifically delimited to the head of organizations and Deans/Director. The study employed a descriptive correlation research design. 140 participants were selected as the samples for the study by using random sampling. A researchers designed questionnaire titled: ICT and Effective Administration in Tertiary Institutions for National Development (ICTTEAND) were used in collecting data for this study. The validity was obtained after a series of corrections by expert in research and statistics of the department of education, Usmanu Danfodiyo University Sokoto, and adjudged the instrument to have content validity and reliability was obtained using test re-test method that yielded 0.80 indexes. Pearson product moment correlation coefficient was used in analysing the data collected in this study.

Null Hypothesis

H0₁: There is no significant influence of ICT on effective administration in Tertiary Institutions in Sokoto state.

Table 1: Influence of ICT on Effective Administration in Tertiary Institutions in Sokoto state

Variables	N	Mean	Std. Deviation	chi-Cal	p-Value	Decision
ICT Influence	140	33.04	11.32	.238	.000	H ₀ Rejected
Effective administration	140	85.12	9.71			

From the table above, showing the result of the influence of ICT on effective administration in Tertiary Institutions in Sokoto state, chi-square = .238, $p = .000$. This indicates a significant influence of ICT on effective administration in Tertiary Institutions in Sokoto state, because the p-value is less than the chi-Cal at .05 level of significance at df 118 since "N" is 140. Therefore, the Null hypothesis which states that there is no significant influence of ICT on effective administration in Tertiary Institutions in Sokoto state was rejected.

H0₂: There is no significant influence of ICT application on effective administration in Tertiary Institutions for National development in Sokoto State.

Table 2: Influence of ICT Application on Effective Administration in Tertiary Institutions for National Development

Variables	N	Mean	Std. Deviation	chi-Cal	p-Value	Decision
ICT App	140	53.04	9.32	.438	.000	H ₀ Rejected
National. Devt.	140	95.12	12.71			

From the result of table above showing influence of ICT application in effective administration on National Development in Sokoto State, chi-square = .438, $p = .000$. This indicates a significant influence of ICT application effective administration in Tertiary Institutions on national development in Sokoto State, because the p-value is less than the chi-Cal at .05 level of significance. Therefore, H₀₂ There is no significant influence of ICT application in educational administration for national development in Sokoto State was rejected.

Discussion

The study investigated the influence of information and communications technology on effective administration in Tertiary Institutions for national development of the tertiary education sector in Sokoto State, Nigeria. Findings revealed that forty two (52) respondents amounting to thirty five point eight (45.8%) agreed with the statements and seventy seven (88) respondents amounting to sixty four point two (64.2%) percent disagreed with the statements based on the availability of ICT gadget in administration in tertiary institutions in Sokoto State, this also confirmed that there is no available of ICT gadget for effective administration in tertiary institutions in Sokoto State.

This finding agrees with other existing findings, for example; Akarowhe (2017) opined that, Information and Communication Technology can contribute to universal access to education, equity in education, the delivery of quality learning and teaching, teachers' professional development and more efficient education management, governance and administration. Inclusion and quality are among the main challenges they can address.

On the hypothesis one which state that; there is no significant influence of ICT on effective administration in tertiary institutions for national development in Sokoto state, From the analysis on the influence of ICT on effective educational administration in Sokoto state, chi-square = .238, $p = .000$. This indicates a significant influence of ICT on effective administration in tertiary institutions in Sokoto state for national development, because the p-value is less than the chi-Cal at .05 level of significance. Therefore, H₀₁ which states that there is no significant influence of ICT on effective administration in tertiary institutions in Sokoto state was rejected. This finding agrees with other existing findings, for example; Kingsleys (2017) is of the view that administration means to selects among alternatives explores routes before travel begins and identifies possible or probable outcomes or action before the executive and his organisation committed to any."While Wikipedia (2018) define ICT as the term that covers any product that will store, retrieve, manipulate, transmit or receive information electronically in a digital form, e.g. personal computers, digital television, email, robots.

On the hypothesis two which state that; from the analysis on the influence of ICT application in effective administration in tertiary institutions on Sustainable development in Sokoto state, chi-square = .438, $p = .000$. This indicates a significant influence of ICT application in effective administration in tertiary institutions on Sustainable development in Sokoto state, because the p-value is less than the chi-Cal at .05 level of significance. Therefore, H_0 There is no significant influence of ICT application in effective administration in Tertiary Institutions on Sustainable development in Sokoto state was rejected. This finding agrees with other existing findings, for example; Kashyap (2017) stated that administrators within organizations or districts are commonly involved in planning. The complexities of the present scientifically developed and technologically advanced society have given special position to the need for tertiary administration. Tertiary institutions administrators has to explore the best possible means of making the greatest use of available resources leading to the maximum realization of the educational aims and objectives, both individual and social.

Conclusion

Conclusion drawn from this study indicated that, Informational communication technology (ICT) is a tool of global educational development. The use of information communication technology in the third world countries has witness a number of pitfalls, despite relevant educational stakeholders' effort to savage the situation. Some of the possible solution insight as exaggerated by the researcher will serve as benchmark for ICT to be fully optimized in the educational system of these third world countries, for it to yield its lantern benefit, which is a pivotal for manpower and national development. This also confirmed that there is no available of ICT gadget in effective administration in tertiary institutions in Sokoto State, there is also significant influence of ICT on effective administration in tertiary institutions in Sokoto state and finally concluded that, there is significant influence of ICT application in effective administration in tertiary institutions on national development in Sokoto state. The purpose of this article has been to show that effective administration in tertiary institutions in Sokoto State depends on three basic personal skills, which have been called technical, human, and conceptual. The administrator needs sufficient technical skill to accomplish the mechanics of the particular job for which he is responsible, sufficient human skill in working with others to be an effective group member and to be able to build cooperative effort within the team he leads, sufficient conceptual skill to recognize the interrelationships of the various factors involved in his situation, which will lead him to take that action which is likely to achieve the maximum good for the total organizations.

Recommendation

Based on the findings of this study the following recommendations were made,

1. There is need for the provision of basic and applied ICT equipment and gadget to departments and units in Tertiary Institutions in Sokoto state.
2. Training and retraining of educational administrators need to be improved and strengthen especially on the area of ICT usage and application in the administration of tertiary education in Sokoto state.
3. For sustainable development in education, Government as well as non-governmental agencies should come up with modalities in training and funding educational units, sections and departmental staffs with ICT gadgets and equipment.
4. Educational administrators of tertiary institutions in the Sokoto state should be partnered with ICT units for the training on the modern techniques of planning using ICT gadget and equipment.

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Factors Affecting Information and Communication Technology Education and National Development in Sokoto State: The Challenges for our Society

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Abstract

The study examines how National Development can be achieved through Information and Communication Technology Education in Nigeria. Every country is looking for ways of accelerating development by creating a scientifically literate population, but all over the world the current trend on development is the search for national development and the shift from the current progress of the present generation to a more encompassing and everlasting educational transformation for the benefit of every future generation. The data collected were tested at significant level of .05 and analyzed using descriptive statistics. Findings revealed that fifty nine (59) respondents amounting to forty two point one (42.1%) participated in the study were male and eighty one (81) respondents amounting to fifty seven point nine (57.9%) percent were female. It also revealed that majority of respondents agreed with the statement that, They face many challenges while using ICT gadgets within the area such as Inadequate network services and training in ICT, Lack of personnel to helps with the computer hardware and software and ICT equipment like ATM machine, POS are not available. It also shows that, the current situation will help in providing things to do for achieving the ideal state of ICT use from the societal level. The societies find it necessarily to improve their ICT skills as well as using it. In another way they always use ICT gadgets as medium of communications between their business colleagues. In conclusion ICT Education can contribute in achieving National Development in Nigeria, if government and other developmental agencies are committed to providing assistance to younger generation. The paper also recommend that, ICT Education put into higher school curriculum should be taught with emphasis on practical aspect which enhance national development in all sectors.

Keywords: - ICT Education, National Development, and Nigeria

Introduction

Information and Communication Technology Education has a great role to contribute in the nation building such as economic growth, security, and skill acquisition programme as well as youth empowerment. Nigeria is facing a lot of challenges of over-reliance of the youths and Women on civil service sector and their husband/Relatives respectively. The diffusion of ICT in all spheres of life has created a social system which is driven by knowledge and as well powered by technology. Information and communication technology (ICT) is playing a major role in shaping 21st century global education and making impact on societal education. According to National policy on ICT, (2012) The Federal Ministry of Education created its ICT department in February 2007, notwithstanding several government agencies and other stakeholders in the private sector having initiated ICT-driven projects and programmes to impact at all level. In the same view, (Osei, 2007) Today, the quality of learning is also reflected with the used of aids such as computer, multimedia application. However the effectiveness of these tools on technology is not fully proven throughout its implementation at schools. Thus this study will investigate the factors that may affect adoption and use of ICT in teaching and learning processes particularly at the secondary school level.

Several factors such as lack of electricity, internet connection, training and availability of infrastructure affect the adoption of ICT in the country. These factors act as barriers and challenge that slowing down the societies from adopting ICT in their areas. Some of the ICT barriers include societal rigidity, poor ICT education and corruption. These barriers limit the access of to ICT gadgets. The accessibility of ICT depends on the availability of infrastructures that support technology. The integration of ICT in the education system were largely depends on the availability, competency, and attitude of people toward using the technologies in their areas, (Osei, (2007)). Facts showed that the developed countries like England and Australia have made quite a considerable investment in ICT development and to integrate with their education systems by having a well formulated ICT national policies and specific strategies, (Kamau, 2012). As part of the new social structure and the aspiration of making the South African Society an information society, computer laboratories with internet connectivity have been established in many urban schools to enhance and improve the quality of teaching and learning and to realise the national objective of the information society, (White Paper, 2004 in Kwabena, Kwame & Roderick, 2013).

Information and communications technology (ICT) is often used as an extended synonym for information technology (IT) It is a more extensive term that stresses the role of unified communications and the integration of telecommunications, computers as well as necessary enterprise software, middleware, storage, and audio-visual systems, which enable users to access, store, transmit, and manipulate information. Etin, (2010) stated that, the term ICT is also used to refer to the convergence of audio-visual and telephone networks with computer networks through a various linking systems. ICT covers any product that will store, retrieve, manipulate, transmit or receive information electronically in a digital form. Information and communication technology ICT is defined as the combination of informatics technology with other related technologies, specifically communication technology, (Oghogho & Ezomo, 2012)

The adoption of ICT requires a business environment encouraging open competition, trust and security, interoperability and standardization. This requires the implementation of sustainable measures to improve access to the Internet and telecommunications infrastructure and increase ICT literacy, as well as development of local Internet-based content. To Etin, (2010) for the country to survive emerging impacts of Machine-to-Machine Society, a national reconstruction is desirable, using the education, science and technology conduit as a basis for incubating a knowledge-based economy, where patriotism, fairness, accountability, transparent, justice and equity are enthroned and merit abundantly rewarded.

Culture and language differences are one of the causes that discourage access to digital information in Nigeria. Efforts should be made to make ICTs available in local languages as it has been started by some of the Banking sector in Nigeria. Even & Heiman, (2011) ICT is a unique tool capable of encouraging sustainable economic and social development in the society. Angelina, (2008) state that, effective integration of ICT into a programme that envisions community or citizen participation and information sharing, becomes an enabling forces for sustainable societal development. The field of “communication for development” possesses a long legacy of the critical and effective application of technologies, particularly information and communication technologies, for development, (Bello & Aderbigbe, 2014). The new ICT tools are rapidly finding their ways into different sectors of the society and thus creating a global village. Conventional wisdom holds that the application of information and communication technologies is a good drive both in rural and urban areas towards economic, social and cultural development, Achimugu, et.al, (2010) and Oloruntoyin & Ibrahim, (2013)

The potentials of ICT application can be viewed from the common terminologies that are used in almost every sector in the society. For instance, telemedicine, e-learning, e-banking, are ICT applications that make it ultimately possible for developing countries to improve the quality of living, especially in the rural and remote areas, (Oloruntoyin & Ibrahim, 2013).

Internet is the first communication tool that allows every user to be a sender, receiver, narrow caster and broadcaster in a global sphere (Braund, et.al, 2006). It has however encapsulated the Nigerian environment as a form of flexible, decentralized, information sharing tool and developmental potential mechanism (Even & Heiman, 2011 in Oloruntoyin & Ibrahim, 2013) It offers the possibility of initiating economic development for agriculture producers, research institutions, medical practitioners, financial organizations, media networks and small business enterprises, (Osei, 2007)

ICT applications go a long way to improve the well-being of man; they reduce transportation costs, improve availability of essential goods and contribute to improving living conditions, (Bello, & Aderbigbe, 2014). A major breakthrough in ICT application in Nigeria is that of the wireless telephone systems which comes in form of fixed wireless telephone lines and the Global system of mobile communications (GSM) mobile phones. This has completely changed the tempo of the Nigerian businesses by creating countless opportunities for small and medium businesses, (Even & Heiman, 2011).

The specific technologies that collectively comprise information technology are computer technology and data communication technology. Computers provide most of the storage and processing capabilities, while data communications, specifically networks, provide the means for dissemination and remote access of information, (Etin, 2010). Clearly, developing countries which are unable to keep pace with the formidable development of ICT have not made much progress (Even & Heiman, 2011). Their living conditions have in many cases deteriorated; at least partly due to difficulties in competing in the increasing global economy without access to ICT. However, it is pertinent to emphasize that investment in other infrastructures such as roads, railways, water supply and electrification is very important,

Small and Medium enterprises and public institution in large cities in many part of our country are only vaguely aware of the possibilities offered by application of ICT and often considered themselves fortunate for having access to mobile phones. Meanwhile, the efficiency of the inadequate public services in education, health care, security, transport and records processing, could be greatly enhanced by improved access to ICT services, (Bello, & Aderbigbe, 2014). Nigeria and Sokoto State in Particular, in efficient banking system, health and education which are crucial for development depend heavily on the adoption of ICT tools.

Application of ICT in freight transport involves the optimization of vehicles and rolling stock and consignments. Even & Heiman, (2011) points out that in terms of point to point delivery, an estimate of 5% improvement in time saving to the user of the system was observed. In UK, one of the biggest retail chain supermarkets, Sainsbury, now use an ICT system (Isoltrak) to track goods deliveries, which allows routing to be worked out according to individual store requirements and specific collections from suppliers. The system allows Sainsbury to prioritize movement and prepare for incoming vehicles, saving an estimated 90 minutes per vehicle per day. However, societies which have the capacity to network themselves, if properly coordinated and channeled towards achieving a set of goal by forming leadership with a strong voice which cannot be ignored by the government are liable in achieving thier goals.

Oloruntoyin & Ibrahim, (2013) said that, their participation can be geared towards fostering transparency and good governance. They have to monitor government policies on ICT and continuously point out areas of flaws and strengths of using ICT platforms in their Areas. As to Harindranath, (2007), this can be achieved by providing local knowledge and capacity building assistance in implementing and sustaining ICT-related initiatives for development. They can also foster ICT skill development and innovation by establishing community telecenters where ICT skills and innovations are acquired and developed. In addition, they have knowledge of user demand and hence can help to direct the government and the private sector on areas to focus on.

Efficient banking systems, health and education which are crucial for development, depend heavily on the adoption of ICT tools. In the same view Idowu, (2007) the use of ICT in Nigeria Teaching Hospitals will help all patients including the ones in life threatening situations based on the outcome of his study. Three ICT indicators namely: Personal Computers, Mobile phones, and internet facilities should be made available in Nigeria Teaching Hospitals. According to the study majority of the medical experts make use of public cybercafé and this was attributed to lack of connectivity in most teaching hospitals. Nevertheless, mobile phones have been playing a significant role in health delivery service. This is justifiable by its ability to access the communication gap between medical practitioners and patients as well as medical colleagues which strongly lead to national development.

Methodology

The study was mainly quantitative and was aimed at examine how national development can be achieved through ICT Education in Sokoto State, Nigeria. The respondents were selected from Farmers, Business Man and Civil Servant. The study employed a descriptive correlation research design; with the people leaving within the Area in Sokoto state. The study used a simple random sampling to select 140 participants. The essence of randomly selecting participants was to ensure that each individual within the population has equal opportunity of being selected using research advisor (2006). Questionnaires were the instruments used to collect data from the respondents. According to De Vos, (1998) a sample size of 140 is required for a population size of 2000. However, due to the factors of accuracy, cost, and homogeneity of the accessible population, type of sampling as well as the experimental nature of the study an estimation of 140 students which is equal to 46% was adopted (Gay, 1996).

The respondents were (140). Statistical Package for Social Sciences (SPSS version 20) was used to analyse the data collected. Total of one hundred and eighty (140) questionnaires were distributed. All the 140 distributed questionnaires were completely filled and returned in time. This therefore gave a response rate of 100% which was reliable and valid, since the design involve obtaining information from a wide section of respondents at once without need to follow up the respondents for further information (Amin, 2005).

Results

Table 1 Showing Distribution of Respondents by Sex

Sex	Frequency	Percentage
Male	59	42.1
Female	81	57.9
Total	140	100.0

(Source: Field data)

Results presented in table 1 above revealed that the highest number of respondents who participated in this study was females 81 (57.9%), then the male respondents who were 59 (42.1%). Hence this implied that both the male and female participants participated positively towards the study. On other hand, the result shows that participants in the study are dominated by female audients.

Table 3: Factors that Affect use of ICT Gadget for National Development

Variables	SD (%)	D (%)	N (%)	A (%)	SA (%)	Means	Std. Dev
I find it necessary to improve my ICT skills	1.1	4.4	3.3	33.9	57.4	4.42	0.841
There is insufficient power supply in our Area	2.2	3.3	1.6	36.1	56.8	4.42	0.860
I always use ICT gadgets to communicate with my business colleague	4.9	4.4	1.6	31.7	57.4	4.32	1.053
There is inadequate network services in our Area	7.1	9.8	1.6	33.3	48.1	4.05	1.239
There is no training in ICT in our Area	5.5	6.0	2.2	72.7	13.7	3.83	0.931
Lack of personnel to helps with the computer hardware and software	5.5	3.8	1.1	74.3	15.3	3.90	0.896
ICT equipment such as ATM machine, POS are available in our Area	14.8	59.6	2.7	18.0	4.9	2.39	1.093
I find it necessarily to use ICT gadgets	54.1	31.7	1.6	9.8	2.7	1.75	1.069
I feel too old to learn how to use ICT gadgets	31.1	59.0	1.1	4.4	4.4	1.92	0.943

From the above Table 2 the respondents were asked to express their view about factors affecting ICT use in National development. It shows descriptive statistics based on perception of the factors that affect ICT use in National development. It revealed that the actual state and levels of ICT skills of the people living in the society need to be improved. They face many challenges while using ICT gadgets within the area such as Inadequate network services and training in ICT, Lack of personnel to helps with the computer hardware and software and ICT equipment like ATM machine, POS are not available. It shows that current situation will help in providing things to do for achieving the ideal state of ICT use from the societal level. The societies find it necessarily to improve their ICT skills as well as using it. In another way they always use ICT gadgets as medium of communications between their business colleagues. This supported by Chris Uwaje (n.d) who said that, for the country to survive emerging impacts of Machine-to-Machine Society, a national reconstruction is desirable, using the education, science and technology conduit as a basis for incubating a knowledge-based economy, where patriotism, fairness, accountability, transparent, justice and equity are enthroned.

Discussion

The study investigated the influence of information and communications technology on national development in sokoto state, Nigeria. Findings revealed that fifty nine (59) respondents amounting to forty two point one (42.1%) participated in the study were male and eighty one (81) respondents amounting to fifty seven point nine (57.9%) percent were female this is to show that majority of the respondents were Famers and Business men who were always available to be meet at the time researcher use to visit the area.

Findings also revealed that majority of respondents agreed with the statement that, They face many challenges while using ICT gadgets within the area such as Inadequate network services and training in ICT, Lack of personnel to

helps with the computer hardware and software and ICT equipment like ATM machine, POS are not available. This can be supported by Osei, (2007) Nigeria's objective for primary education which it emphasis is placed on widening access to basic education, Eliminating present inequalities in the enrolment between the urban and rural populations, Ensuring greater retention in schools, Ensuring long-term permanent literacy for those children who have completed the Programme; While ICT knowledge is not evoked in the vision set for primary school pupils, it is abundantly clear that government's new policies and programmes in the telecommunications and ICT policy sectors do address the problem otherwise.

Findings also shows that, the current situation will help in providing things to do for achieving the ideal state of ICT use from the societal level. The societies find it necessarily to improve their ICT skills as well as using it. In another way they always use ICT gadgets as medium of communications between their business colleagues. This supported by Chris Uwaje (2019) who said that, for the country to survive emerging impacts of Machine-to-Machine Society, a national reconstruction is desirable, using the education, science and technology conduit as a basis for incubating a knowledge-based economy, where patriotism, fairness, accountability, transparent, justice and equity are enthroned.

Conclusion

ICT has direct impact on national development. The effect of ICT will vary from one community to the other depending on the environment created for it to prosper. The adoption of ICT requires a business environment encouraging open competition, trust and security. But this requires the implementation of sustainable measures to improve access to the Internet and telecommunications infrastructure and also increase ICT literacy, as well as development of local Internet-based content. It is believe that, ICT diffusion in to the community has increased the availability of information received by the people living in the area and usage of ICT is not as important as its effects as a result of the spread of this information. Having knowledge on the available ICT gadgets as a result of information received, helps to position an individual to use the available ICTs bearing in mind the limited resources available to pursue the set out goals and as a result, lead to national development. In Nigeria and Sokoto in particular has a lot to do in creating an enabling environment as well as ICT awareness.

Recommendations

The following recommendations will help to position Nigeria and Sokoto State in particular to be among the leading areas in ICT deployment, diffusion and usage when implemented:

- Society have to network themselves, by forming leadership with a strong voice which cannot be ignored by the government if properly coordinated and channeled towards achieving a set goals.
- All stakeholders should focus on performing their roles efficiently with the available limited resources since they are all vital to creating the enabling environment for ICT. They should develop feedback mechanisms by which they can assess their inputs to implementing policies, programmes and plans aimed at enhancing national development using ICTs so as to identify areas of weaknesses and strengths in other make the necessary changes that will make the most positive impact to the outcome.
- We must focus our effective strategies on solutions to human, social, political, health, business, problems, not on infrastructure and technology.
- ICT should be brought into societal level and not just school computer laboratories.
- ICT Education put into higher school curriculum should be taught with emphasis on practical aspect which enhances national development in all sectors.
- Proper spectrum planning that will reserve some areas of the spectrum for Indigenous use should be pursued. This will ensure availability of frequencies for communication in remote areas and reduction of signal interference in urban areas.
- To ensure appropriate and legal use of ICTs for national development and economic prosperity.
- We must fight corruption from all fronts as all efforts to massively, diffuse and use ICTs to enhance national development.

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Hermeneutics of Matthew 28:18-20 and the Challenges of Christian Mission in North East Nigeria

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Abstract

The Christian mission in north east Nigeria has been crippled by persecution, discrimination and circumscription to freedom of religion from the Islamic terrorist group known as Boko Haram and the Fulani herdsmen. As a result of this, thousands of Christians have lost their lives and homes. Churches have been destroyed and deserted in north east Nigeria. The work employed the historical-critical approach of research using the hermeneutics of Matthew 28:18-20 to investigate the implications of doing effective Christian mission in the north east Nigeria. The findings of the work showed that the gospel according to Matthew presented Jesus' teaching on mission with a promise that he will be with the disciples until the consummation of the ages. The disciples, of course, including Christians are assured that as they go in the name of Jesus, God will continue to be with them. In the context of Matthew 28:20, this assurance has been highly argued. This argument was hinged on the place of Jesus' promise in the face of the persecution suffered by Christian mission in the north east of Nigeria. The widespread of persecution and discrimination in the north east is greatly affecting missionary activities. Persecution has been a common phenomenon in church history and it does not stop the propagation of the gospel. Therefore, the work challenged the Nigerian Christian missionaries to persevere and continually take active step in the spread of the gospel in the north east.

Keywords: Matthew 28:18-20, Christian Mission, North East Nigeria, Great commission.

Introduction

Christians in Nigeria have been systematically persecuted for many years. This persecution has terribly affected missionary activities in the northern region of Nigeria, especially in north east Nigeria. The paper examined the challenges Christians in north east Nigeria are facing in the context of the great commission given to the disciples by Jesus Christ in Matthew 28:18-20. The work also presented a historical account of persecution against Christian mission in the past. Christianity was able to spread like a wild fire as a result of early Christian's persecution.

The region of north east Nigeria was purposefully chosen because of the level of terrorism against Christianity is very high in the area. North east Nigeria is seen as the place of birth of terrorism in Nigeria. In proportion to open doors (2017) reports, the situation in north east Nigeria is extreme because the people are suffering from the onslaughts of both Boko Haram and Fulani herdsmen. In the report, a state of emergency was already declared in Borno, Yobe and Adamawa (states in north east Nigeria) in 2013. The declaration was made largely because of Boko Haram attacks. In Taraba (a state in north east Nigeria) Christians suffer mostly from Fulani herdsmen's attacks.

Boko Haram conceives western education as a sin. Thus, they fight hard to eliminate it from Nigeria. As a result of this passion, many churches and mosques have been destroyed. But the numbers of churches that have been destroyed over the years because of the attack are greater than the numbers of mosques. Nigerian Christians are the major target because they believe that Christianity is a product of western education. Agbiboa (2013) expressed that

Boko Haram is a radical Islamist group from the northeast Nigeria which has caused severe destruction in Nigeria since 2009. According to Summer (2019) the group Boko Haram began in 2002 led by Mohammed Yusuf a Muslim preacher. The group became popular in 2009. In 2014 when they kidnapped 200 female students from a school in Chibok Nigeria (a largely Christian community), it went international. These several attacks have made the group Boko Haram known internationally as a terrorist group. Thus Ochab (2016) stated that Boko Haram is regarded as the deadliest terrorist organization in the world in 2015. As a result of these numerous attacks, Christians in north east Nigeria are afraid to continue to uphold the great commission.

Fulani herdsmen are another major group currently terrorizing Nigeria. Fulani herdsmen are those who come from a tribe called Fulani that seek for greener pastures to feed their domestic animals. It was the effort to reduce the attack by Fulani herdsmen that made the president Mohammed Buhari to introduce RUGA policy (rural grazing area). The policy resulted to a controversy which was totally kicked against my many Nigerian citizens. Fulani herdsmen use the invasion tactics. They settle in a particular area to dominate the area. They do not only seek to dominate an area for grazing but also seek to wipe out Christianity from that area. Ochab (2016) stated that the Fulani herdsmen seek dominance over territories and ultimately aim to eliminate the presence of Christians in the area. In addition, Ngbea and Ngbea (2019) averred that herdsmen use terror tactics to conduct jihad, displacing local communities from their land to make room for their herds, to occupy those lands and to spread Islam. In north east Nigeria, their attack is more predominant in Taraba.

So many writers have written a lot about terrorism against Christian mission in Nigeria. Literatures on the ideologies of terrorism, causes and effects of terrorism in the church have been written. But nothing has been written yet on terrorism against Christian mission with a hermeneutical approach. The paper tried to bridge this gap in existing literature by systematically examining the hermeneutics of Matthew 28:18-20 in the context of the challenges of Christian mission in north east Nigeria.

Clarification of Concepts

There is no one generally accepted definition of terrorism. This is because what one perceives as terrorism in a particular area may be seen as an act of heroism in another area. According to Garrison (2004) terrorism is a tool used to achieve a specific outcome by using force or violence on one segment of society with the primary goal of causing fear in the larger society to make change in that society. In the same way, Stepanova (2008) defined terrorism as a form of violence that most closely integrates one-sided violence against civilians with asymmetrical violent confrontation against a stronger opponent, be it a state or a group of states. Christian mission is a task embarked by Christians to fulfill Jesus' command in Matthew 28:18-20. The major aim of the mission is to spread the gospel of Jesus until it gets to the end of the world. Agha (1999) defined Christian mission as the means of sending Christians out to proclaim the gospel of Christ to the unconverted throughout the world according to the great commission by Christ.

Historical Background and Authorship of the Book of Matthew

The book Matthew was written by one of the disciples of Jesus know as Mathew the tax collector. He wrote out of experience with his close work with Jesus as his master and the information he gathered from the author of the gospel of mark who wrote before him of(Onwu.2004). During the canonization of New Testament scriptures, the gospel of Matthew was placed first not as the first gospel but because of its Jewish background. Some Old Testament narratives about the genealogy of Jesus were given. So many Old Testament scriptures linking Old Testament and the New Testament were copiously quoted. First of the four New Testament gospels and, with The Gospels According to Mark and Luke one of the three so- called synoptic (i.e., those presenting a common view). It has traditionally been attributed to Matthew the Evangelist described in the text as Levi .(10:3)(Encyclopedia Britannica, 2019) The editors of encyclopedia Britannica further attest that "The Gospel According to Matthew was composed in Greek probably sometime after 70 AD, with evident dependence on the earlier Gospel according to Mark and There has, however, been extended discussion about the possibility of an earlier version in Aramaic"

A lot of evidences in the text show that the author was a Jew and he was writing to Jewish Christians as his audience. The Gospel According to Matthew actually points to Christ's fulfillment of the old testament prophecies (5:17) and his role as a new lawgiver whose divine mission was confirmed by repeated miracles (Onwu, 2004).. After tracing the genealogy of Jesus back to Abraham, the evangelist mentions certain details related to the infancy of Christ that are not elsewhere recorded—e.g Joseph's amazement on learning that Mary is pregnant, the honour of the Magi, the escape into Egypt from Herod's threat - the massacre of the innocents, and the return of the holy family from Egypt (Michael, 1992).

Recipients and Purpose of Writing

The readership of the gospel of Matthew were Jews as popular belief attests to the fact that the gospel were written in Greek language (Melisa,2018). From every indication, his audience were Greek speaking Jews. The author did a lot of references to old testament scriptures and links them to new testament events attributed to the personality of Jesus as Richards (1988) clarifies. Examples were addressing Jesus as son of David, tracing Jesus genealogy up to Abraham and the usage of some Greek terminologies. One of the examples of such terminologies is the kingdom of heaven and where heaven reveals the Jewish reverential reluctance to use the name of God (Gills 1980).

Melisa(2018) further claims that the gospel of Matthew was Jewish but has universal outlook like the coming of the Magi (Non Jews) to worship the infant Jesus (2:1-12) and also gave full statements of the great commission (28:18 - 20). The purpose of Matthew is to firstly present to the Jews in particular and the entire universe in general that Jesus Christ by his life, death, resurrection and ascension in his earthly ministry has come to fulfill the Old Testament scriptures as the messiah of mankind. The undertone of the great commission therefore is to raise and commission Jesus kind of personalities who will take the gospel mandate both for the Jews and the gentiles to whole universe (Roberts, 1991).

***Sitz Im Leben* of the Text (Matthew 28:18-20) in Relation to Socio-Political Background of Palestine in the Time Of Jesus.**

The Setting:

The meeting of Jesus and His disciples were at a certain mountain in Galilee. Jesus after his resurrection Had some of His disciples who do not believe that he actually resurrected from the dead(Matthew 28:16 -17). Gills(1980) makes two propositions that this certain mountain has been a point of spiritual discourse between Jesus and his disciples including the beatitude where Jesus gave a sermon on the mountain. Probably Jesus has called them out as usual to give them another secret of the kingdom and this time around not as a Dying Master but as Risen Lord. He wants to hand over the responsibility of advancing the kingdom of heaven to the disciples. The political implication of coming to the mountain was to avoid the interference of the Jewish leaders who crucified him and was championing a kind of peddling rumour that he never resurrected (28:16-17). His disciple came and stole him was a common language among the Jews at that time

The social spiritual dimension while the mountain was chosen is that only those who have been called by God can be qualified for the herculean task of the great commission(Michael,1992). Jesus on this note decided to give appointment to his own (the disciples) who have had a close work with him during his earthly ministries.

Characters:

A, The disciples

In Matthew 28:16 the number of disciples that came to him on the mountain was 11. One of them Judas had betrayed him and died headlong. The other remaining eleven were living in fear before now and all of them deserted their master during passion. Their believe was that Jesus as the expected Messiah, has come to grant them political kingdom. They could not imagine their Master who had power to raise the dead and perform all kinds of miracle to be held captive by Jews leaders, crucified, died and was buried.

There was the need for Jesus to revive their confidence in them as their Savior, Lord and Master. In verse 17 of Matthew 28, the disciples of Jesus bowed down and worshiped him. The implication is that only the lord Jesus is to be worshiped as against temptation narrative in Matthew chapter 4 when Satan was pressurizing Christ to worship him. Jesus quickly maintained that only God you will worship. The disciples worshipping Christ signify submission to Gods authority alone. Though some of them did not believe but Jesus empowered them and commissioned them to be focused and bold in the assignment of winning more converts into the the kingdom.

B, Jesus.

He is now the risen lord and has completed his assignment on earth and he is about to return to the father. He is no longer going to submit himself again to the Jewish leader's scrutiny during his earthly mission. He purposely allowed Himself to be humiliated by the Jewish authority not because he has no power but for the scriptures to be fulfilled as a design for the salvation of man. The redemption of man was the central purpose of his coming and he has to bear any kind of shame to fulfill scriptures.

Now he has gone through every process to save man and for this reason, all power and authority on earth and in heaven has been given to him. Now he is going back to the father. He empowered His disciples and were commissioned to continue from where he stopped and even perform greater miracles. This will make the Jews to realize politically and socially that Jesus they crucified is still alive in his disciples. He is not dead because he will

be with his disciples to the end of the earth. This is a great assurance to allay the fears caught some of them during Jesus trials, death, burial and resurrection.

Exegetical Structural Analysis of Mathew 28:18-20

Matthew 28:18 kai. proselqwn o` Vhsou/j evla,lhsen auttoi/j le,gwn\ evdo,qh moi pa/sa evxousi,a evn ouvranw/ kai. evpi. Îth/jÐ gh/jÅ

Researchers translation And Jesus came closely to them and said t, "All authority in heaven and on earth has been given to me.

Jesus has already scheduled an appointment with his disciple to meet them at a certain mountain in Galilee. The Greek word proselqwn verb participle aorist active nominative masculine singular from prose,rcoma which means come, go or approach shows that Jesus and his disciple did not come at the same time. On their arrival, they saw Jesus approaching where they were. The risen lord at this pointing time, no longer moves with his disciples as usual probably he has limited time to be with them before his ascension or His current body transformation will not warrant him to have longer communication with men but in any case, all the power in heaven and on earth has been given to him.

Of course Jesus being God shares in the divine power of the trinity but as a human Jesus, he was empowered from heaven using the Greek word evxousi,a which is noun nominative feminine singular which means right to act or a delegated authority which he now transfer and confer on the disciples who were somehow afraid of Jesus personality and doubtful of his resurrection. Jesus statement is to prove to them he is the lord and nothing can stop the salvation programmer of man which is the sole reason of his coming, Jesus made a declaration using the Greek word evla,lhsen verb indicative aorist active 3rd person singular from lale,w which means sound or given sound.

Another word used interchangeably that has to do with speech is le,gwn verb participle present active nominative masculine singular from le,gw meaning tell or give expressing. So the translation could read Jesus with an active sound speech, spoke to his disciples that all authority in heaven and on earth has been given to him. The declaration was made openly to the hearing of everybody and such should be a big encouragement to the disciples or any other Christian on evangelism. All powers belong to and are under God.

Verse 19 the Greek translation: poreuq,ntej ou=n maqhteu,sate pa,nta ta. e;qnh(bapti,zontej autou.j eivj to. o;noma tou/ patro.j kai. tou/ ui`ou/ kai. tou/ a`gi,ou pneu,matoj(

Researchers's Translatio Go forth therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

The disciple has been given authority and mandate to make more disciples for the kingdom of God. The Greek word poreuq,ntej verb participle aorist passive nominative masculine plural from poreu,omai meaning proceed or go forth shows there is no going back in great commission that was given to the disciples. They should no longer be afraid of the Pharisees and Jewish authority. It is a military them. However the assignment given to them was clearly spelt out. They are to make disciples of the all the nations. The great commission is a universal mandate. It is not going to be discriminatory. Every race of the world needs salvation. They are to make disciples and to raise followers of Jesus who will in turn reproduce other disciples. By implication, their evangelistic mission should not be counterproductive. It is a progressive mission and no threat from the opponents of the gospel will stop their evangelistic campaign.

In order to strengthen the faith of the new converts, they are to be baptized by the name of God the Father, Son and Holy Spirit (Henry, 2001). The name of the Father represents God who made them and welcomes all the disciples into His kingdom as children. Baptism through the Son, points to the work of redemption. Christ the Son of God died for the salvation of mankind and reconciled man to God and closed the chasm between man and God (Jamieson,2017). By the Holy Spirit signifies empowerment and sanctification. The disciples are empowered and made whole by the power of the Holy Spirit. Henry (2011) shares the same view that those being engraft into the new kingdom of God are being purged from their old sinful nature and are now given the power to live a new life. Life that will no longer live in sin. The disciples of Jesus Christ are to batptize the new converts into a biblical doctrine of universal justification (Hendriksen, 1973).

Verse 20. Greek translation:

dida,skontej autou.j threi/n pa,nta o[sa evneteila,mhn u`mi/n\ kai. ivdou. evgw. meqV u`mw/n eivmi pa,saj ta.j h`me,raj e[wj th/j suntelei,aj tou/ aivw/nojÅ

Researcher's Translation: Teaching them to keep firm everything that I have commanded you. And behold, I am with you always, to the accomplishment of the age.

Jesus was instructing the disciples not to stop at baptizing the disciples alone but there is need to teach them balanced Christian doctrine. The Greek word *didaskontes* verb participle present active nominative masculine plural from *didasko* which means teach, is an act of instructing the new converts to keep firm all that he has taught them. The teaching should be a complete theology on Christian ethics and dogmatism (Gaebelein 1988). That is to say it must touch all areas of their living in a Christian community where sometimes you have mixed multitude. The part of the teaching of course will be to endure persecutions for the sake of the gospel. They should not raise disciples that will abandon the gospel as they deserted Jesus Christ during His trials and persecution.

terein verb infinitive present active from *terein* meaning to keep is not just to obey all the things that Jesus has commanded them but to keep obeying firmly. Let the virtue of obeying the commandment become part of their regular life styles as followers of Christ. It is even in doing so that the people of the world will know that they are his disciples. Though Jesus is about to leave and return back to heaven but He has promised to be with them to the completion of the age. The Greek word used is *sunteleia* noun genitive feminine singular common from *sunteleo* meaning completion or consummation of all things on earth. When all the design and programme of great commission on earth have been accomplished. The being depicts that God will be with them in the face of death or persecution. Paul understood the being here when he asserted that to die is gain and to live is for Christ (Philippians 1:21). Stephen one of the deacons in Acts 7:56 in the face of persecution was confessing of seeing the risen Lord while he was receiving rains of stones from his persecutors. The being of Jesus Christ is both in life and in death and with this kind of understanding, nothing can stop the Christian evangelistic mission even in the north east of Nigeria.

Close Reading and Summary of the Exegetical Texts

Verse 18 The Assurance of the Risen Lord

Jesus told the disciples before His passion that He would meet with them in Galilee after his resurrection. Some of his followers doubted his resurrection because of the kind of humiliation Jesus went through. Jesus has to undergo such in order to fulfill the scriptures. He does have the power to deliver himself as God but submits himself to be humiliated as man in order to save man not have. His statement in verse 18 is to assure the disciples that he has accomplished his earthly mission and because he fulfilled his mission, God His father has promoted him and has endowed him with so many powers. Jesus was speaking from human point of view because he has not ascended to the father,

The same power he delegates to his disciples. They are to carry on the evangelizing of the world without fear. The gospel they are to undertake for the conversion of the whole nation is a power gospel (Stephen, 2019). By implication it can recover the worst sinner, cure the most terrible sickness and stop the most dreaded opponent forces to the gospel like violent terrorism against the gospel propagation.

Verse 19: A Great Commission to be carried out.

The disciples with the authority given to them were to go forth into making disciples of the entire nation for God. It is a mission of courage in the face of seemingly challenges like the violent Boko Haram threat against Christian mission in the North East Nigeria. The possibilities of making missionary impact in such areas are dependent on the kind of disciples raised and prepared for an effective evangelism. When a disciple has been fully and genuinely baptized into the kingdom of God the Father, the Son and Holy Spirit, such disciple has gotten what it takes to withstand persecution and be a true dispenser of the gospel of Christ without being ashamed or discouraged. All the Disciples of Christ not minding your status and race should be ready to carry the mandate of great commission to all nations.

Verse 20 A Great Commission to be accomplished.

One of the greatest tools for effective Christian mission is teaching ministry. Christian Churches should endeavour to raise teachers who will teach others. Christian mission can be effective in the face of persecutions when the missionaries are ready to obey all that has been commanded. That is the ability to obey the commandment of God both in the time of joy or sorrow, need or plenty. Obedient to God's commandment is not conditional. If the Boko Haram terrorists are killing people for the sake of their kingdom reward; Christians wherever in the face of suffering and persecution, should be ready to endure all things for the sake of the kingdom of Christ. (Miller, 2019).

God is always with his people in the missionary field. No mission can make a serious impact without cause and the effect. No matter the cost of the kingdom, God is with his people always. The being of the Lord is constant even when one is dying or alive with the gospel mandate (Livingstone, 2007). While some Christian missions are not effective is consequent upon fear of death, demolition of Christian homes, worship centers and other related gospel acquisitions (Miller, 2019). In as much as persecution and terrorism can weigh down productive Christian mission, strong faith in the being of the Lord can make an invincible progress with gospel great commission that has divine

mandate. It is on record therefore as Miralles (2019) puts it that Christ secret martyrs today can advance the course of the gospel as it has been from the early church historicity of Christian mission.

Historical Account of Persecution Against Christian Mission

All over the world, Christians had faced persecution and are still being persecuted today. The world of Christianity is a world of persecution. From the experiences of early Christians, it is quite clear that persecution is not a new phenomenon in the history of Christian mission. Persecution of Christian missionaries started in the 1st century A.D. immediately after the Pentecost, the disciples of Jesus began to preach the gospel of Jesus Christ publicly. However, this act attracted persecution from Jewish religious leaders. A typical example was the persecution against the first Christians by Saul of Tarsus (who was later called Paul). Saul was an adamant persecutor of the church in the 1st century. He spearheaded the persecution of Stephen and other Christians before he got converted. This persecution made the disciples to flee to different places spreading the gospel.

The first Christians experienced persecution in Jerusalem and Rome. According to Diara (2009) in Jerusalem, Herod and other Jewish leaders persecuted Christians. Herod Agrippa arrested and killed James (the son of Zebedee). Paul who was a previous persecutor of the church converted. Not long after his conversion, he became a strong missionary of Christianity. He took up the missionary work with so much zeal and he was severely persecuted for the mission. In 64 A.D, in Rome, Emperor Nero a persecutor of Christianity emerged in history. During his reign, he accused Christians of burning down part of the city; many Christians were burnt at the stake as a result of the accusation. He also ordered the killing of Paul. The unjust killing and discrimination of Christians continued until the reign of Emperor Constantine in 313 A.D, persecution against Christians came to an end in Rome. However, this did not entirely mark the end of persecutions against Christians in history.

In the medieval era (500-1500 A.D), Islam, a major opponent of Christianity arose. The Islamic onslaught of the medieval era was the greatest blow to Christianity. During the Arab invasion, churches were destroyed or converted to mosques. Medieval Christians were treated as second class citizens in their own territories, Christians were massacred, discriminated and marginalize to the extent that many Christians began to convert to Islamic religion. Many Christian regions like North Africa and Egypt were permanently lost to Islam. Thus, hindering the great commission given to the disciples “go and make disciples of all nations”. The persecution against Christianity by Islamic invaders was recorded as the greatest persecution Christianity has ever experienced in history. Thus Foster (2001) pointed out that the period of Arab invasion was a century of Christian loss.

In Africa, Asia and the Middle East, Christian missionaries have been unjustly killed in horrible ways. According to Awotunde (2016) a significant account that took place in the 20th century A.D was the killing and imprisoning of Christians during the Holocaust of Nazi in Germany and the Soviet Union. Today, Christians are still terrorized all over the world, especially in Muslim dominated areas. In Nigeria, persecution against Christians is not new. The disproportionate killing of Nigerian Christians by terrorists has been existing from the 1980s. The case in north east Nigeria is very severe that the Christian mission in the geopolitical zone has become weak.

Cases of Terrorism Against Christian Mission in the North East Nigeria

There are numerous cases of terrorism against Christian mission in north east Nigeria. The case in north east Nigeria is likely out of control because Christians are not only attacked by Boko Haram terrorists but also by Fulani herdsmen. Both terror groups have synonymous motive which is to wipe out Christianity and Islamize Nigeria. It was reported that sometimes Boko Haram attackers disguises themselves as herdsmen to attack. Open Doors International (2017) recounted that Boko Haram attackers have been seen sometimes dressed like herdsmen with weapons. After their attack, they likely zoom off on motor bikes like the real Boko Haram attackers. The group has completely destroyed so many Christian villages like Kodomun in Adamawa and Gidan Doruwa in Taraba. In Adamawa alone, more than 3,000 people have been killed; over 400 churches have been looted and destroyed. Currently, UN reported that at least 1,000 churches have been destroyed so far.

In Borno, Boko Haram insurgents attacked Christian villages. According to ICC (2019) the Boko Haram insurgents launched attack on Nghurhlavu village in Lassa in Askira-Uba local council area of southern Borno state. Houses were burned down; most of the villagers were able to flee into the bush. One person was said to be killed and two abducted. The EYN church (church of the Brethren) was destroyed. Lowry (2019) reported an incident in a Christian community of Kuda near Madagali in Adamawa state in north eastern Nigeria, in the report, Boko Haram fighter invaded and surrounded the Christian community. They went door to door killing as many as 25 Christians. In a bid to bury the deceased, Boko Haram members attacked again, as a result of that, the bereaved Christians and those from neighboring community fled. Christian leaders in the area expressed their grievances and lamented to open doors (an organization serving persecuted Christians worldwide). Still on the report, Lowry (2019) stated the expressions of the persecuted church leaders. Thus they expressed, “we are in danger, we have no one to fight for us

to end this killing of our people.” According to the report, more than 27, 000 people have been killed in the decade’s long bloody insurgence.

The attack from Fulani herdsmen has adversely affected missionary activities. In north east Nigeria, the terror group operates actively in Taraba state. Principally, they carry out attack against local farmers in Christian dominated communities. According to Ngbea and Ngbea (2019) Church leaders in Nigeria have come up to say that attacks on Christian’s communities by herdsmen constitute a war by Islam to eliminate Christianity in Nigeria. Thus, Ngbea (2017) stated that today the Fulani herdsmen, nomadic cattle grazers have been named one of the deadliest terror groups in the world. Ndubuisi (2018) opined that the herdsmen conflict like other conflict in Nigeria has adversely affected activities in the church most especially night vigils. This is because Christians are terribly afraid to come out and carry out these practices.

The crisis in north east Nigeria has displaced so many people. People have become refugees in their own country. IDP-camps (internal displaced persons) have been instituted in places like Yola. Boko Haram insurgents in Borno have made about 1.2 million people to flee to the IDP-camp in Yola. ICRC (2016) recounted that Nigeria hosts the six largest IDP populations in the world. In 2016, the IDP population in Adamawa, Borno and Yobe was about 1.68 million. Currently, according to United Nations, the IDP population in Adamawa, Borno and Yobe has increased to approximately 2 million.

The condition of Christians in IDP-camps is devastating and horrible. Open doors International (2017) that the refugees complained that life in IDP-camps is difficult. There are no enough water, no good food and the security is poor. Children in the camp are highly traumatized with no one to show them love and care. Many children have become orphans. Many young women are sexually assaulted on daily basis in the camp. Also, Christians are discriminated against and denied freedom to worship in the camp. This situation has broken the faith of Christians to the extent that some Christians have become Muslims hoping to be protected as a result of their conversion; while many have stopped attending to church activities because of fear. Although, the persecution brought about togetherness in the church, it also brought about disunity. It was reported by Open Doors International (2017) that some refugees were refused help by churches because they were members of another denomination. The state of Christians in north east Nigeria is alarming and requires urgent attention.

Hermeneutics of Matthew 28: 18-20 and its Implication to the Christian Mission in North East Nigeria

The gospel according to Matthew 28:18-20 as shown in the exegesis was a command by Jesus Christ to the disciples. The exegesis also presented Jesus’ sovereignty and Jesus’ assurance to the disciples. In north east Nigeria, many Christians have lost hope on Jesus’ promise that He will be with them until the end of ages. Many Christians are also afraid to proclaim their faith publicly. Matthew 28:18-20 encourages Christians to bear in mind that Jesus’ commission was a command. Christians have been given the power to overcome persecution. Proclamation of the gospel of Jesus Christ should be done without fear. Jesus’ promise that he will be with them until the end of ages connotes his universality and eternity.

According to Bakani (2019) a priest in Maiduguri diocese, the attacks on Christians are growing aggressive. The ongoing conflicts with Boko Haram and Fulani herdsmen have instilled a feeling of great fear and uncertainty in most Nigerian Christians in the north east. In Yobe, for instance, the situation of Christians is worst. Christians are constantly persecuted, discriminated and marginalized. As a result of that, open doors (2018) reported that church attendance had gone down and number of church members had dropped. The same is applicable in Borno and other states in north east Nigeria; the state of Christians is unimaginable. Many churches have been destroyed. Christians sleep and wake up in fear. Many have been killed; many fled and lost their loved ones. The gospel according to Matthew 28:18-20 serves as a model to Christian missionaries in north east Nigeria. Christians should be devoid of any form of panic while carrying out missionary activities.

The commission was not just for the disciples gathered at that particular time; it was also for Christians of today. Christian mission in north east Nigeria should not be carried out only by Christians in north east; all hands needs to be on desk. The church needs to be united. Thus, Awotunde (2016) expressed that the church in Nigeria must be united for God to fight for them like he has done for the disciples. He made this expression as a result of the internal and intra persecutions in the church and among church members. Churches are persecuting one another. If the disciples of Jesus’ were not united; probably they wouldn’t have been able to effectively carry out the great commission issued to them.

Nigerian Christians in the north east should carry out the missionary work with strong faith and courage like the disciple did. But today, many churches spend time praying to God for Judgment against those who are oppressing instead of praying for God’s divine direction to effectively carry out the mission. Thus, Awotunde (2016) rightly stated that instead of today churches to be praying that God should destroy and kill their enemies that persecute them, they should pray for boldness and courage to continue the great command given to them by Jesus to do.

Jesus' command in Matthew 28:18-20 is inclusive. It involves all nations. It clearly stated that Christians should go out there and make disciples of all nations. But in north east Nigeria, the situation is worst. Youth Corp members who are posted to Adamawa and Borno for instance, do not camp in the states and are given a wide option for redeployment because of the crisis there. The NYSC (National youth service corps.) program was instituted to bring Nigerian youths together to serve their father land. During this service, Christian corps members engage in missionary works through Christian bodies like NACC (national association of catholic corp. members) and NCCF (Nigeria Christian Corpers fellowship). These missionary activities have been impeded because many Christian youth in southern Nigeria are afraid to serve in the north east of Nigeria. Thus, the gospel according to Matthew challenges Christians to be steadfast in carrying out missionary activities without fear.

Recommendation

The following are recommendations for the challenges of Christian mission in north east Nigeria:

- 1) Nigerian Christians should be united just like the Christians of the early church. Christians in north east Nigeria should break off from the shell of denomination and work in unity. That way, they will be able to overcome some of the challenges they are facing.
- 2) Christian missionaries in north east Nigeria should be courageous and believe Jesus' assurance with strong faith that He will be with them until the consummation of time.
- 3) The church should not only engage in prayers for Christians suffering in north east Nigeria; the church all over the world should act together to provide the financial and social needs of persecuted Christians, especially those who have been internally displaced.

Conclusion

It is quite obvious that the "voice of kerygma" in the north east Nigeria has waned. The Christian mission is not only suffering from the onslaughts of Boko Haram terror group but also from that of Fulani herdsmen. Many churches have been completely destroyed. A great number of Christians have lost their lives and their loved ones. In recent time, internally displaced persons who are Christians are constantly discriminated and abused. However, this makes one to begin to wonder if Nigerian citizens have lost their rights to freedom of worship. In the past, Christian mission suffered severe persecution. Jesus Christ Himself was persecuted. When the great commission was issued to the disciples, they knew the task that was ahead of them. Persecution is unavoidable. Persecution against Christians in history did not stop the spread of Christianity; rather it enabled the gospel spread like a wildfire. Therefore, Matthew's presentation of the great commission in Matthew 28:18-20 challenges Christian missionaries in north east Nigeria to courageously keep on carrying out the missionary work. The gospel according to Matthew 28:18-20 is a call to awake the faith and unity among Christian missionaries in north east Nigeria.

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Challenges Confronting the Development of Scientific Knowledge in Nigeria

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Abstract

This study revolves principally around the daunting challenges faced by developing nations with particular focus on Nigeria given the determinant role being played by science in international politics. It is premised on the fact that the world as presently constituted is classified based on two variables – developed and developing. As a result, those countries that have excelled in science and technology are regarded as developed, while those that are not as successful in science and technology are termed developing countries. Nigeria, the largest black nation in the world, has since her independence grapple with the stigma of being labeled a developing nation. This paper aims at identifying the basic impediments in Nigeria's quest to attain scientific development. The study relies on secondary sources of data. It adopts descriptive and critical method of analysis. The paper advocates that Nigeria can get it right by jettisoning the hitherto approach and embrace scientific revolution.

Keywords: Development, Science, Paradigm shift, Revolution.

Introduction

It is an incontrovertible fact that in this 21st century the world is driven by exploits in science. Little wonder the unbridled classification of countries either into first, second and even third world countries or developed and developing nations. This of course should not be surprising taking into account the physical benefits of science and its acceptance and followings. Thus, to regard a thing as 'scientific' is to assume that such a thing is true, reliable and dependable. This is as a result of the rational image and method that science has acquired over time. Suffices it to say, that most people argue that science serves as a cardinal factor in assessing the quality of life of a people and the overall state of a nation.

Despite the general perception that science is thorough and strict as a result of its method, not many are aware that towards the end of the nineteenth century there was a drift from what science used to employ as its method to unconventional process in its search for answers to many of its questions. Science as a matter of fact is a social construct primarily aimed at solving peculiar problems. However, the rigorous nature and strict adherence to method has made this avowed objective of science cumbersome. This bottleneck presents a logjam to developing nations like Nigeria, making it difficult for them to freely express themselves. This paper attempts to identify some of these challenges impeding accelerated scientific advancement among developing nations with particular interest on Nigeria. The data for the work is mainly generated from secondary sources. This paper advocates a sort of de-regulation or de-radicalism of science to pave way for more robust and quantitative engagement in scientific enterprise.

Challenges of the Development of Scientific Knowledge in Nigeria

It is pertinent from the onset to state that science and technology are to be used interchangeably. In the course of this work, it will be observed that among the challenges militating against the rapid development of Science in Nigeria, the following are the most conspicuous: **LANGUAGE, EDUCATION AND POLITICS.**

Conceptual Clarifications

Science according to Oxford Learner's Dictionary is knowledge about the structure and behavior of the natural and physical world based on facts that you can prove, for example by experiments¹. According to Merriam-Webster Online Dictionary, Science is the knowledge or a system of knowledge covering general truths or the operation of general laws especially as obtained and tested through scientific method or such knowledge / such a system of knowledge concerned with the physical world and its phenomena². The most interesting aspect of this definition is that science is seen as a specialized system of knowledge covering general laws as concerned with the Cosmos and its phenomena.

Technology as defined by Oxford Advanced Learner's Dictionary is the scientific knowledge used in practical ways in industry or the study of mechanical arts and applied sciences; these subjects; their application in industry etc³. Giving his own definition, Akaninwor describes technology as the result of man's efforts to do things more efficiently and effectively⁴. Drucker defines technology as way or means of accomplishing a task⁵. Obviously, the assessment given to technology by Ursula Franklin in 1989 in her lecture titled "Real World of Technology" captures eloquently the conceptual nuance of the term as being applied in this work. According to her, technology is a practice, the way we do things around here⁶. Though very brief, this definition can immensely be of help in elucidating the underlying motif of technology.

As a result of the complementarity of science and technology, the Nigerian Federal Ministry of Science and Technology describes science and technology as the way of doing things through the application of knowledge derived from systematic investigations of natural forces and devices indispensable to the stable enhancement of the quality of life and human process⁷.

Language is the basic and most fundamental element through which a group of people is identified. According to Chambers Twentieth Century Dictionary, amongst other meanings, language stands for human speech: a variety of speech or body of words and idioms especially that of a nation: mode of expression: diction: any manner of expressing thought or feeling: an artificial system of signs and symbols, with rules for forming intelligible communications⁸. Language is very essential in every aspect of our lives because it allows interaction in a manner that enables the sharing of common ideas. Therefore to get the type of education suitable for a people, they must communicate in a language that is natural to them.

Education denotes bringing up or training, as of a child: instruction: strengthening of the powers of body or mind: culture. It is derived from Latin word educare, atum – to rear⁹.

Politics is derived from German Politikos which stands for Citizen. Politics is the art or science of government: the management of political affairs or opinion¹⁰.

Going by the etymological definitions of the aforementioned challenges, it is glaringly clear that they are intertwined and therefore whatever affects one invariably affects the others. Language is at the root of learning and imparting of knowledge without which education cannot take place, and the standard of education of a given society determines the leadership of that society. The question begging for an answer here is: What type of language, education and leadership does Nigeria have?

The Role of Science and Technology in Development

The important part played by science and technology in development cannot be quantified. Edobor and others claim that a close and careful examination of the wonders and achievements of science and technology would make one believe and generalize that science and technology (ST) have the solutions to world and human problems¹¹. In keeping with this line of thought, they defined technology as a systematic and scientific application of practical skills and the theoretical knowledge to solve problems, particularly those problems that can hinder scientific development. Accordingly, they observe that a good technology must have the following qualities:

- It must be relevant to the needs and aspirations of the nation.
- It must be relevant to the peculiar culture that is local content.
- It must be practicable.
- Technology must be scientific.
- It must be efficient¹².

Little wonder, Olamide opines that:

Science and technology are the Indispensable vehicles for transforming a society from backwardness to modernity; from being a liability to becoming an asset; from being a non-industrialized nation to an industrialized nation; from a dependent economy to a self-reliant one; and from an import-oriented economy to an export-oriented one. It further helps to categorize countries into the first, second and third world¹³.

A famous scholar Sam Pitroda in his lecture titled 'Challenges in Science and Technology' declares: The main idea behind technology has been to increase comforts, helps us in doing things outside of our body, but unfortunately for many developing countries technology is seen as something exotic fancy, foreign, alien, sexy and not necessarily problem solving. Technology is problem solving and there is technology in everything we do¹⁴.

In the words of Isioto and others, one of the indices by which a nation's growth and advancement can be measured is by her technologic endowment and not by the level of her endowment in natural and human resources¹⁵. But, the reverse is the case in Nigeria. According to them, a nation's economic efficiency is determined, measured, compared, classified and ranked by its technological advancement. Hence, they deduced that technology is the harmonious application of organized scientific, socio-cultural know-how to manipulate the environment with the intention to solving problems and satisfying human need¹⁶. Going by this, therefore, the traditional skills and techniques used in the production of arts and crafts, blacksmithing, and iron smelting, carding and weaving, brewery among others can be regarded as indigenous technology in Nigeria.

However, the problem in Nigeria is that of technological advancement which entails a process of synchronizing socio-cultural resources, modern and traditional technologies organized together into feasible projects designed to meet specific man's needs and purposes¹⁷. Such process like textile weaving, spinning and dyeing, ginning, carding, had been a well-established occupation in pre-colonial Nigeria. Though not the thrust of this work, it has to be reported here, that several studies have been done on the traditional skills of the pre-colonial Nigerian, with evidence regarding the positive contributions of indigenous skills and techniques, particularly to the development and growth of various Nigerian communities before colonialism. For example, the iron technology of the Nok culture around Jos, Bauchi, Daima, Kano and Zaria is dated to about 500 B.C. Archeologists have excavated iron spears and axes at Nok, and iron smelting furnaces had been discovered in Taruga, and it is believed to have contributed to the development of agriculture in that area, while there had been ample evidence regarding the use of iron around the Kanji Dam in the present Niger State of Nigeria, around 2nd Century B.C. which had contributed to the building of canoe and other agricultural implements around that region among others¹⁸. On the other hand, development should be seen as the gradual growth of a skill to become more advanced product¹⁹.

CHALLENGES CONFRONTING DEVELOPMENT OF SCIENTIFIC KNOWLEDGE IN NIGERIA:

There are various factors militating against development of scientific growth and knowledge in Nigeria. As previously observed, these include Language, Education and Politics.

Language is a social construct through which a particular group of people is identified. It plays a vital role in the education of a people. It is very easy to identify a person through the language the person speaks. Politics as is being practiced in Nigeria is short of the real meaning of it. What is called politics in Nigeria is simply a trivialization of participatory democracy. It is an obstacle to development because it offers legitimacy to Nigerian leaders without giving real power to the people. Little wonder the recent agitations and calls for return to regional system of government.

Education is one of the ingredients of development. However, the Nigerian educational system in its modern form is a colonial creation. In other words, it can be argued that under the colonial rule, education that was externally oriented was foisted on Nigeria. British main interest during the colonial era was the exploitation of resources in Nigeria. Yesufu captures it thus:

Britain interest, until and during the Second World War, was how to develop, harness and exploit these resources for the benefit of the metropolis. Cotton, groundnut, rubber and palm oil, tin and columbite, were of direct interest to British industries, and constitute the main target of the Nigerian colonial government²⁰.

Basically, what the British gave to Nigeria in form of education was Western oriented theoretical aspect of knowledge devoid of the practical.

Isioto and others grouped the challenges into two namely: Internal and external. According to them, the internal factors include:

1. **Porous Infrastructure Base:** The current infrastructure base in the country they noted is grossly inadequate in terms of capacity and quality and is not capable of catering for the anticipated industrial and technological development. Nigeria still has huge infrastructure deficits, particularly with regards to power generation. A major

challenge for government and private investors is to build a modern, efficient, and effective infrastructure network within the shortest possible years.

2. **High Index of Corruption:** Nigeria ranks highly in the Corruption Perception Index. According to the latest report by Transparency International Nigeria is ranked very poor in the world. This has implication for investment and the flows of foreign investment into the country. The present anti-corruption fight is simply targeted at enforcement measures rather than addressing the root causes. Even though there are suitable laws and viable institutions to fight corruption in Nigeria, the greatest challenge is in formulating a strategic plan of action to deal with the root causes.

3. **Internal Security:** The internal security of Nigeria has become a very big challenge in recent times. Internal conflicts, militancy, kidnappings, insurgency, including religious, ethnic and economic crisis, have had effects on the economy, most notably by scaring investors from certain parts of the country. The recent upsurge of violence and insurgency in the country heightens the need to comprehensively address the persistent causes of social tension as a risk factor to Nigeria as an investment destination.

4. **Lack of purposeful leadership:** Selfishness or self interest on the part of our leaders is a jinx that needs to be broken for Nigeria to record any meaningful technological growth. Yet Government attitude towards breaking the jinx of technological backwardness in Nigeria is laughable. Leaders are easily distracted by their selfishness and quest to amass wealth for themselves and their generation yet unborn.

5. **Government Attitude Towards Policy Implementation:** Nigeria had had several national development plans. The first National Development Plan (1962-1968), was formally launched in 1962. The second National Development Plan (1970-74) was launched when Nigeria newly acquired the status of a major petroleum producing country. The Third National Development Plan (1975-80) was launched at the height of the oil boom. The fourth National Development Plan (1981-85) coincided with the inception of a global economic recession which sparked declining foreign exchange earnings, balance of payment disequilibrium and unemployment in the Nigerian economy. As a result, the Structural Adjustment Programme (SAP) was adopted in 1986, as an alternative framework for addressing the weaknesses and ineffectiveness of previous development planning efforts. But all these development plans, including the economic transformation agenda, otherwise known as Nigeria Vision 20:2020 suffered shipwreck because of implementation gap. Generally, lack of adequate implementation on the part of our leadership has been the bane of Nigeria's technological growth.

6. **Industrial Policies after Independence:** The Nigeria industrial policies after independence were not vision oriented. For instance, the major industrial policy that Nigeria embarked upon after independence was Import Substitution Industrial (ISI) policy ... the import substitution industrial strategy did not go beyond the stage of building the assembly plants, as the technical partners know that if Nigeria stops importing completely knocked down (CKD) parts, their companies in Europe would automatically stop production and eventually fold up. It meant that Nigeria would no longer be a market for European.

7. **Non Involvement of Engineers in Technological Decision Making:** Science and technology researches require the technocrats who have the technical knowhow. Government and decision makers take technological decisions without consulting Nigerian engineers and technologists (through the Nigerian Society of Engineers, NSE) who are the key players in the field of engineering and possess the experience and technological knowhow to contribute towards the effectiveness of any technological developmental decision. What we have in the country is a situation where non experts and inexperienced are appointed to be in charge of sensitive posts in government. The external factors as outlined by Isioto and others include:

1. **Negative Influence Posed by our Colonial Masters:** The British came to Nigeria among other reason, for economic reason-as a ready market for their spirits, dane guns, mirrors and other goods. Before the advent of colonialism, Nigerians were involved in many aspects of industrial and practical arts. They made their own hoes and implements for farming, etc. According to Akaninwor, the colonialists discouraged further development of Nigerian technology as they reasoned it was a threat to the smooth marketing of goods imported from Europe. He went further to assert that "ogogoro" (local gin) was termed illicit gin by the colonialists, and whoever was caught consuming it was frustrated²¹.

2. Relegation of Indigenous Knowledge: The advent of modern technology is largely thought by many agricultural experts to have impeded the development of local and indigenous knowledge in the fields of agriculture in Nigeria. The usefulness of this indigenous knowledge (technology) is however all encompassing as it is the basis for agriculture, health care, food preparation, education, environmental conservation and a host of other activities. This in essence means that indigenous technology is the basis of modern technology and should not have been relegated.

3. Wrong Philosophy of Western Education: The philosophy of Nigerian education during the colonial period was built on the wrong philosophy as can be confirmed by the statements of Lord Lugard and Rev. J.C. Taylor who respectively said:

The chief function of government primary and secondary schools among primitive communities is to train the more promising boys from the village schools as teachers for those schools, as clerks for the local native courts, and as interpreters (Lord Lugard). I looked upon them as the commencement of our missionary work. We lost no time and began to teach them the A.B.C. (Taylor 1857)²².

It is therefore not surprising that the colonialists only established schools then that were meant to produce clerks, missionaries and interpreters, and not skill and practical competence.

4. Conflicting Interest in Transfer of Technology: While the receiver wants technology to bring independence, modernity and prosperity, the donors do not want receivers to be lifted up but only want to create supplies of what they need and maintain markets for what they produce. For instance some countries did not want Nigeria to have steel mills so as to make Nigeria a dumping ground for steel products.

5. Selfishness in Controlling Transfer of Technology: Technology is usually kept as a preserved property of the donor and thus the exclusive control is vested in them. The donors determine how far and how much the receiver can use the technology by retaining production of spare parts and other components. The technology can only be viable as long as it serves the goal of the donors with little or no concern for the receiver.

6. Transfer of the Appropriate Technology: The technology that suits one environment may not suit the other. There can even be differences between environments within a country. It is therefore necessary to compare and identify the systems vis-à-vis the environment and make sure the technology is appropriate for the new environment ²³.

Recommendations:

It is being recommended here that for Nigeria to achieve paradigm shift in science the following should be adhered to:

1. Securing and using Nigeria's indigenous language.
2. Adopting new information technology.
3. Addressing Nigeria's local needs.
4. Building strong institutions geared towards knowledge production and application.
5. Nurturing and harvesting regional diversity.
6. Government should invest heavily on research and innovation.

Conclusion

Development is a process that leads to social, material and cultural transformation of a people for better living. No society can properly develop without the influence of science and technology. Although there are challenges imposed by science in form of rules and methods which can impede the efforts of developing countries, they can be tackled.

Nigeria has indigenous technologies as demonstrated earlier, however, the problem is that of technological advancement. It is the position of this paper that for Nigeria to get it right in her quest for global recognition in science and technology, she should look inward to develop those areas she has comparative advantage over others. Thus, the imperative for a paradigm shift in the status quo as regards scientific knowledge in the country.

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Adaptation and Inculturation, as Tools for Understanding Igbo-African Marriage System: A Rereading of 1st Timothy 3:2

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Abstract

1st Timothy 3:2 in its traditional reading is one of those Bible texts that have negatively challenged Igbo style of marriage and family life. This is because the church's 'generalization policy' on the sacrament of matrimony, which has presented such passages as all inclusive, has left it an *out-of-context* hermeneutical text both in sermons and catechetical interpretations. Since the church is assumed to be an impartial umpire in culture matters, then, understanding such passages by an average Igbo Christian would mean to interpret them in their contexts or to interpret them through Igbo lexicology which is technically called adaptation. But if the biblical writers used the languages and the literary forms of the ancient Mediterranean world, (Holm 2007:274-278) then a re-view of such passages from the Igbo cultural lens is imperative considering that African scholars have become aware "that neither the methodology used by the European scholars nor their theological conclusions reached reflected the reality of the African experience and its self-understanding." (Chinwokwu 2015:275/276). This paper, with an African Contextual Hermeneutical view drawn from Deconstructionist Criticism including Textual and Form Critical Methodology critically examined this situation, and narrowed the study to the sacrament of marriage.

Key words: Adaptation, Inculturation, Hermeneutics, Igbo, Marriage, Polygamy, ethnography

Introduction

The traditional reading of the book of 1st Timothy 3:2 both during sermons and catechetical interpretations is observed to pose a serious challenge to some Igbo Christian families and also on prospective Igbo churchmen especially when issues on marriage and building of family is concerned. This is due to the generalization policy which the text have been forced to exude including the ambiguity of the text and western hermeneutical application to the passage. Kaplan (1986:166) reminds us that "of the many issues confronting African Christians today, none would appear to have received more attention than the problem of defining the precise relationship between Christianity and African culture." He stated that "the lively, sometimes heated, debate which has developed over this issue has produced in its wake a substantial body of literature on divers aspects of a process variously labelled as "Africanization", "incarnation," "contextualization," "adaptation."" That being the case, it is on record that beside the indigenous Igbo Traditional Religion, there has been the infusion of foreign religions into the very heart of Igbo culture to the extent that those religions, once foreign, currently influences and shapes Igbo culture and wholesomely becomes the bedrock of Igbo religious beliefs and practices. Christianity and recently, Islam are the major of other numerous world religions that have penetrated the Igbo society, and almost displaced the Igbo traditional religion which unfortunately was subsequently tagged '*outdated*' and '*fetish*' (see Kanu 2017:26). However, those that brought the western (the word, 'West' is used here and everywhere in this work to mean the areas encompassed by "the Atlantic littoral of Europe; the British Isles, Scandinavia, the Low Countries, France, and Iberia plus America – McNeill 1997:513)" religions to Igbo land, in a bid to spread their teachings to the new found world, were overzealous in their evangelism or proselytism of ndi Igbo since they could not properly study the cultural and religious mind set of those they are coming to conquer, probably because of the general European notion which suggest that Africans are inferior to them both in the mind and body. The foundation of this notion is assumed to be predicated upon the descriptive ethnographic work of Edward Long (1774:351) which describes the

African black skin as one that cannot alter even “by transportation into other climates.” Long went on to describe Africans as possessed of “bestial or fetid smell, which they all have in a greater or less degree” (1774:351). He rates African mind as encased in absolute barbarity, in fact below brutishness (1774:353).

The European’s quest to conquer the African-Igbo people who they believed their “religion and cultural practices are immersed in paganism” (Baharvand 2016:43), left them with a compromised mission in Igbo land so far as soul winning and communication of religion is concerned. On this Kaplan asserts that the missionaries “were unable to separate the Christian religion from such trappings as monogamy, western dress and etiquette”. He never denied their “extreme ethnocentricity and cultural arrogance” (1986:166). It looks like these missionaries were not properly educated to know that, religion is in-born in every *Homo sapiens*, whether civilized or primitive, learned or unlearned; theist or atheist because of the presence of the *semen religionis* in humanity before committing the crime of *forced acculturation* (Kanu 2017:25) on Africa-Igbo. The European deceptive means, and sometimes forceful tendencies in wooing African-Igbos into accepting their religious opinions have dare consequences today; in the likes of religious intolerance and waste of lives and property due to the projection of one religion as superior to the other, misinterpretation and mishandling of doctrinal issues to the point where brothers of the same parents parade divergent views on every doctrinal matter from the same religion and see each other as satanic and a deadly monster that must be avoided at all cost or destroyed with either Holy Ghost fire or lesser Jihad. This is seen as the western trick of “disassemblage, concealed in the exploitative colonial ideology of benevolent paternalism” (Kanu 2017:25). Consequently, religion in the post-colonial Igbo land has done more harm than good and has become the basis for most of the wars, killings and sectarian crisis seen in every quarter of this once peaceful paradise. A study at the nature of such crisis suggests that if religious texts can adapt to the culture they met, some level of peace and quiet may be achieved in the society. Bringing the study down to Christianity in Igbo land, it is discovered that history documents the western world’s activities to create various kinds of problem for ndi Igbo, necessitated by the activities and reports of missionaries (Ohadike 1996:xli-xliii; Kenalemang 2013:4). They took advantage of ndi Igbo’s hospitable and accommodating spirit, as well as their less assertive ideologies to systematically erase their religious and ethical philosophies and planting in its place, foreign religious and ethical ideologies. For example, the African and by extension, the Igbo ideology for marriage was seriously altered. p’Bitek (1986) reported that

contrary to the African idea that everybody must marry in the prime of their youth, have a family (and for a man, the more wives and children he has the better), young intelligent, beautiful and handsome Africans were lured to think that wifelessness, husbandlessness, [sic] childlessness, homelessness, were a virtue. (p.15).

Ndi Igbo did not only lose their religious and ethical identity; their work force was also the European target. “The massive loss to the African labour force was made more critical because it was composed of able-bodied young men and young women” (Rodney 2009:110), and those “missionaries, administrators, white settlers — the whole lot — were living off African labour and resources” (Rodney 2009:324). Rodney called the missionaries agents of colonialism “in the practical sense” (2009:308).

This deceit stripped the church in the Igbo nation the opportunity for “interplay between the gospel message and African cultures” (Dirk 2016:561) which of course, is the bane of Christianity in Igbo land and seems to be the reason why an average Igbo person (especially the first generation of Igbo Christians) would not properly understand this religion (Okpalike & Nwadiolor nd:1).

Some African scholars (Dube, Mbuvi, and Mbuwayesango 2012:4) have agreed that one of the ways the Western world is still creating problems for Africa is the heavy influence of Western style of biblical hermeneutics on Africa. In fact “Biblical interpretation in the African continent is thus intimately locked in the framework of scramble for land, struggle for economic justice and struggle for cultural survival” (Dube 2012:4). This is because of the European domination of Biblical interpretation after the fall of Christianity in North Africa and their subsequent adulteration of Christian orthodoxy originally shaped by African church fathers and thrusting same on Africa during colonial era; this situation led to the study of 1st Timothy 3:2 as it affects polygamy (here and everywhere else, it stands for polygyny). This paper is built on African Contextual Hermeneutics drawn from Deconstructionist Criticism. African Contextual Hermeneutics enables the African context to form “the subject of interpretation of the bible. This means that the conceptual framework of interpretation is informed by African socio-cultural perspectives... In this way, the people’s context becomes the subject of interpretation of the biblical text” (Ukpong 2000:24). Textual exegesis was scientifically applied on the pericope of the study and the result led to the assertion and affirmation of the tool of adaptation and inculturation. The opinions of selected Church fathers were studied and

applied in order to test the accurateness of the study's historiography precisely on matter of polygamy. The objective of this study is to reassert the need to do biblical scholarship in line with African culture, manners and customs especially regarding marriage system.

A reading of 1st Timothy 3:2

In order to create a context for other sections in this study, this section offers the book of 1st Timothy 3:2 in its traditional reading. The book of 1st Timothy being part of the Pastoral Epistles is traditionally believed to be written by Apostle Paul (Long 2016:1). This view is however challenged in some quarters after "the Pastoral Epistles were compared to the acknowledged letters of Paul" (Hanson 1982:2) and the styles of writing purportedly differed despite the recognition of Paul's authorship in the prologues. The text under study belongs to a pericope which is catechetical in genre and which *sitz im leben* is associated with Paul's attack against the Jewish heretics who viciously opposed him. In other words, 1st Timothy 3:2 was written by Paul to combat imposters and heretics who masqueraded themselves as overseers/elders/bishops in the church. Kuwornu-Adjaottor (2011:12) states that these heretics and opponents of Paul were caught up with lots of vile behaviour inconsistent with the office of an elder including forbidding people from marrying or having their own wives. Therefore they were removed from spoiling ignorant Christian women, Paul is painted in the traditional interpretation as having insisted that these men are disqualified from being church overseers if they are not married. Considering the sociological situation of the text, it is the duty of this study to re-read the text of 1st Timothy 3:2 primarily for the sake of cultural adaptation and inculturation. This inculturation has been defined as

The honest and serious attempt to make Christ and his Gospel of salvation ever more understood by peoples of every culture, locality and time. It is the reformulation of Christian life and doctrine into the very thought patterns of each people... It is the continuous endeavour to make Christianity 'truly feel at home' in the cultures of each people. (Walligo 1986, 11).

And this study adopts this definition as wholly practicable.

Need for textual deconstruction in 1st Timothy 3:2

When hermeneutics is approached philosophically, scholars think of textual deconstruction (probably originated by Jacques Derrida). Deconstruction requires that the reader more than the author becomes central in determining the meaning of a text; which means, such text (even the Bible) can be understood and interpreted in a different way by each reader since the deconstructive process does not come from the reader to the text but from the text to the reader. Even Derrida himself considers deconstruction simply as "a useful means of saying new things about the text" (Hendricks 2016:2). Other scholars have come to justify Derrida's deconstruction by seeing it as "the tension between what the text manifestly means to say and what it is nonetheless constrained to mean" (Blackwell 2004:274). But no matter how justifiable the theory of deconstruction is, it never played out when early missionaries taught religious texts to primitive Igbo people. From the inception when they translated the Bible from its original tongues (Hebrew and Greek), it appears that the document's hermeneutics was doctored with distorted and bloated theologies (Wilson 2014:5) They also rigidly insisted on particular ways to do hermeneutics with a complete nonchalance to the instability and metamorphosis of language and philology (Haines 2000:6). This situation could be interpreted to mean that whenever a particular scripture or its possible interpretation suits their cultural beliefs and ideologies they so interpret or translate the Bible texts to mean and impose it on Africa. Their manipulation of biblical hermeneutics is one of the reasons behind Fuller's (1993:1) strong assertion that

The Christians of each part of the world need to explain the Bible's message so that people in their culture can understand it and realize how it applies to their own lives. Most of the books and methods available in the world today on Christianity were written by westerners and deal mainly with the spiritual problems westerners face. Scholars from other cultures need to develop teaching materials that will make a real impact for Christ on people of other backgrounds. These scholars need to be able to dig into the original scriptures for themselves. They should not be limited to what the western experts tell them.

Sadly, the dominant Western interpretation to 1st Timothy 3:2 as a text on marriage have always been limited to and have favoured monogamy against polygamy (see Kelly 1981:75). Its implication is that anyone who practices polygamy is either godless and should not partake in the church sacraments or uncivilized and need civilization. This wrong assertion brings the need for textual deconstruction of 1st Timothy 3:2. Furthermore, the study discovered that recent data applied to some hypotheses by some western scholars yield great results to the fact that

polygamy is founded in human evolution. Two evolutionary biologists, Fortunato and Archetti (2009:149) argues that

The majority of human societies allow polygynous marriage, and the prevalence of this practice is readily understood in evolutionary terms. Why some societies prescribe monogamous marriage is however not clear: current evolutionary explanations—that social monogamy increases within-group co-operation, giving societies an advantage in competition with other groups—conflict with the historical and ethnographic evidence.

The study understands that serial monogamy (divorce and remarriage) is simply polygamy and nothing more and this opinion is further brightened by the discovery that etymologically polygamy literally means ‘often married’ in late Greek (Zeitzen (2008:3) or ‘many marriages’ (Muthengi 1995:55). Francesconi, Perry and Ghiglino, another group of evolutionists produced what they called *overlapping generations model*. This model which is capitalist in nature shows that paternal investment (that is material provisions by the father) and uncertain paternity (possible untimely death of the father) play a key role in consolidating a family line (2016:2). According to this model, ostensibly monogamy is superior both to serial monogamy and polygamy in that it encourages the making of wealth and centralizing its profits in a one woman family system, thereby discouraging the sharing of wealth to children from multiple women and so, it is thought to boost economic growth and advancement (2016:2-3). Obviously this was the same mentality early European missionaries and anthropologists had when they stepped into Igbo-Africa. Their operative psychology was captured vividly in the words of Rodney (2009:310)

Prevailing African customs such as polygamy were attacked without reference to their socio-economic function. On the question of monogamy the Christian missionaries were introducing not a religious principle but rather a facet of European capitalist society.

This capitalist oriented ideology has since been christened *Christian marriage* with little or no care both about its origin and consequence on the Igbo cosmology.

Complex etymology and ambiguous hermeneutics: A re-reading of 1st Timothy 3:2

The study takes it upon itself to look more critically into the word $\mu\alpha$ in 1st Timothy 3:2. That is the feminine nominative numeral of the word ‘one’, it is the equivalent (except in its gender form) for the words $\epsilon\upsilon\varsigma/\epsilon\upsilon\varsigma$ (masculine) and $\epsilon\upsilon/\epsilon\upsilon\alpha$ (neuter). It is easy to assume that $\mu\alpha$ is clearly a *cardinal* numeral and shows only quantity in its descriptions. Such assumption easily leads to belief that (since it shows quantity), the correct translation remains ‘one wife’; but attention should be called to the fact that Textual Criticism enlightens us that ancient scribes used to “substitute a more familiar word or better remembered phrase for a less common or unusual one” (Holmes 1991:102), consequently, $\mu\alpha$ in 1 Timothy 3:2 could originally be $\pi\rho\acute{\omega}\tau\eta$ which is an *ordinal* number, that shows us position of things in a series, and in this case, mean ‘first wife’. Furthermore scribal *harmonization* policy led a lot of ancient scribes to boldly “venture to correct what appeared to him to be an error or difficulty in his Exemplar” (Holmes 1991:102-103); these cases could have led to the alteration of what is originally contained in 1st Timothy 3:2. Another angle to the postulation is that, it could be possible that, without scribal interference or alteration, $\mu\alpha$ would have served a dual purpose in the text originally. It would have served the theological purpose of an ordinal number while retaining the literary meaning of a cardinal numeral. This hypothesis about the rightful usage of $\mu\alpha$ in the New Testament both as *cardinal* and *ordinal* numeral is foundational upon the *Comparative Mention Principle* of biblical hermeneutics which Ninan (2018:83) describes as the process of using a particular scripture to interpret another either by comparing or contrasting. Here, Matthew 28:1 shall be used to interpret the numeral in 1st Timothy 3:2. In Vine (1996:446), the word *shabbaton* when it appeared in Matthew 28:1, though translated in the KJV as “the first day of the week” literally and idiomatically means, “one of the sabbaths” signifying “the first day after the sabbath.” This means that the ordinal word “first” stood correctly for ‘one’ in the phrase. Again in John 2:11 Jesus’ miracle of turning water into wine was called the ‘beginning’ (a numerical word) of miracles in Greek; however some Vulgate manuscripts preferred using ordinal numbers instead. In fact, it is said that “In the Vulgate it is given as *hoc fecit initium signorum*, but some manuscripts use the ordinal number instead: *hoc fecit primum signorum*” (Forster 2014:180). But quite surprisingly, some manuscripts combined the word ‘beginning’ and ‘first’ “*hoc primum fecit initium signorum*” (Forster 2014, 181). Applying this same principle in 1 Timothy 3:2, the study observes that Paul’s use of $\mu\alpha$ could serve same purpose as in Matthew 28:1 and John 2:11. Such assumption is further made because the study realises that the hermeneutics of the Greek construction of 1 Timothy 3:2, is quite ambiguous, and so should not even be a basis for doctrinal formulation. For example the rendering in English is, ‘the husband of one wife’ and in Greek, it reads ‘ $\mu\alpha\varsigma \gamma\upsilon\upsilon\alpha\kappa\omicron\varsigma \alpha\upsilon\delta\eta\rho\alpha$ ’ which literally translates as *one woman husband*.

The phrase is ambiguous because, it could be interpreted in three ways and each of them would comfortably retain a sound meaning to the original words of Paul. Here, deconstruction is required in order to reject “the traditional assumption that language can accurately represent reality” (Kennedy and Gioia 1995:1818). Alcorn (2010 online) presents his points which loosely correspond with the three points discussed under.

1. *Μίας γυναικος ανδρα* could mean ‘*one wife husband*’, which literally means a husband married to only one wife. In this case, this man is to be different from others in that others could have more than one wife, but he cannot. It has been stated in some quarters that some scholars dismiss this point and argue that “polygamy wasn’t common and was outlawed for all church members anyway” (Alcorn, 2010 online), but Alcorn argues against such opinions by stating that “there’s significant evidence to the contrary” (2010, online).

2. *Μίας γυναικος ανδρα* could also mean ‘*a wife man*’; which literally means a married man, the number of wives he married, notwithstanding. The indefinite article ‘*a*’, in that phrase, ‘*a wife man*’, correctly defend the statutory position of that Greek word *μιας*, which obviously explains that a bishop must not be a bachelor. In this context, the Bible does not mention ‘*number*’, but ‘*status*’. This is comparable to calling a learned man ‘*a book man*’, this does not mean he has read or that he possesses only one book in his life.

3. *Μίας γυναικος ανδρα* could also mean ‘*first wife husband*’ since, like was earlier discovered, the article *μια* is theologically preferred above *πρώτη* in the translation of ‘*first*’. In this context, the Bible was saying that a bishop must be the husband of his first wife; that is, he must be a man who has never divorced his first wife since it shows incompetence in leadership. In this case, God tries to show us the meaning of divorce (lack of will power, idea and strength in managing a family) and a priest should never be found lacking in these (see 1 Timothy 3:4-5). This last interpretation to *μιας γυναικος ανδρα*, is the only one among the three that properly explain the phrase and also closely aligns with the following priestly scriptures: Leviticus 21:7 NLT and Ezekiel 44:20-22 NKJV

So if the phrase ‘*husband of the first wife*’ more closely explains *μιας γυναικος ανδρα*, it naturally suggests that there could be other wives if the overseer so chooses and if the culture allows. This discovery leads the study to disagree and refuse to consider the school of thought that the one wife referred to by Paul means the church, and so, the bishop/elder must be married to only one wife, which happens to be the church. Kuwornu-Adjaottor (2011:4) says, to those who hold this belief it means “that a man must be dedicated to the work of the church in order to qualify as an elder.” This negates the priesthood of all believers and presents the elder as the only bride of Christ which invariably even opposes the argument it intends to defend. It therefore disqualifies Jesus and even Paul as overseers of the church.

A close study into the only three possible interpretations to the phrase in 1 timothy 3:2, explains that they all support polygamy. To the first, if a bishop should be a one wife man, it means that the privileged others except him may have more than one. To the second, if a bishop should be a wife man, it means that the most important thing expected of him is to have the status ‘*married*’, and the Bible did not bother itself with the idea of ‘*how many*’ he married. To the third, if a bishop should be the first wife man, it means that he has never divorced his first wife or taken a divorced woman as a wife, since taking a divorced woman no longer makes him a first wife man (Lev. 21:7; Ez. 44:20-22).

The research found out therefore that the third interpretation could likely be the most accurate and correct interpretation for *μια* in the text. *μια* as an ordinal number, seems to give a proper footing for the explanation of verses 4-5, wherein the Bible talks about the bishop ruling his house well. House here is used by metonymy to mean a (large and complex) family or home; a large and complex family cannot be just a man, wife and few kids which is the Western definition of family. Fosola (1973:15) explains this in the words “A fanatical Christian convert would have ostracized himself from the rest of his broadly-based family and defined his family to include himself, his one wife and their children only. But this is not the case in Nigeria or Africa as a whole.”

Re-establishing proper Igbo marriage system in light of 1st Timothy 3:2

Unarguably there are some doctrinal interpretations that have become a problem for Igbo-African Christians over time because; they do not match the African pace of civilization and the western hermeneutics of 1st Timothy 3:2 seem to be the chief of them all. Culture and religion are inseparable, and the former dictates the condition of the latter. The West knew this truth and has constantly subjected its culture to scrutiny, upgrade and metamorphosis in order to have it serve them and not vice versa. For example, there is an insinuation that ancient history confirms that

the 'West' has had as their culture the rigid practice of monogamy (Fortunato and Archetti (2009:150). While this insinuation is not correct after studying ethnographic works of more primitive times (see Westermarck 1891:431-434) yet the West had enough foresight to devise the means of cushioning and so, ameliorate the harshness of such culture by legalizing the acquisition of mistresses and prostitutes to attend to them. In some parts of the USA today, any attempt to decriminalize sex work is in fact considered a feminist issue (Bazon 2016 online). This calls to mind that, right from the origin of the Socially Imposed Monogamy – SIM (so called modern marriage) in Rome and Greece (Scheidt 2009:280-291; MacDonald 1995:4) till date, this people by law, are married to only one wife, but have large number of other women who legally add flavour to their sex life, and through whom they can have numerous children ((Fortunato and Archetti (2009:150). However the unmarried women who they use as mistresses and prostitutes were branded *the worst of the infames* throughout history (Duncan 2006:255). In fact a Roman Catholic priest, Father Eugene Hillman (1975:17) accused the Church in Rome of banning polygamy so as to live up to the Greco-Roman culture which demands only but one legal wife while putting up with concubinage and prostitution.

The present happenings in today's Africa suggest that when the West came to Africa, they denied African culture the same freedom to exist and display its own dynamism. Great men and cultures of Africa were emasculated and this perpetuated African occupation of the third world status till today (Rodney 2009:116). The same trick they played on Jaja of Opobo, (one of the greatest African monarchs of his time to eliminate him in 1887 since he was too powerful and a stumbling block on their way), and the highly intelligent and pragmatic Eseonu of Ohuhu Umuahia (who, when he resigned as their warrant chief in 1892 due to failed compliance to and consequent execution of warrant agreement between the British overlords and Ohuhu people, was waylaid and killed in cold blood), is the same trick they are playing on the minds of African men systematically eliminating one of the blocks to African wealth and greatness which is polygamy. It is argued that "For nearly two millennia, the West has thus declared polygamy to be a crime and has had little patience with various arguments raised in its defense" (Witte 2015:1678), but the academic relevance of the discourse on polygamy has been reasserted when Kyomo and Selvan (2004:35) argued that "Polygamy has been a widely discussed topic in African theology since the 1960s and it is a burning issue even today". The academic viability of the subject of polygamy outside the Africa-Igbo soil is further heightened by the fact that "The first sustained scholarly arguments for legal toleration if not state recognition of polygamy have been pressed—with various liberals and libertarians, Muslims and Christians, philosophers and social scientists, multiculturalists and counterculturalists finding themselves on the same side" (Witte 2015:1678). Furthermore Sofola (1973, 14) suggests that monogamy is against African culture by saying 'individuality and monogamy are well-known doctrines upheld by the Christians in contradistinction to the cultures existing in the African society of Nigeria.' On the same note Ethnographic scholars believe that 83% of human societies allow polygynous marriage (Fortunato and Archetti 2009:149; Murdock and White 1969:329–369; Murdock and Wilson 1972:254–295). From the numerous morphological and syntactic inconsistencies between the Greek and the English Bible (Metzger 1993:227), it is assumed that biblical root words are altered to suit western cultural beliefs. Some scriptural passages and their historicity were distorted in defence of monogamy to the point that, it now looks as if the Old Testament figures who practiced polygamy were either stupid, godless or uncivilized. The westerners came with Christianity to Africa armed with a wrong interpretation of the Bible, and till date, they insist that most of the things we believed in as a people are fetish, primitive, heathen and stands against the teachings of the Bible. But on the contrary, even the so-called advanced, civilized societies practice polygamy. Zeitzen (2008:4) in her hot ethnographic studies argued that "polygamy is not an exotic non-western custom, practiced by people who have not yet entered the modern world." She insisted that polygamy is "worldwide, cross-cultural in its scope, it is found in all continents and among adherents of all world religions. Its practitioners range from modern feminists to traditional patriarchs illustrating the great versatility of polygamy as a kinship system."

It seems that polygamy have benefits which are hurriedly overlooked. The study suggests that it could be the solution to women overlabour since it is a clear undisputed fact that the roles of a modern woman in the family and indeed the society "are energetic" (UNECA 1989, cited in Nwoga 2013). Women's overlabour is very remote (hence not easily recognized as a determinant factor) but a well pronounced cause to contemporary family *fracassare* and even breakups. Most African-Igbo women assume the multiple roles of housewives, civil servants, mothers, students; traders etc all at the same time and unintentionally but unconsciously, become aggressive at the slightest provocation by their husbands and children as a result of much physical exertion and mental fatigue. Such exertion drives so many of them to unintentionally snarl at their husbands like nursing canine mother and get too weak for sexual activity. The possibility of having house helps nowadays is seriously on the decline and has made matters worse. It also looks like polygamy could be the only solution to the incessant complains by many African

and African-American women that there are no longer enough men that are marriage materials. Since the first time that sociologist William Julius Wilson used the word “marriageable male” in his book *The Truly Disadvantaged* till recently, many have engaged themselves in research to verify the claim of limited marriageable men. Sawhill & Venator (2015:5) agree that there is a decline in the number of marriageable men “only when we look at the number of men compared to childless women (whether employed or not)”. This discovery is only in America; who knows Africa’s accurate marriageable men’s demography? In fact Zeitzen (2008:156) while citing Adams and Mburugu (1994:159–66); Hetherington (2001:157–80), traced the decline of polygamy in Africa to economic suppression which made the acquisition of mistresses cheaper than second wives. Could this be the brain behind Europe’s tireless efforts to impoverish Africa?

Monogamy is one of the reasons why HIV is on the rise contrary to an opposing idea. For example Baloyi (2013:167) believe that polygamy increases people’s chances of becoming HIV positive, and Fenske (2011:1) believe so too. However in his later research Fenske (2015:59) could not see the impact of increased education on HIV among Zimbabwean women on polygamy. It is not surprising that those who agree to the erroneous belief that polygamy increases the risk of HIV infection are scholars who misinterpret their data due to a preconceived notion that African married women are promiscuous. The percentage rate of HIV situation in some selected countries in sub-Saharan Africa leaves a whooping 35.0 million people living with the disease (Kharsany and Karim 2016:3) with the worst affected countries as South Africa and Nigeria where 2.9 million [2.6 million–3.4 million] young people (aged 15–24) are living with the virus (Gap report 2014:26), and majority of these young people are young women and teenage girls who contracted it due to the injustices of “gender-based violence including sexual abuse, lack of access to education and health services” (Gap report 2014:31). One wonders why such injustices are not also meted out on married females. The study proposes that these young women are subjected to these inhuman treatments that expose them to HIV infection because they have no husband to protect them or provide their basic needs; and the available men are either already married or not interested in marriage due to financial constraints.

African Traditional Religion and Islamic religion seems to have a lot in common which polygamy is just one out of many and so, fertilize each other (Nabofa 1991:80). Such fertilization and the kind of excommunication treatment meted out on polygamists in the church suggest that Islam may not need Jihad to overrun the entire continent. (See Haselbarth (1976:73).

In his work Haselbarth (1976:72) bluntly opined that ‘by Christian standards... monogamy is the order of the future’, yet he quickly added that in ‘modern Africa’ polygamy could resurface with such “tenacity” and the researcher believe Africa is at that point now. Discussions concerning the marriage of former Miss Kenya, Cecilia Mwangi and Tusker Project Fame Season I winner Linda Muthama who, are both in polygamous marriages strengthens such belief.

Opinions of past church leaders

History is ripe with the opinions of apologists of the church. The opinions of these church leaders may be circumstantial but howbeit, they are found in history. It is said that St. Augustine endorsed polygamy (Muthengi 1995:56) though the full circumstances that led to Augustine’s belief is not immediately ascertained. Barrett (1968:116) states that Augustine did not see in polygamy anything contrary to the law of nature or the law of God itself. Hillman (1975:181) writes that Aquinas’ philosophy endorsed polygamy. Hillman boldly asserted, “Nowhere in the New Testament is there any explicit commandment that marriage should be monogamous or any explicit commandment forbidding polygamy” (1975:140). Martin Luther’s opinion on the matter is that “the Christian was at liberty under the Gospel to have more wives than one” (Barrett 1968:117). The radical reformation in **Münster Westphalia** led to “the imbalance between numbers of men and women in the city” (Arms 2001:4), to the extent where “**almost three-quarters of the adult population of Münster was female**” (Jelsma 1998:68). In that circumstance, people like Bernhard Rothmann, took nine wives, saying “God has restored the true practice of holy matrimony amongst us” (Rothmann 1972:101). Johann Lyser, wrote a book he titled “*Polygamia Triumphatrix*” in which he strongly defended polygamy. He was branded a heretic, and exiled from Italy to Holland. (Weber n.d: 6). Samuel Friedrich Willenberg, wrote the pro polygamy book titled “*De Finibus Polygamiae Licita*”. In 1715, his book was ordered to be burned. Friedrich escaped with his life but was fined one hundred thousand gold pieces (Ditchfield 2003:20-21). Karl Bath (1961:199) said, “We can hardly point with certainty to a single text (in the Bible) in which polygamy is expressly forbidden and monogamy universally decreed.” Ejenobo (2010:46) said “it is now time for African Christian theologians to come out boldly to affirm that polygamy is not an evil way of life, neither is it primitive.”

Findings and Conclusion

The research findings centre on the uniqueness of Igbo-Africa's cultural practices especially on the area of marriage which the church can only understand or enjoy through the act of inculturation. The findings makes for the belief that, it is wrong for a race of people to force their cultural beliefs on another race in the name and guise of sound religion through over bloating such scriptural passages as 1 Timothy 3:2. Every culture is unique and can comfortably blend with Christianity if allowed to exist. The West and their way of thinking do not go down well with the average mentality of the Africans. The mode of dressing of an average Igbo-African, his manner of association, way of interaction and pattern of marriage are all Bible backed if all the cosmetic approach that is Western is removed from it. The result of the research made it difficult for the researcher to understand why an average Igbo man should engage in three (3) different kinds of wedding with one woman instead of one (1) kind of wedding with three women as African civilization and the Bible would support. A modern Igbo man compiles his problems by going for court wedding, traditional wedding, and the so-called white (not Christian) wedding. When he wants to read and interpret the Bible soundly, it must be in English Language or else the interpretation is not acceptable. All these are problems that have landed Igbo Christianity in doctrinal mismanagement, which resultant effect has been segregation, hatred, intrigue and even war.

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University Education and its Impact on Human Capital Development in Nigeria

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Abstract

Human capital has been recognized globally as one major factor that is responsible for the wealth of nations. Education in human capital theory plays an important role in promoting economic and social development; it is strong catalyst of equity and advancement. University education is thus meant to be development-oriented, whether in respect of the society or the individual and whether in physical or psychological dimensions. In Nigeria today, the high level of moral decadence among the students, injustice and unethical value system that pervade Nigerian universities' system serve as indication deteriorating and degeneration of ethical values system that society desire for intense socio-economic development vis-à-vis peaceful co-existence in Nigeria. It is against this backdrop that this study investigates the impact of university education on human capital development in Nigeria. A descriptive method was adopted and data was collected via a survey of three hundred (300) respondents using non-probabilistic sampling techniques. Data collected were analyzed using correlation and linear regression analysis with the aid of Statistical Package for Social Science (SPSS) version 17. The results of the study showed that there is significant relationship between university education and human capital development. As predicted, the study also revealed that university education exerts a positive and statistically significant impact on human capital development in Nigeria. Requisite conclusion and recommendations were provided in the light of the theoretical and empirical findings.

Keywords: University education, human capital development, economic growth, Nigeria.

INTRODUCTION

The importance of human capital aggregation as an engine of economic growth and development has been widely recognized in theoretical and empirical studies. No nation has achieved sustainable economic growth and development without substantial investment in human capital (Sankay, Ismail & Shaari, 2010). Hence, sustainable investment in human capital in the form of education is a prerequisite for sustainable economic growth and development. Pelinescu, 1992 cited in Idrees and Shah (2018) emphasizes that the targets of higher economic growth and development cannot be realized without a good education and training system. University education

helps in the formation of human capital by making individuals more productive and increased the potential of their earnings.

According to Eseyin, Uchendu and Bright (2014:592), the “importance of labour to a nation especially developing economies like Nigeria cannot be over-emphasized. More often, the strength of nation is usually determined by the quantity and quality of her workforce. Physical and mental strength is a necessity for a nation to be great and gain respect and recognition from other countries around the world. Nigeria today is regarded as the giant of Africa because of her numeral and physical strength while America remains a world giant due to the quality of her skilled population”. However, the fact that a nation is endowed numerically does not necessarily mean that such a nation will be more developed than others. Thus, Olaniyan and Okemakinde (2008) argued that qualitative education is a major determinant of the stock of human capital. It has proved to be the vehicle for national transformation in human history and no nation ever rises above her investment in education. Physical strength is therefore not a yardstick for development, rather the quality of knowledge acquired through education is essential for economic growth and development to take place. The unprecedented expansion of Nigeria education system over the years has placed heavy demands on the management of university education. Despite efforts expanded towards coping with those demands, the university education is still lagging behind the growth in size and complexity of our educational system. Thus, the education systems, more especially the universities have been too much confirmed to quantitative expansion than educational quality in recent times.

In Nigeria today, the high level of moral decadence among the students, injustice and unethical value system that pervade Nigerian universities’ system serve as indication deteriorating and degeneration of ethical values system that society desire for intense socio-economic development vis-à-vis peaceful co-existence in Nigeria. In addition, Nigerian educational system has undergone a great deal of change in the past fifty-nine years. However, measures to promote higher education and improve the quality of university education to meet the challenges of a constantly changing environment are often restrained by under-funding and inadequate financial resources which has brought about dearth of other resources and facilities, for instance, unavailable and run-down physical infrastructure, inadequate laboratories and ill-equipped libraries (Akintayo, 2008; Mohammed, Rufai & Azeez, 2016). Against the foregoing, this study investigates the impact of university education on human capital development in Nigeria.

LITERATURE REVIEW

Human Capital Development

Human capital as a concept can be traced to the classical school of thought in 1776, then as a scientific theory. Smith (1776) in the wealth of nations defined human capital as follows: ‘the acquisition and useful abilities of all the inhabitants or members of the society. The acquisition of such talents, by the maintenance of the acquirer during his education, study or apprenticeship, always costs a real expense, which is a capital fixed and realized, as it were, in his person. Those talents as they make a part of his fortune, so do them, likewise that of the society to which he belongs. The improved dexterity of a workman may be considered in the same light as a machine or instrument of trade which facilitates and abridges labour, and which, though it costs a certain expense, repays that expense with a profit. Human capital, according to Beach (2009), can be categorized by ‘something akin to property’. That is, knowledge and skills embedded in an individual. Rastongi (2002) defines human capital as knowledge, competency, attitude and behaviour engrafted in an individual. Schultz (1961) conceptualizes human capital as the stock of productive knowledge and skills possessed by individuals or workers in organizations. Similarly, Eseyin *et al.* (2014) refers to human capital as the set of skills and abilities which an employee employs in the organization to get work done. The concept of Human Capital Development, according to Aluko and Aluko (2011; 106), is “a way to fulfill the potential of people by enlarging their capabilities and this necessarily implies empowerment of people, enabling them to participate actively in their own development” Obisi and Anyim (2012) posit that human capital development are talents, skills competencies and other advantages which people possess, and can be put to better use to give organizations and nations more benefits. Ogujiuba, 2013 cited in Halidu (2016: 542) affirms that human capital development is “strategic to the socio-economic development of a nation which includes education, health, labour and employment and women affairs. He further posits that investment on human capital development is therefore critical as it is targeted at ensuring that the nations’ human resource endowment is knowledgeable, skilled, productive and healthy to enable the optimal exploitation and utilization of other resources to engender growth and development”. Reviewing the position of Ogujiuba (2013), one may induce to say that no country can attain economic growth and development without having a well talented, competent, and skilful workforce that can exploit, utilize, accelerate and propel the available resources of the nation optimally. Human capital development,

according to Achugbue and Ochonogor (2013), is about investments, activities and processes that produce knowledge, health and skills. It means building the balanced human resources base and providing an enabling environment for all individuals to fully engage and contribute to the achievement of the goals of an organization or nation. Similarly, Kern (2009); Adeyemi and Ogunsola (2016) and Olusegun, Oluwasayo, Adetunji and Olomu (2018) noted that investment in human capital development is a strategy for achieving greater output. Therefore, improving individuals for personal and organizational efficiency and effectiveness is the focus of human capital development. In a nutshell, human capital development is an effort to increased human knowledge, enhance skills, productivity and stimulate resourcefulness of individuals.

University Education

Education is defined as the process of learning and training or educating, instructions as impacted in schools, colleges and universities. Thus, to educate means to develop knowledge, skill or character of the person (Webster Dictionary, 2010). In the light of the above, education therefore means a process by which an individual gains knowledge, insight, develop attitudes or skills (Achugbue & Ochonogor, 2013). The National Policy on Education (2004) acknowledge that the higher education should, among other things aim at the acquisition, development and inculcation of the proper knowledge, skills and values-orientation for the survival of individual and society, the acquisition of both physical and intellectual skill which will enable individuals to develop into useful members of the community. The university is a centre for the creation, processing and dispersal of knowledge. Besides, the creation of knowledge and skills impartation, the university also instills values and good traits of character in individuals so that they can fulfill their social roles properly. University education makes possible the acquisition of independence by individuals (Plessner, 1992). It promotes the awakening and consolidation of critical thinking of the ability to go beyond what is already known (Akintayo, 2008). Likewise, Rohrs (1989) affirms that the university strives towards intellectual freedom, by posing fundamental questions and isolating itself from social pressure in an environment of meditative calm. He posits further that the essence of university education is human capital development, which takes place in the living confrontation with knowledge, professional competence and a civil sense of responsibility, is merely the product of having received university education. This supports the assertion of Akinpelu (2001) who holds that universities are the seed-beds of liberty, of humanity, emancipation, freedom from poverty and of the charity of thought and deed. Therefore, university education is a life-long socialization process through which social norms, values and cultures are learned, shared and transmitted from generation to generation (Schaefer, 2007). This supports the assertion of Adedeji, 2010 cited in Achugbue and Ochonogor (2013) who posits that education is a process of transmitting cultural values and other information from generation to generation.

University Education and Human Capital Development in Nigeria

To educate the mind is to liberate it from the shackles of fear, prejudice, ignorance, superstition and to develop a free, independent and responsible citizenry. However, education is loathed in primitive societies where it is believed that learning brings disobedience and heresy into the world (Schaefer, 2007). In essence, the philosophy of education in Nigeria holds that university teaching should seek to inculcate a spirit of community in the students. It is however, being observed that this spirit of community, which is lacking in most universities, is required both within and among the different levels of staff in the university, as well as, between the students and staff. The failure of National Policy on Education (2004) is clearly seen in the fact that, over the years acts such as victimization of staff and students, cultism, examination malpractices, high handedness, injustices, sexual harassment, tyranny and corruption in Nigerian universities today have grown to unprecedented proportion. Nigeria since her independence 1960 has not shown much commitment towards the human capital development (education and training of her citizenry). According to Asiya (2012), in Nigeria, school enrolment continued to increase without a corresponding increase in facilities for effective and learning as a result of underfunding of education in Nigeria. The above situation, suggests that education is accorded secondary value in Nigeria's value system. This is also evident in the states' budgetary allocation to schools. The pattern of human capital development in Nigeria has failed to achieve desirable level of manpower mixes, not only in terms of categories, but also in terms of quality.

According to Aluko and Aluko (2011) and Halidu (2016), a cursory look at the magnitude and trend of increases in allocation might be misleading in passing judgment on the budgetary performance until they are placed side-by-side with their percentage allocations. They further noted that the characteristics pattern of the government (federal and states) allocations to education and health in Nigeria as a percentage of the total budget revealed inconsistency. The implication is that education is not given primary attention in the budget and since the late 70's to date, budgetary allocation to education has not matched the increasing needs of qualitative education for Nigerians to be globally

competitive. Also, research grants are administered discretionally instead of systematically when they are available (Aluko & Aluko, 2011; Halidu, 2015). As a result of this, government attitude towards education has been very poor and Nigeria's educational system tends to produce graduates who lack job skills for employment than those the economy requires to remain vivacity. This supports the assertion of Olusegun *et al.* (2018) who posit that Nigeria's educational structure depicts the dominance of formal education and places less emphasis on vocational and other training that would impact skills in Nigeria. As a result, nation's institutions of higher learning, especially universities turnout annually thousands of liberal art graduates who are not in high demand in the nation's labour market and beyond.

In the view of Akintayo (2008), reflecting on the role of university in human capital development, it could be observed that, Nigerian universities, right from their inception, has neither inculcated a spirit of community and emancipation in the students nor has it imbued this value system in the staff. There remains a high incidence of political and ethnic conflicts among the staff of Nigerian universities. There are conflicts of interests and goals between universities administration and various academic and non-academic unions. There are conflicts between factions of the students' union and organized students fraternity in almost all our universities campuses. In Nigeria today, the university's management has largely failed to promote the fundamental educational goals of producing good and useful citizenry; ensuring greater efficiency and productivity and promoting attitude conducive to tolerance, justice, equity and harmony in the society. Thus, the failure of leadership in the Nigerian universities is seen in the unethical and leadership indiscipline displayed by a crop of university administrators who have emerged on the landscape of universities' governance since 1970s (Akintayo, 2008; Achugbue & Ochonogor, 2013; Halidu, 2016). This situation has therefore led to injustice, students unrest, moral decadence and general apathy, examination malpractice, high rate of admission racketing, scandals, bribery and graft, victimization, persistent incidence of rape, female prostitution, proliferation of male and female cult gangs, murder, sexual harassment of female students, extortion, obscene dressing and soliciting for favours, homosexuality, intimidation of lectures by students and assassination and kidnapping of vice-chancellors (Obembe, 2001; Akintayo, 2008; Halidu, 2016). All these immoral, unethical attitudes and behaviours serve as indication deteriorating and degeneration of ethical values system that society desire for intense economic growth and development. In Nigeria today, the skills that job seekers possess do not match with the needs and demands of many employers. The educational system in Nigeria has its liberal bias which indeed, over supplies the labour market with graduates who do not possess the skills required by employers. Many graduates in Nigeria lack entrepreneurial skills to facilitate self employment.

Theoretical Framework

While there are several theories which might prove appropriate for a discourse of this nature, the human capital theory present us with a heuristic tool for interrogating the central issue of the study. Based upon the work of Schultz (1961), human capital theory rests on the assumption that formal education is highly instrumental and even necessary to improve the production capacity of a population. Human capital theory emphasizes how university education increases the productivity and efficiency of individuals by increasing the level of cognitive stock of economically productive human capacity which is a product of innate abilities and investment in human beings. The human capital theorists contend that expenditure in formal education is seen as productive capital investment which they considered as equally or even more equally worthwhile than the physical capital investment (Smith, 1776; Schultz, 1961; Sakamoto & Powers, 1995). More so, Aluko and Aluko (2011); Omojimito (2011), Asiya (2012) and Halidu (2016) gave credence to the theory and affirm the importance of qualitative university education as the key to participating in the new global competitive environment. Therefore, for Nigeria to fit into the comity of nations, her human capital requirement in all levels of education must be properly trained and equipped with requisite knowledge to withstand the technological and scientific challenges of global competitive economy. Thus, most supreme, manpower in the university as the engine room for nation building must be given the requisite human capital development so as to be self creative, innovative and a catalyst for propelling sustainable growth and national development (Halidu, 2016). In the final analysis, the relevance of the human capital theory is based on its ability to justify how university education plays a great and significant role in improving the production capacity of a population.

University Education and Human Capital Development: Empirical Review

According to Nakpodia (2010), education is a systematic instruction for the development of character or mental power. Roa, 2001 cited in Nakpodia (2010) noted that there is an immediate and urgent need for giving education to the people in order to build up our future. The success of every educational system depends on the quality and quantity of factors of production, which are human and material resources. However, Nakpodia (2010) argued that

all of the factors, the human resources appear to be the most important because without human efforts, all other factors are inept. Similarly, Olaniyan and Okemakinde (2008:480) posit that “human resources constitute the ultimate basis of wealth of nations. Capital and natural resources are passive factors of production, human beings are the active agencies who accumulate capital, exploit natural resource, build social, economic and political organization and carry forward national development”. The importance of education and human capital has been noted in many studies of economic growth and development. Robert, 1991 cited in Olaniyan and Okemakinde (2008) developed a human capital model which shows that education and the creation of human capital was responsible for both the differences in labour productivity and the differences in overall levels of technology that we observe in the world today. More than anything else, it has been the spectacular growth in East Asia that has given education and human capital their current popularity and the field of economic growth and development. Countries such as Hong Kong, South Korea, Singapore, Taiwan and China have achieved unprecedented rates of economic growth and development while making huge investments in education.

Clement, 2004 cited in Akintayo (2008) posits that over the years, the university has meant different things to different people, yet it has not detracted from the fact that it has a core meaning and set of functions as understood by scholars. However, the primary function of university is human capital development. Hannah (1998) contends that universities are enterprises that produce and distribute a public good, which is knowledge. In the same vein, Salter (1983) argued that education, as a key component of human capital formation is recognized as being vital in increasing the productive capacity of people. In their study, they found that tertiary education has a positive, strong and significant relationship with human capital development. Also, Bakare (2006) investigated the growth implication of human capital development in Nigeria using vector auto-regression and error correction of model. Finding from the study revealed that there is a significant functional and institutional relationship between investment in human capital and economic growth in Nigeria.

In line with the literature review, the following objectives and null hypotheses were formulated for the study.

Objectives of the Study:

- i. To examine the relationship between university education and human capital development in Nigeria.
- ii. To investigate the impact of university education on human capital development in Nigeria.

Hypotheses of the Study:

H₁: There is no significant relationship between university education and human capital development in Nigeria.

H₂: University education does not have a significant impact on human capital development in Nigeria.

METHODOLOGY

The study adopted a survey research design to determine the impact of university education on human capital development in the university of Benin City and university of Nigeria, Nsukka. Data was collected via a survey of 300 respondents using non-probabilistic sampling techniques comprising of purposeful and convenience techniques. The research instrument used for the study was the structured questionnaire. Out of the 300 copies of questionnaire administered, 267 were retrieved and analyzed given us a response rate of 89%. Out of the 267 respondents, 143 were female staff and 124 were male staff. The items of measurement were rated on 5-points liker type scale which ranks responses on a scale of (1) strongly disagreed to (5) strongly agreed. Data collected were analyzed using correlation and linear regression analysis with the aid of Statistical Package of Social Sciences (SPSS) version 17.

RESULTS

Table 1: Correlation Matrix

Variables		University education	Human capital development
University Education	Pearson correlation	1	.734**
	Sing. (2-tailed)		.000
	N	267	267

Human capital development	Pearson correlation	.734**	1
	Sing. (2-tailed)	.000	
	N	267	267

**Correlation is significant at 0.05 levels (2 tailed)

Table 1 shows the correlation between university education and human capital development in Nigeria. There exists a significant positive high correlation between university education and human capital development ($r = .734$, $n = 267$, & $p < 0.005$). This implies that university education has a strong and positive relationship with human capital development in Nigeria. Therefore, the null hypothesis is rejected.

Linear Regression Analysis

Table 2: Model Summary^b

Model	R	R ²	Adj-R ²	Std. Error of the Estimate
1	0.594	0.568	0.407	0.213

a. Predictors: (Constant), university education

b. Dependent variable: Human capital development

Table 3: ANOVA^a

Model		Sum of square	Df	Mean	F.	Sig.	Remark
1	Regression	21.510	2	6.411	24.312	0.000 ^b	Sig.
	Residual	13.017	263	0.375			
Total		34.527	265				

a. Dependent variable: Human capital development

b. Predictors: (Constant), university education

Source: Authors, Field Survey, 2019

The linear regression shows (R^2) value of 0.568 which revealed that university education independently account for 56.8% of the variation in human capital development in Nigeria. The F. Statistics of 24.312 revealed that the model is statistically significant at 0.05 significant levels. Therefore, the null hypothesis is rejected.

DISCUSSION OF FINDINGS

The results amongst others showed that there is a positive and strong relationship between university education and human capital development in Nigeria. The finding is in agreement with Mohammed *et al.* (2016) study that revealed the relationship between tertiary education and human capital development. As predicted, the study also revealed that university education exerts a positive and statistically significant impact on human capital development in Nigeria. The finding is in agreement with Olaniyan and Okemakinde's (2008); Achugbue and Ochonogor's (2013) and Eigbiremolen and Anaduaka's (2014) views that education plays a very important and crucial role in improving the production capacity of a population. From the findings therefore, Nigerian citizens especially the youth must be encourage to develop entirely new ideas, products, processes and methods through creative approaches.

CONCLUSION AND RECOMMENDATIONS

The study has revealed through its perceived findings that university education has a strong and positive impact on human capital development in Nigeria. Also, the relationship between university education and human capital development was confirmed. In conclusion, the driving force of economic growth and development is the investment in the citizens of the nation to be skillful and talented with a vision of ingenuity, innovative, creativity and techno-scientific wherewithal to successfully confront the challenges of national development. This is because investment in human capital building in the form of education or training impact positively on economic growth and development. Besides, no nation can rise above the quality of its manpower. The education system particularly

university education needs constant review and reform for sustainable human capital formation. The Nigerian education system in recent times has gone comatose and it is in dire need for emergency surgical operation in order to create room for effective educational service delivery. Based on the empirical and theoretical findings of this study, the following policy recommendations were made:

- i. Nigerian government should intensify efforts towards the development of human capital by putting in place appropriate strategic management policies to enhance educational service delivery. Besides, private educational investors, teachers, parents, guidance and students should be re-oriented.
- ii. Government, in its employment policies should lay more emphasis on competence and specialization rather than paper qualification and ill-gotten certificates. This will go a long way to reduce the issue of brain drain.
- iii. The government of Nigeria should give primary attention to education and health by increasing budgetary allocation to education and health. Also, technical education and innovation adaptation centres should be encouraged and properly financed to produce the quality of human capital required to develop the service sector and become a knowledge economy.
- iv. The government of Nigeria should increase investment in technologies to facilitate effective acquisition and absorption of knowledge. The government also should establish more technological-based universities to cater for the problem of unsatisfied social demand for higher education and technological advancement in Nigeria.
- v. Capacity building programmes should be organized from time to time for all levels of education in order to abreast the academics of the changing trend. Also, government should vigorously enforce the law mandating universities in the country to improve the quality of human capital.

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Interfaith Relations Training: a Panacea to Religious Extremism in Nigerian

By

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Abstract

Religious extremism which activates violence has become a common and recurring decimal of religious communities in the Nigeria since the last four decades. It has led to the loss of thousands of lives, property worth billions of Naira and development of tradition of hostility. This study therefore, aimed at achieving religious harmony in the society. The method adopted was descriptive phenomenology. Both primary and secondary sources of data were used. The findings revealed training religious leaders in Nigeria on interfaith relations as a solution to the problem of religious extremism. The study concluded with Suggestions for immediate and long term plans for solution.

Key Words: *Religious Extremism, peaceful co-habitation and inter-faith relations.*

Introduction

Research has proved religious extremism as a major contributor to religious war, bloodshed and hatred. The Islamic Jihads, the Crusades, the European Religious Wars, conflicts in the Middle East, the slaughter between Iraq and Iran, the Hindu-Sikh clashes in India, and many other bloody crises were outcome of religious extremism.¹ Due to these various unpleasant experiences with regard to the relationship between some of the world religions in different parts of the globe, over the years, it was dawn on both civil and religious leaders respectively the necessity of the religions to learn how to peacefully co-exist.² In the same vein the United Nations Educational, Scientific and Cultural Organization (UNESCO) stressed the reciprocal interactions and influences between, on the one hand, religions, spiritual and humanistic traditions, and on the other, the need to promote understanding between them in order to challenge ignorance and prejudices and foster mutual respect. Hence, Interfaith relations training is an essential component of UNESCO's Intercultural Dialogue which aims to promote interfaith relations among different religions, spiritual and humanistic traditions in a world where conflicts are increasingly associated with religious belonging.³

Interfaith relations which is also referred to as interreligious dialogue, is about people of different faiths coming to a mutual understanding and respect that allows them to live and cooperate with each other in spite of their differences. The term refers to cooperative and positive interaction between people of different religious traditions at both the individual and institutional level. Each party remains true to their own beliefs while respecting the right of the other to practice their faith freely.⁴

In Africa and Nigeria in particular, religious extremism and its resultant effects is the order of the day. There is unwillingness of both Christians and Muslims to truly admit that God's love and providence extend equally to all

¹ *Mankind's Search for God*, {New York: Watch Tower Bible and Tract Society of Pennsylvania}, 2006}13-14 .

² S O Anyanwu "Interreligious Dialogue" Lecture note (ABSU Uturu 2004)

³ Anyanwu, "Interreligious Dialogue" Lecture note

⁴ Jews and Non-Jews: Interfaith Relations, accessed 20/8/2019 <https://www.myjewishlearning.com/article/jews-and-non-jews-interfaith-relations/>.

human beings, regardless of religious identity.⁵ Christians do not accept Islam as an authentic post-Christian religious tradition. Muslims accepted Christianity as a revealed faith but do not accept the Christians and their doctrine of Trinity, the church as a source of guidance and the books of the New Testament as authentic scriptures.⁶ Both religions in the same manner do not accept African Traditional Religion or any other as a genuine religion or authentic. They often preach intolerance against each other and aggressively seek to impose their respective views on the other. Sometimes they openly condemn the practices and beliefs of each other and the society around them.⁷ Muslims believe that there is no God but Allah and Muhammad is his prophet and that Islam is the only true religion. On the other hand, Christians believe that there is only one God; Jesus is the only way to salvation and Christianity is the true religion, while other religions are false. This extremist stand of the two religions has been so disruptive in all facets of humanity in Nigeria and the results have been negative and counter-productive.

Extremism is a complex phenomenon; it means literally "the quality or state of being extreme" or "advocacy of extreme measures or views"⁸. Nowadays, the term is mostly used in a political or religious sense, for an ideology that is considered to be far outside the (acceptable) mainstream attitudes of society⁹. Most simply, Peter and Andrea defined extremism as "activities (beliefs, attitudes, feelings, actions, strategies) of a character far removed from the ordinary."¹⁰ Religious extremism can therefore, be defined as religious activities (beliefs, attitudes, feelings, actions, expressions, strategies) of a person or group that is far removed from the ordinary. The researcher is not ignorant of the fact that the labeling of activities, people or groups as "extremist" and the defining of what 'ordinary' in a setting is always subjective. This is because according to Peter and Andrea, "extremist act will be viewed by some as just and moral (such as pro-social 'freedom fighting'), and by others as unjust and immoral (antisocial 'terrorism') depending on the observer's religion, values, politics, moral scope, and the nature of their relationship with the actor."¹¹

Be that as it may, the concept of religious extremism is such that has symbiotic relationship with fundamentalism, fanaticism and intolerance. It involves a person or group of persons or faith community taking a position that their view is absolute and if others do not follow their views and ways, they will be damned. Religious extremists are often very aggressive, seeking to impose their views on other people.

Then the crucial questions are what does it mean to profess faith in a nation of many religions? How can one be fully a Christian or a Muslim in Nigeria and at the same time respect the faith of others?¹² Is violence part of religious beliefs, ethics, teachings and practices? How can the adherents of religious communities in Nigeria peacefully co-exist? These questions beg for answers and that was what motivated this study. The researcher's objective was to achieve religious harmony in the nation. In order to realize this objective, descriptive phenomenology method of inquiry was adopted. It is the best methodology for this research because it described experience as it is on-going. Both primary and secondary sources of data were used. The study was approached in three sub-headings: firstly, manifestation of religious extremism in Nigeria was discussed. Secondly, attention was given to the necessity for training religious leaders on interfaith relations and thirdly, suggestions for immediate and long term plans for solution was made.

Manifestations of Religious Extremism in Nigeria

⁵ Muhamoud Ayoub, "Christian-Muslim Dialogue: Goals and Obstacles." Accessed December 1, 2012, http://aejt.com.au/_data/assets/pdf_file/0008/603458/Yucel_Muslim-Chris

⁶ Muhamoud Ayoub, "Christian-Muslim Dialogue

⁷ N.S.S. Iwe, *Religious Fanaticism, Causes Consequences and Remedies*. {Calabar: Seasprint, 2000}, 4

⁸ Peter T. Coleman and Andrea Bartoli, "Addressing Extremism" The International Center for Cooperation and Conflict Resolution (ICCCR) Teachers College, Columbia University The Institute for Conflict Analysis and Resolution (ICAR) George Mason University. Accessed, 22/8/2019 https://www.tc.columbia.edu/i/a/document/9386_WhitePaper_2_Extremism_030809.pdf

⁹ Peter T. Coleman and Andrea Bartoli, "Addressing Extremism"²

¹⁰ Ibid

¹¹ Ibid

¹² Interfaith Relations, accessed, 3/8/2019 https://www.ucc.org/ecumenical_interfaith-relations

Prior to the emergence of Islam and Christianity in the region known as Nigeria, Traditional Religion was in vogue and passionately practiced by the ethnic nationalities therein. Islam and Christianity at their arrival in Nigeria respectively, initially co-existed with Traditional Religions adherents peacefully. Later when the two foreign religions have gained grounds in the soil of Nigeria, they started struggling for dominance in every sphere of life including national affairs. Hence, Muslims realized that indigenous traditional religious worshippers who had peacefully co-existed with them over the years were worshipping idols. Consequently, they should be forcefully converted to Islam. In like manner, Christians branded traditional religious practitioners: 'idol worshippers.' This warranted the compulsory conversion of the indigenous people to Christianity. That justified Igwe's claim that "both religions were introduced into Africa mostly as instruments of colonialism, feudal conquest, and the destruction of the local culture and traditions. They sowed strife where peace used to prevail and made killing of the innocent to become part of African cultures...and are silent over the mass annihilation, weapons, genocides and ethnic consciousness they initiated."¹³

The result of this extremist stand of these two religions on traditional worshippers range from physical harm to forced conversion, pulling down of temples, destruction of shrines, psychological pressure, imprisonment to mention only a few. The 19th century Jihad is a practical example of the above claim. Muslims attacked all Traditional worshippers and their rulers who refused to accept the reformed Islam and forced them to submit to Islam and Allah.¹⁴ Similarly, during the colonial era, the Christian Missionaries in collaboration with the colonial powers put the Traditional Religions and societies in shambles. In 1892 precisely, the British administrator of Lagos, Governor Carter used force on Ijebus when he got to know that the Ijebus were unwilling to accept Christianity. The Ijebus were defeated in the expedition and Christianity imposed on them. Governor Carter claimed that "the Ijebus were heathens of the most uncompromising description even hostile to the missionaries who "were of their own race"¹⁵

The same methodology was applied to the eastern part of Nigeria. The Christian Missionaries attacked many Igbo communities who did not welcome Christianity. In some areas, their traditional priests were either killed or imprisoned and their religious objects destroyed. At Nri for example, converts were encouraged to flout the authority of the "Ozo" men, burn their ritual objects, break their taboos and reveal the secrets of the ritual mask. "The encouragement of the destruction of the traditional objects of worship spread out all over Igbo land. They condemned the traditional title system, marriage, rituals, songs, arts and dances and labelled them Satanic."¹⁶ The great values of Nigerian culture were considered devilish and indigenous religion a symbol of poverty, ignorance and superstition. Most authors who wrote on African Traditional Religions labelled the adherents of the religion 'primitive', 'pagans' 'heathens' 'idolaters', polytheists', 'barbarians', 'superstitionists', 'fetishists', to mention only a few.¹⁷

The post-independent Muslims and Christians inherited this trend (prejudices) from the past colonial theology of having superior monotheism, against primitive animism and polytheism of Nigeria Traditional Religions. Thus, the deliberate pulling down of temples, destruction of shrines and Totems of the Traditional worshippers by Christians. For instance, on May 20, 2007, Christians in Mbaise of Imo State of Nigeria demolished a 300-year-old Shrine. They claimed that the trees (some) were responsible for the retardation and stagnation of progress within the community. This has been the case and attitude towards traditional religion; it is always down-trodden, intimidated and suppressed by the two foreign religions – Islam and Christianity.¹⁸

Although Traditional religion is always at the receiving end of the product of religious extremism but its adherents often times are guilty of religious extremism. Indigenous worshippers persecute those members of theirs who convert to Christianity or Islam, thereby not allowing them to practice and worship God according to the dictate of

¹³ O. Igwe, *Politics and Globe Dictionary*. (Abia: Eagles Publishers 2002), 379.

¹⁴ P. A. S. Atanda, "An Analysis of Beauty Contest Crisis of 2002 in Kaduna" {master's thesis of University of Jos, 2008}, 187.

¹⁵ O. Awolalu, *Traditional Religion in Nigeria: A Liturgico-Cultural Viewpoint*. (Ibadan: Heinemann, 1989), 25 – 39.

¹⁶ O. Awolalu, *Traditional Religion in Nigeria: A Liturgico-Cultural Viewpoint*. 25-30

¹⁷ Ibid, 25-30

¹⁸ Ibid

their conscience.¹⁹ More often than not, traditional worshippers impose their religious practices on non-traditional religious practitioners mainly during cultural festivals like new yam festival or the like especially in the southeast Nigeria. Religious ceremonies in some places require that no other public activities will take place save that of the indigenous one. Every member of the community must both make certain contributions for religious rites or rituals and participate in the ceremony irrespective of one's religious creed or culture. The violent clash between Yoruba traditional worshippers and Hausa groups in Sagamu, Ogun State on 11th July, 1999 was a typical example. The crisis originated from the killing of a Hausa woman by the Oro Masqueraders for violating traditional rites. That instigated reprisal attacks in Kano during which lives and property were lost.²⁰

Under the guise of religion, many religious extremists have frequently plunged into unnecessary wanton destruction of innocent lives and property either in the name of fighting for God, changing socio-political system or showing others the right way to God.²¹ A case in point was the beheading of Gideon Akaluka, a Christian by the Muslims extremists in Kano in December, 26, 1994 based on an accusation of desecrating the Qur'an. After they chopped off his head, they paraded his head on a stake round the streets of Kano as a show of their service unto Allah and victory over the infidels.²² Constant extremist actions and violent crises still persist. Some cities in the Northern Nigeria were turned to be the melting pot of religious bloodshed by the Boko Haram sect. The frequent suicide bombing in many Christian churches and some strategic government institutions including international institutions, media houses and economic institutions in the Northern part of the country and Abuja the Federal Capital Territory were all extremist activities.

John observed that among Christians and Muslims, there are extremists who are tempted to aspire to making their nation such that their religion is not only dominant, but dominating up to the point of having it as a state religion. This crave has no possibility of a peaceful and just realization in Nigeria. Islam is more particularly prone to this temptation, as the call for the Islamic state rings out from many states of the north.²³ For instance, the effort to include Sharia legal system in the National Constitution has been a problem in Nigeria. It first surfaced in 1978-79 constituent assembly without success. In 1986, the Federal Government under the leadership of General Ibrahim Babangida secretly registered Nigeria as a full-fledged {the 46th permanent member} of Organization of Islamic Conference {OIC}. This ensued controversy that nearly rocked the existence of Nigeria.²⁴ In the 1988 constituent assembly, the Sharia once again came up. It almost disrupted the proceedings of that assembly but for the timely intervention of the Federal Military Government. In 1999 Zamfara State adopted Sharia legal system in full length and other eleven northern states. The heat of Sharia generated tension all over the nation. Till today, the problem of Sharia has not been resolved.²⁵

Egochi discovered that Nigerian political system is seriously overheated with religious extremism and its deadly result of upheaval and conflicts. He argued that Nigeria is threatened with disintegration.²⁶ Recently, the leader of the proscribed Indigenous People of Biafra {IPOB} Mazi Nnamdi Kalu was agitating for the freedom and sovereignty of Biafra. The reason why there was such agitation was not unconnected to the problem of religious extremism via Islamization agenda and its concomitant effects on the nation which include social injustice, poverty, discrimination, and disrespect for human dignity among others. There are other similar cases in some ethnic groups in Nigeria agitating for freedom for instance Niger Delta Avengers among others.

¹⁹ U.M. Ugorie. *Abuse of Religious Liberty in Nigeria* (Enugu: Sanpress, 1999, 54.

²⁰ Isaac Terwase Sampson, "Religious Violence in Nigeria Causal Diagnoses and Strategic Recommendations to the State and Religious Communities," Accessed March 3, 2013, <http://www.papercamp.com/group/causes-of-religious-conflict-in-nigeria/page>.

²¹ John Olorunfemi Onaiyeka, "Being Church in an Islamo-Christian Society: Emerging Patterns of Christian/Muslim Relations in Africa-A Nigerian Perspective, {Londonon: SCM pres 1992}, 47

²² J. O. Odey, C.A.N. *My Foot: The Reckless Utterance of a Wilful President*. {Enugu: SNAAP, 2004}, 22-23.

²³ John Olorunfemi Onaiyeka. "Being Church in an Islamo-Christian Society: Emerging Patterns of Christian/Muslim Relations in Africa-A Nigerian Perspective, {Londonon: SCM pres 1992}, 47

²⁴ Anyanwu, S. "Inter-religious Dialogue", Lecture delivered at Abia State University, Uturu, 2005.

²⁵ Anyanwu, S. "Inter-religious Dialogue"

²⁶ Egochi Uchenndu, "Religious Conflicts in Nigeria Implications on Socio-economic and Psychological Perceptions of Muslims in Igbo land," retrieved December 10, 2012, www.studymode.com/essays/Religious-Unrest-In-Nigeria.

Pam's research revealed that the end result of religious extremism is always adverse to the society because it generates bloody religious crisis, pollution of environment, social disintegration, suspicions, enmity, hatred, and revenge, killing without remorse, anger and deprivation. Many children, women and men become orphans, widows and widowers.²⁷ No economic development could take place in an environment of fear, chaos and anxiety. Losing of means of livelihood, unemployment, poverty and starvation are some of the economic repercussions of religious crisis triggered by extremism in Nigeria. Many people lose their means of livelihood as a result of destruction of their property, shops, offices and economic institutions.

The Necessity for Training Religious Leaders on Interfaith Relations

Training religious leaders on how to peacefully co-exist in a religiously and culturally pluralistic society is very essential. One of the fundamental challenges that rocked all the inter-faith initiatives by Federal Government was lack of adequate inter-faith relations training for the members.²⁸ Training of this type enables the trainee to acquire knowledge on what, why and how to cooperate and collaborate with the faithful of other religious bodies.²⁹ This focuses more on joint planning and action, to better the lots of the society without necessarily forcing or suggesting to anyone to change his or her religion or deny it for any reason.³⁰

Edmund has revealed that through the teachings and seminars organized by Interfaith Mediation Centre Kaduna on interfaith relations, the Muslim and Christian youths jointly rebuilt destroyed mosques and churches in the State³¹ They also assisted the State Government in the formation of the Kaduna Peace Committee in 2002, founded a Muslim Christian Dialogue Forum and Interfaith Monitoring Centre in Kaduna.³² Peter discovered that Religion was used to secure freedom and independence of Poland from Prussians and Russians in 1989.³³ Christians and Muslims played dominant role in the freedom of South Africa from apartheid and Dutch domination.³⁴ Algerians independence on July 3, 1960 was anchored on religion. "Religion was used to mobilize Algerians against the perceived injustice of the French."³⁵ In the Faisalabad of Pakistan, Christians and Muslims are jointly operating a leprosy centre.³⁶ Informed religious leaders and adherents on interfaith relations can be agents of advocacy, funding, innovation, empowerment, social movements, and service delivery.³⁷

In Nigeria it appears unrealistic to blend the positive aspects of Christianity and Islam for social transformation. Therefore, religious leaders and possibly traditional rulers, town union presidents and youth leaders in Nigeria should pass through inter-faith relations training so as to imbibe the culture of peaceful cohabitation and collaboration without asking anyone to change one's religion. Any religious leader irrespective of his educational status and leadership training he has acquired without exposure to inter-faith relations will always find it difficult to abide by the principles of unity in diversity.³⁸ He could at best tolerate other religions to an extent. Similarly, any inter-religious body formed by either religious communities or government at any level without inter-faith relations training will likely end up not achieving her goal as in the case of the Federal Government's initiatives of interfaith dialogue. The training should be residential and lasts for at least between two and three weeks. The trained religious

²⁷ Pam Toma, "A Socio-Ethnic Analysis of the Jos 2011 Ethno-Religious Crisis" (master's thesis, University of Jos, 2008), 69.

²⁸ Isdore Nwanaju, "Christian-Muslim Relations in Nigeria" {Berlin: diese Publikation 2008}. 249.

²⁹ David F. Ford, (Professor of Divinity and Director of the Cambridge Inter-faith Programme at the University of Cambridge) in discussion with the researcher, August 7, 2015.

³⁰ Sarah Synder, Sumer School Director Cambridge Inter-faith Programme}, in discussion with the researcher, August 7, 2015.

³¹ Edmund Emeka Ezegbobelu, *Challenges of Inter-religious Dialogue between the Christian and the Muslim Communities in Nigeria*, { Frankfurt am Main: Peter Lang, 2009},6.

³² M. Evans Onyemara, *Dialogue for Peace, Improving Christian-Muslim Relations in Nigeria {A meeting of Persons who Share a Common Humanity}*, {Nigeria: Chizzy Services, 2012}, 34.

³³ Peter Tanko, "Inter-religious Dialogue as a tool for the Transformation of Northern Nigeria" *Bulletin of Ecumenical Theology: Inter-religious Dialogue* 5, {2003}14-15

³⁴ Tanko, "Inter-religious Dialogue as a Tool for the Transformation of Northern Nigeria," 15.

³⁵ Ibid, 17

³⁶ Ibid, 26

³⁷ Miriam Lorie, {External Relations Officer Cambridge Inter-faith Programme} in discussion with the researcher, August 11, 2015.

³⁸ Ibid

leaders should embark on grass root education of interfaith relations in their respective faith communities. Government should be directly involved in this matter as part of her obligation in administering religious freedom.

Suggestions for Immediate and Long Term Plan for Solution

Establishing interfaith relations training agency: Owing to the religious leaders training on interfaith relations, the need arises for establishing a training agency in Nigeria immediately. The agency's work would be to train religious leaders for inter-faith relations. The Federal Government in conjunction with the Nigerian Interreligious Council {NIREC} should establish one. In that circumstance their role should focus on research and planning on how to achieve religious peace in Nigeria. Meanwhile the body or team should be thoroughly trained in all aspects of inter-faith relations possibly by the Cambridge Inter-faith Team, London or any other recognized interfaith relations organization.

Establishing National Institute for Interfaith Relations: The Federal Government in collaboration with NIREC should plan to establish National Institute for Interfaith Relations Training in the 36 State of the federation and Abuja. The interfaith agency will be saddled with the responsibility of managing the institute.

Among other elements the curriculum of the programme should feature: Scriptural Reasoning (SR) in small groups with experienced facilitators. The scriptural reasoning workshops will showcase SR in a range of contexts and applications. There should also be workshops on leadership, conflict transformation, peace-building and mediation. Buddy groups would be organized giving time for small group discussions. There should also be organized and compulsory visits to mosques and churches, trips to places of religious importance to both Christians and Muslims.³⁹ Training in this institute should be for at least one month.

Benefits of Scriptural Reasoning include, as participants meet regularly to read their scriptures together, they relate to one another in a less superficial way than some other forms of interfaith dialogue. They speak from the heart as a Christian or Muslim. They would not shy away from sharing truthfully, and are able to ask deeper questions of one another.⁴⁰ They would learn and discover something of other traditions through the eyes of believers, rather than through text book and internet descriptions. A surprising excitement about one's own Scripture often emerges as a result of sharing it with people for whom it is unfamiliar. Their fresh eyes do help to see things one might have missed before! The reading of Scripture is invariably enriched by introducing it to newcomers! After scriptural reasoning friendships are built across traditional faith divides, there are hopes and desires for faith communities, and they share ways in which they might act together to resolve hurts and misunderstandings that ensue.⁴¹

Anybody who will ascend as religious leader including leading a congregation must pass through the institute. Any denomination of both Christianity and Islam that did not comply with this training of religious leaders on interfaith relations should have her Corporate Affairs Certificate (CAC) withdrawn by the Federal Government. Every graduate of Nigeria tertiary institution as part of their one year service should pass through the institute. Government in conjunction with NIREC should ensure that religious leaders or preachers who do not have interfaith certificate would neither lead nor preach publically in Nigeria. The Ministry of Education should incorporate interfaith relations in the school curriculum at all levels. The above suggestions may go a long way to curb religious extremism in Nigeria.

Conclusion

Following the submissions of this research, it could be said without fear of contradiction that religious extremism is one of the problems that challenge the development and unity of Nigeria. If this trend is not checked, it may lead to disintegration. Therefore, mutual recognition and respect for each religious community is pivotal in achieving peaceful co-existence. Cooperation and collaboration of the religious bodies are more aptly required for joint

³⁹ Nadiya Takolia, {Scriptural Reasoning Co-ordinator, Cambridge Inter-faith Programme} in discussion with the researcher, August 11, 2015.

⁴⁰ Ibid

⁴¹ Barbara Bennett, {Summer School Assistant Director Cambridge Inter-faith Programme} in discussion with the researcher, August 14, 2015.

planning and action to better the lots of the society without necessarily forcing or suggesting to anyone to change his or her religion or deny it for any reason. This can be achieved through training of religious leaders on the rudiments of peaceful co-habitation who will in turn train their members.

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Public Perception of Child Trafficking in Akwa Ibom And Cross River States, Nigeria.

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Abstract

Human trafficking is a phenomenon that is currently generating a lot of concern globally, especially in countries like Nigeria, where it is highly prevalent. However, the focus of this study is on child trafficking which involves illicit and clandestine recruitment, movement or harbouring of a person between 5-17 years within or across national boundaries for the purpose of sexual, labour and economic exploitation. It is a complex multifaceted phenomena involving multiple networks. It is rated by the United Nations as the third largest crime after economic fraud and the drug trade. It is a cruel and ruthless form of human exploitation and a gross violation of human dignity. Regrettably, Nigeria has acquired notoriety for being one of the leading African countries in child trafficking, with cross-border and internal trafficking especially in Akwa Ibom State (AKS) and Cross River State (CRS) of Nigeria. A cross sectional survey research was conducted to generate data to answer the research question as well as test the hypothesis. The Sample size of 1,110 was computed for the study, using Yamane (1967) formula for deriving sample size from a finite population. The in-depth interview (IDI) was conducted by the researcher with thirteen (13) respondents purposively selected, seven (7) in AKS and six (6) in CRS. Non parametric test (Chi-square) statistic was used to test the hypotheses of the study at 0.05 level of significance. Data from the questionnaire was analysed using the Statistical Package for the Social Sciences (SPSS). The analysis of the study data showed that the extent of child trafficking is perceived to be high in the study areas. There is a link between poverty and child trafficking in both Akwa Ibom and Cross River states. This study recommended among other things to include free education for children, implement laws against child trafficking and public sensitization on the dangers of child trafficking.

Keywords: Public perception, child trafficking, Akwa Ibom and Cross River States.

Introduction

Human trafficking is a phenomenon that is currently generating a lot of concern globally especially in countries like Nigeria, where it is highly prevalent (Odigie, 2008). However, the focus of this study is on child trafficking, which is a global demand-driven business with a huge market for cheap labour and commercial sex. It involves exploiting vulnerable people like needy women and children with offers or promises of employment and better life in the city and abroad. It is a multi-million dollar industry that involves an estimated 1.2 million children every year (UNICEF, 2000). According to Tola (2008), Trafficking in Persons (TIP) is the third largest crime after economic fraud and the drug trade. Measuring the extent of this practice is difficult due to its criminal and covert nature. It has been estimated that at least 12.3 million people are victims of exploitative labour worldwide, 9.8 million of whom are exploited by private agents including more than 2.45 million in forced labour, as a result of trafficking in persons (International Labour Organisation, ILO, 2005).

According to Lowe (2016) Europe is facing a sharp spike in child trafficking driven partly by the ongoing refugees and migration crises, with many children being sold into sex slavery and otherwise exploited. He states further, that Denmark, Lithuania, Sweden and Slovakia experience an increase in child trafficking where children are being forced to commit crimes. Out of the 15,846 registered victims of trafficking in the European Union (EU) during the 2013-2014 periods, at least 2,375 were children. In Kenya, Odhambo, Kasmilly & Manto (2012) have observed that the incidence of child trafficking has increased in recent years. Child trafficking was found to be

significantly related to high private villas, especially at the coast of the country, with the country being regarded as a hot sex tourism destination.

Nigeria has acquired notoriety for being one of the leading African countries in child trafficking, with cross-border and internal trafficking. Chapdelaine (2014) noted that Nigeria underwent significant economic, political and social changes as a result of European conquest. The transatlantic slave trade, the expansion of the legitimate trade in palm oil and the subsequent need for domestic labour contributed to a long history of child trafficking. In Nigeria, figures and statistics on the number of Nigerians involved in child trafficking have been most unreliable. This, however, does not negate the fact that child trafficking is on the increase in Nigeria. For instance, it was reported by NAPTIP (2013) that between August, 2011 and July, 2012 (a period of one year), about 1,426 children trafficked out of the country were deported from various countries. NAPTIP/UNODC (2012), reports that the South South Zone (Edo, Cross River and Akwa Ibom states) has the highest TIP prevalence rate. Other zones and states experienced a drop in cases notified, resulting in a 4% overall decline in 2011, the South South Zone increased by 46.5% from 2010 to March, 2012. This is a cause for serious concern in government circles and among the general public. Child trafficking is one of the gravest forms of child abuse in the world today. It has become a serious social problem of significant magnitude in Nigeria.

Child trafficking has therefore become a social menace in Cross River and Akwa Ibom States. There have been several initiatives with the help of Faith Based Organisations, NGOs and NAPTIP to put an end to this menace in the two States. Rehabilitation services have been provided with the help of NAPTIP and states governments to recover children and to provide them with the capabilities they have been denied. Akwa Ibom and Cross River States are among the few states to domesticate the Child Rights Acts, which emphasize in summary that, in all actions concerning the child undertaken by any person or authority, the best interests of the child shall be the primary consideration.

Despite the above named measures, child trafficking has continued unabated in Akwa Ibom and Cross River States. In recent years, academic research has surged on child trafficking. However, most of these researches focus on the overall description of the magnitude of the problem, description of or calls for changes in policies to combat child trafficking and aid victims (Okorie, 2007). Others focus on the push or pull factors which create trafficking (Adulraheem & Oladipo, 2010) and the socio-economic implications of child trafficking (Egwu, Ahmed & Tukur, 2014). Although, these cases are important areas of research in child trafficking, there are still gaps that need to be filled in the existing literature and knowledge on child trafficking. The study proposed here therefore, attempts to examine public perception of child trafficking and major contributory factors influencing it using data from Akwa Ibom and Cross states in South South Nigeria with a view to proffering possible solution to the menace.

Objectives of the Study

The main objective of this study is to examine public perception of child trafficking in AKS and CRS. From this, the following specific objectives are derived:

1. To ascertain the perceived extent of child trafficking in AKS and CRS.
2. To determine the perceived relationship between poverty and child trafficking in AKS and CRS.
3. To establish the perceived relationship between gender and child trafficking

Research Hypotheses

The following hypotheses were tested in this study:

1. Children from poor homes are more likely to be victims of child trafficking than those from well to do homes.
2. Parents with lower level of education are more likely to give out their children for wage labour than those with higher level of education.

Conceptual Clarification

Child Trafficking A common definition of Child trafficking may be difficult to determine because of the complexities of the activities involved, cultural differences, and the values and perceptions and perspectives of the different actors, including those of the victims and the traffickers themselves. Okorie (2007) asserts that there is

agreement on the central features of trafficking such as coercion, violence, threat, deceit, and fraud which are involved singly or collectively in any act of trafficking. In respect of these common features, Wijers & Lap-Chew(1997) observe that Child trafficking involves: all acts ... in the recruitment and/or transportation of (persons) within and across national borders for work or service, by means of violence or threat of violence, abuse of authority or dominant position, debt bondage, deception or other forms of coercion. For Tola (2008), human trafficking is a global demand- driven business with a huge market for cheap labour and commercial sex. It involves exploiting vulnerable people like needy women, children and young men with offers or promises of employment and better life in the city and abroad.

Public Perceptions

In the view of Oladipo (2010), public perception can be seen as the difference between an absolute truth, based on facts and virtual truth, shaped by popular opinion. Public perception is often described as the way people think, feel about and respond to certain phenomena such as child trafficking.

Theoretical Framework

Strain Theory

Following the work of Emile Durkheim (1938), the strain theory was advanced by Robert Merton (1957). Strain theory states that social structures may pressure citizens to commit crime. Merton's strain theory also known as anomie theory is very similar to the very meaning of the word strain. Schmallegger (1999), proposed anomie to be a situation in which societies inadvertently bring to bear pressure or strain on individuals that can lead to rule-breaking behaviour. This pressure or strain is caused by the discrepancy between culturally defined goals and the institutionalized means available to achieve these goals. In trying to offer an explanation for the rising crime wave in America towards the middle of the twentieth century, Merton had postulated that a society instills in its member a desire for certain goals and prescribes socially approved means for realizing such goals. Merton had reasoned that if a person's cultural goals are thwarted through the application of legitimate means, he may adopt illegitimate methods in the alternative. In Merton's opinion, this is obtained especially in the lower class.

Merton identified five modes of adaptation: conformity, innovation, retreatism, ritualism and rebellion. The innovator is the most likely to engage in criminal behaviour, as the innovator accepts the socially recognised goals of society, but rejects the legitimate means to achieve these goals. Consequently, the innovator uses proceeds from crimes such as child trafficking, fraud, theft, and illegal drug dealing to access culturally defined goals (Tierney, 2010). Anderson (1999) described many of the objective strain in a poor inner-city, African community through their experience of certain events and conditions to establish the link between such strains and their extent of deviation. Furthermore, Agnew (2001) found conditions like goal blockage, loss of positive stimuli and/or the presentation of negative stimuli as constituting objective strains that can expose one to criminal involvement or behaviour. In contrast with Merton, Cloward and Ohlin (1960) in Igbo (2007) however, extend this theory by arguing that even the illegitimate means are unevenly distributed in the society since, not all individuals can attain their goals through illegitimate means because, the opportunity for doing so are not available to everyone just as there are differences in the opportunities available to individuals who adopt legitimate means for achieving their cultural approved goals.

While Merton's work has been, and continues to be highly influential within criminology, it has over the years been subject to a barrage of criticism. Tierney (2010) argues that, as a theory, it predicts too much lower-crime. The various modes of individual adaptation are difficult to classify in reality. However, the relevance of Merton's strain theory to this study is that it can be used to explain the causes of child trafficking. As long as the culturally dominant goals remain wealth and the means for acquiring wealth is not evenly distributed, the prevalence of child trafficking in Nigeria and in Akwa Ibom and Cross River states, in particular will continue more or less unabated.

Research Methodology

This study adopts a cross-sectional survey design. May (2001) in Ugwuoke (2014) argued that the application of a cross-sectional survey method is appropriate in obtaining the behavioural pattern of a given population on the basis of their knowledge, opinion, attitude and perception concerning a given social phenomenon. The study was conducted in Akwa Ibom and Cross River States in south south zone of Nigeria. The choice of AKS and CRS for this study is because the states are highly vulnerable to the incidence of child trafficking due to their close proximity to other endemic states like Benue and Ebonyi states and the strategic location of CRS to Cameroon Republic which has been identified as a route where child traffickers use to smuggle their victims to Cameroon and other African countries (NAPTIP/UNODC, 2012). The Sample size of 1110 was computed for the study, using Yamane (1967) formula for deriving sample size from a finite population. In addition, 13 key informants were subjected to in-depth interview (IDI). Both quantitative and qualitative research approaches was used. The study population comprise of all persons from 18 years and above residing in AKS and CRS and is projected to 3, 178, 670 persons (NPC, 2006).

Multi-stage sampling technique was used to select LGAs, natural areas/communities, villages, housing units and respondents. Using proportionate population to size statistical method, 672 and 438 respondents was assigned to AKS and CRS, respectively, on the basis of population. The major instrument for data collection was the Questionnaire. six (6) research assistants, who are fluent in Efik and English language and also conversant with the study areas, was recruited while the researcher personally moderated the IDIs, with one of the research assistants as the note taker.

The data from the questionnaire was analysed using the Statistical Package for the Social Sciences (SPSS). Descriptive statistics was used to present and analyse the data using charts, tables and percentages. Chi square statistics (χ^2) was used to test the hypotheses. Logistic Regression Analysis (LRA) was used to predict factors implicated in child trafficking in the two states under study. The thematic method was used to analyse the data gathered from the in-depth interview. Content validity of the instrument was determined by experts in the area before they were administered. Cronbach's Alpha was used to determine the internal consistency (reliability) of the instrument and it yielded a reliability index of 0.87.

Thematic issues of the study

Extent of child trafficking in Akwa Ibom and Cross River States as perceived by respondents

The interest here is to find out the extent of child trafficking as perceived by respondents in the two states under study.

Table 1: Distribution of respondents by extent of child trafficking in Akwa Ibom and Cross River states

Extent	State of residence		Total
	Akwa Ibom	Cross River	
High	491(74.2)	229(52.7)	720(65.7)
Low	153(23.1)	166(38.3)	319(29.1)
I don't know	18(2.7)	39(9.0)	57 (5.2)
Total	662(100.0)	434(100.0)	1096(100.0)

Source: Author's field survey, 2018

The study tried to ascertain the views of respondents on the degree of child trafficking in their different places of residence. The survey clearly shows that in Akwa Ibom state, a greater population (74.2%) of the respondents stated that the extent of child trafficking is high, followed by 23.1% who stated that the extent of child trafficking is low. The remaining 2.7% do not know the extent of child trafficking in the area. On the other hand, in Cross River state, over half (52.7%) of the respondents stated that the extent of child trafficking is high. In contrast, 38.3% stated that it is low. The remaining 9.0% do not know the extent of child trafficking in the area. These clearly suggest that people from both states would consider child trafficking to be high. On the whole, majority of the respondents in AKS (74.2%) and CRS (52.7%) indicated that child trafficking in their state is high.

Qualitative data provided further insights on the connection between the extent of child trafficking in AKS and CRS.

Is a bad thing that have engulf us now in recent time, because it affects both the children and a lot of family who actually have children and then exposes them to a lot of suffering and abuse, when they are being trafficked and this has cause so many harm to the children which must be stop as a matter of fact [**Interviewee: IDI, youth leader, male Akwa Ibom state**].

Poverty and child trafficking

The aim here was to check the views of the people on contribution of poverty to child trafficking.

Table 2: Distribution of respondents by rating of poverty as the contributing factor to child trafficking and State of Residence

Rating of poverty	State of Residence		Total
	Akwa Ibom	Cross River	
High	612(92.5)	355(81.7)	967(88.2)
Low	44(6.6)	70(16.1)	114(10.4)
Don't Know	26(3.9)	31(7.2)	57(1.4)
Total	662(100.0)	434(100.0)	1096(100.0)

Source: Author's field survey, 2018

The survey sought to discover the views of respondents in Akwa Ibom and Cross River states on the level of poverty in their state of residence and how it contributes to child trafficking. First, a greater population (92.5%) of respondents in Akwa Ibom state were of the opinion that the contribution of poverty to child trafficking is high, 6.6% stated that it is low, while 3.9% said they don't know at all. On the other hand, 81.7% of respondents who reside in Cross River state are of the view that the contribution of poverty to child trafficking is high, 16.2% stated that it is low, while the remaining 7.2% were of the view that the rate of poverty does not in any way contribute to child trafficking.

Qualitative data from the in-depth interview corroborated this finding as captured by one of the interviewee who was of the opinion that:

Well poverty! Poverty especially now the economy of Nigeria is very terrible. We have found out that poverty is like a friend to Nigerians, but the level of poverty now is so high that we try to do anything to make a leaving` [interviewee: **IDI, second social welfare officer, female in CRS**].

Gender most likely to be trafficked

It is important to find out the gender of children most likely to be trafficked. Questions were asked to know which gender is most likely to be trafficked. The question on gender was cross tabulated with state of residence.

Table 3: Distribution of respondents by Gender most likely to be trafficked and state of Residence

Gender	State of Residence		Total
	Akwa Ibom	Cross River	
Males	371(56.0)	152(35.0)	523(47.7)
Females	254(38.4)	248(57.1)	502(45.8)
I don't know	36(5.4)	27(6.3)	63(5.8)
Both	1(0.2)	7(1.6)	8(0.7)
Total	662(100.0)	434(100.0)	1096(100.0)

Source: Author's field survey, 2017

Table 3 represents the perception of the respondents on the sex of children most likely to be trafficked. The table shows that 56.0% of respondents in Akwa Ibom state were of the view that male children are mostly trafficked. 38.4% of respondents were of the opinion that females are the gender mostly trafficked. A few of the respondents indicated that they don't know the gender mostly trafficked. In Cross River state however, females appear to be the gender mostly trafficked (57.1%), compared to males as indicated by 35% of the respondents. Finally, 6.3% indicated that they don't know. This shows that in Akwa Ibom males are trafficked more than females, but, in CRS, the reverse is the case as more of females are trafficked. This may be as a result of their cultural and belief system which encourage female trafficking as males are seen as asset to them.

Qualitative data from both states also corroborated this findings, "well, both the two sexes are all victims of child trafficking but in our own record here we find out that more male fall victim of the child trafficking than the female ones" [Interviewee: **IDI, head of social welfare, male, AKS**].

Test of Hypotheses

Hypothesis One:

Alternative (H₁)

Males are more likely to perceive poverty as the reason for child trafficking than females.

Null hypothesis (H₀)

Males are not more likely to perceive poverty as the reason for child trafficking than females

This hypothesis was tested with a Pearson Chi-square statistics using questions from the questionnaire items. The hypothesis was tested at a significance level of 0.05. Also, the category under people's view on the rate of poverty as a contributor to child trafficking was divided into two categories that included low and high. The categories that were not applicable were removed from the analysis thereby reducing the total number of respondents to 1081.

Table 4: Distribution of respondents by sex and ratings of poverty as a contributory factor to child trafficking

Sex	Extent poverty is rated as the reason		Total
	Low	High	
Male	65(57.0)	495(51.2)	560(51.8)
Female	49(43.0)	472(48.8)	521(48.2)
Total	114(100.0)	967(100.0)	1081(100.0)

$\chi^2 = 1.164; df = 1; P = .281$

Source: Author's field survey, 2018

According to Table 4, among those who consider poverty to be a low contributor to child trafficking, males were 57.0% while females were 43.0%. On the other hand, among those who consider poverty to be a high contributor, 51.2% were males while 48.8% were females.

The chi-square of $\chi^2 = 1.164; df = 1$ with $p = .281$ shows that the p value is higher than the alpha value which is .05, thereby indicating that no relationship exists between the variables being tested. Therefore, the

alternative hypothesis was rejected while the null hypothesis was accepted. Thus, sex has no relationship with the rating of poverty as a contributor to child trafficking. In other words, both males and females hold poverty to be a great contributor to child trafficking.

Hypothesis two:

Alternative (H₁)

High income earners are more likely to condemn child trafficking than low income earners

Null hypothesis (H₀)

High income earners are not more likely to condemn child trafficking than low income earners.

The hypothesis was tested at a significance level of 0.05. Also, because of the nature of the hypothesis, the researcher was able to use two categories in the responses on the description of the situation of child trafficking leading to the removal of the category of those that indicated “don’t know.” This therefore, led to the reduction of the total number of respondents from 1096 to 1081. For monthly income, those that earned up to ₦33, 000 were grouped into low income earners while those who earned ₦34, 000 and above were grouped into high income earners.

Table 5: Distribution of respondents by monthly income and description of the situation of child trafficking

Monthly income	Description of the act of child trafficking		Total
	Bad	Good	
Low Income	728(70.5)	35(71.4)	763(70.6)
High Income	304(29.5)	14(28.6)	318(29.4)
Total	1032(100.0)	49(100.0)	1081(100.0)

$\chi^2 = .018; df= 1; P = .894$

Source: Author’s field survey, 2018

Table 5 shows that among those who described the act of child trafficking as bad, 70.5% are low income earners, while 29.5% are high income earners. On the other, among those who described the act of child trafficking as good, 71.4% are low income earners while 28.6% are high income earners. One could deduce that there isn’t much difference in the distribution.

The chi-square value is $\chi^2 = .018; df= 1$; with a p value of .894. This of course is higher than the alpha value of .05 thereby leading to the alternative hypotheses being rejected while the null hypothesis is accepted. Based on this, there appears to be no relationship in the way different income earners describe the act of child trafficking. In other words, high income earners do not actually condemn child trafficking compared to low income earners.

Logistic regression of respondents’ description of child trafficking

More analysis was done in the study with the combination of demographic and other relevant factors from the questionnaire, using logistic regression to ascertain the independent contributions of each factor to child trafficking. The regression table is captured in table 6 below

Table 6: Logistic regression of respondents’ description of child trafficking

	B	S.E.	Wald	Df	Sig.	Exp(B)	95% C.I.for EXP(B)	
							Lower	Upper
State of residence	.070	.323	.047	1	.829	1.072	.570	2.020
mber of children	.536	.752	.509	1	.476	1.710	.392	7.466
Monthly income	-.038	.457	.007	1	.934	.963	.393	2.358
Edu. Qualification	1.318	.355	13.801	1	.000	3.735	1.864	7.485
Age group	.900	.362	6.181	1	.013	2.459	1.210	4.998
Constant	2.218	.293	57.397	1	.000	9.192		

Note: place of residence was coded 0 and 1 for rural and urban; number of children was coded 0-4 for 0 and 5 and above for 1; monthly income was coded 0 for low income and 1 for high income; HEQ was coded 0 for low education and 1 for high education; age group was coded 0 for young and 1 for older. $P \leq .05$.

The result of the analysis in Table 6 shows that some factors were associated with the description of child trafficking and as such were likely to predict it. These factors include highest educational qualification and age group. Educational qualification showed a significant association with the description of child trafficking as being bad. In other words, people with high education have a higher chance of describing child trafficking as bad than those with low education. Similarly, age group showed a significant association with the description of child trafficking. It showed that those who are older have a higher chance of describing child trafficking as bad than those who are younger. Other variables of interest such as place of residence, number of children, monthly income did not predict the description of child trafficking as bad.

Discussion of findings

This section discusses the findings in the study. They will be presented under different headings as identified in the study.

The extent of child trafficking

The study found that the extent of child trafficking is perceived to be moderately high in the study areas. For instance, 74.2% of those in Akwa Ibom state consider the extent of child trafficking to be high, while 23.1% consider it to be low. Similarly, in Cross River State, over half of the respondents (52.7%) indicated child trafficking to be high, while 38.3% consider it to be low. This, therefore, suggests that people from both states consider the extent of child trafficking to be high. This finding is in line with that of Nwokeoma (2010), who carried out a study on Human trafficking in Imo and Edo states and found a high level of human trafficking in both states.

Poverty and child trafficking

The study found that there is a link between poverty and child trafficking in both Akwa Ibom and Cross River states. This finding is in agreement with UNICEF (2007) that most trafficking victims are from poor homes. The difference here is that even among families in the urban centres, poverty can also lead to encouragement of child trafficking.

Gender and child trafficking

The gender of children mostly trafficked was an issue of interest in the study. The study showed that males were slightly more likely to be trafficked than females in Akwa Ibom state, while the reverse is the case in Cross River state. For instance, in Akwa Ibom state more than half (56.0%) of those whose family members have given out a child to live with someone based on promise, revealed that males are mostly trafficked than females (38.4%), while 57.1% or more than half in Cross River state opined that females are mostly trafficked than males 35.0%. However, the difference was not considerable as to establish an association between sex and child trafficking. This therefore implies that both males and females are equally trafficked.

Conclusion

The study examined public perception of child trafficking in Akwa Ibom and Cross River States of Nigeria. The overall objective was to find out how the public view child trafficking in Akwa Ibom and Cross River States. The research revealed a high prevalence of child trafficking in Akwa Ibom and Cross River states. The reason for the high prevalence in child trafficking in the study areas is largely due to poverty, unemployment, quest for education and large family size. Essentially, The implication is that state intervention is necessary on the campaign against child trafficking in Akwa Ibom and Cross River States.

The study revealed that child trafficking can be reduced to the barest minimum, if a number of government policies and legislations to curb it are properly enforced. Some of these policy measures are: free and compulsory education at primary and secondary school levels, domestication and implementation of Child Rights Act (CRA), poverty alleviation programme, provision of social amenities and family planning, among others, which have been found to be ineffective.

Recommendations

1. The lack of serious punitive measures against child trafficking has been a major reason the business continues to thrive. Therefore, government should put in place stiff and severe penalties for offenders.
2. Relevant government agencies, as well as the media, church organisations and the non-governmental organizations should embark on massive public enlightenment campaigns to educate the public on the causes and consequences of child trafficking

3. Government free and compulsory education at primary and secondary school levels should be adequately funded and implemented in the states. T

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Perception of Teachers' of the Effectiveness of Counsellors in Secondary Schools in Sokoto

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Abstract

The main objective of this research was to find out perception of Teachers' of the effectiveness of counsellors in secondary schools in Sokoto. The research focused on the following objectives: to determine perception of Teachers' of vocational services of counsellor in secondary schools in Sokoto, to examine perception of Teachers' of the effectiveness of educational services of counsellors in secondary schools in Sokoto, to find out perception of Teachers' of the effectiveness of personal/social services of counsellors in secondary schools. The study adopted a cross sectional survey design. The researcher used a sample of 165 respondents which include only teachers from all the 3 public schools in Sokoto. Census inquiry was used to select schools, while simple random sampling techniques were used to select teachers from all three schools. Data was collected through questionnaires which were based on five Likert scale of 1 for Strongly agree, 2 for Agree 3 for Undecided, 4 for Disagree, and 5 for Strongly disagree. The data collected was analyzed using relative frequencies and percentages, mean and standard deviation. The study found a positive perception of teachers on the effectiveness of counsellors in Sokoto. Where in objective one the mean is 2.5052, and standard deviation is .81877, objective two 2.4152, and SD is .83985, and objective three is 2.3658, and SD .70669. In conclusion, the perception of teachers of the effectiveness of counsellors in secondary school is high/positive. Recommendations: professional counsellors should be in charge of counselling activities in secondary schools Sokoto.

Key Word:, Perception, Teacher, Effectiveness, Counselling and Secondary School.

Introduction

Guidance and counselling services is a very essential educational support service without which the aims of education cannot fully Kenya.alized. The guidance programme which provides students with information on educational, vocational and personal social issues in the early school years, has been found to be very effective in assisting to prevent such issues from occurring later in school years (Bergin, Miller, Bergin & Kock, 1990). Alutu (2006) assert that to facilitate learning, the instructor should consciously adopt instructional strategies that will allow for guidance of the learner. The purpose of guidance and counselling services is to impact specific skills and learning opportunities in a proactive and preventive manner which ensures that all students can achieve school success through academic, career, and personal social development (American School Counsellor Association, 1997). It is therefore important to note that as students achieve developmental competencies, their perceptions of themselves and their opportunities in school become better defined.

The word guidance refers to the assistance of a guide. This term suggest two distinct individuals or parties – the one with a definite purpose or goal to be achieved and the other with the special experience, knowledge and skill necessary to the help the former in attaining the desired goal (Anwana, 2005). “Guidance and counselling is called a helping relationship, this means that the counsellor enter into a relationship with the counsellee mainly for the purpose of providing help to the latter on whatever issue is at hand (Ipaye, 1993:1). Nwachuku (2000) sees guidance and counselling to involve conscious concern for the past, present and future life of an individual in a continuum. He views it as a process of providing help for an individual which gives him the opportunity within his social and moral values to attain his optimum best even including chances and fate where it naturally occurs. Good (1973) in George (2004) describe guidance as a process of assisting an individual to understand himself, the world around him, and to gain knowledge of the implication of this understanding for educational progress, career development and personality fulfillment. Ipaye (1983) maintains that guidance can be taken as a genetic label and an umbrella that covers all the means whereby each institution identifies and responds to the individual needs of students no matter the nature of the need and no matter is source. It thereby helps the child develop to his maximum potentials.

Guidance is assistance made available by personally qualified and adequately trained men or women to an individual of any age, to help him manage his own life activities, develop his own point of views, make his own decisions and carry his own burdens (Crow & Crow, 1957) in Nigeria Journal of Guidance & Counselling. Formal guidance began in Nigeria towards the end of 1959 at St Theresa’s College Ibadan. The need for guidance arose when the students of the college completed their secondary education and the staff (Reverend Sisters) realized that the students will need guidance on how to gain entrance into higher education or seek employment. This led the teachers to invite resource persons from various walks of life to give information to the students experience and the world of work. These resource persons were not career guidance specialist, but they all definitely knew a lot more about the world of employment than any of the prospective graduates and staff of the college. Later on, this group of advisers developed into the University of Ibadan career council which eventually formed the nucleus of the Nigeria’s career council (Anwana 2005, The Nigerian Journal of Guidance & Counselling vol. 10, 2005). Their approach was in line with the basic principles of guidance as stated by Okon (1984) that guidance activities should be based upon the needs and total development of the pupils and students. In the revised National Policy on Education (2004), section 1(5), it is clearly stated that Nigeria’s philosophy of Education is based on the integration of the individual into a sound and effective citizen. In addition, it laid emphasis on the provision of equal educational opportunities for all citizens of the nation at the primary, secondary and tertiary levels, both inside and outside the formal school system.

Indeed, the National policy on Education in our society is directed towards ultimately improving the quality of life of its members. Edem (1982) described the Educational Policy as thinking at a high level of attraction, which expresses educational goals and the means of achieving them. The blue print on guidance and counselling educational institutions in Nigeria, FME (2001,:42) stated that in order to achieve the stated objectives of secondary education, the Ideal counsellor/students ratio should be 1:300. At present in Sokoto, all the public schools have at least one counselling staff. The Ministry of Education had recruited counsellors into schools that had no counsellor. The state government through the Ministry of education had integrated counselling into the school curriculum. Upon this background, it is therefore pertinent to investigate on the present status of guidance and counselling services in public secondary schools in Sokoto.

As a result of the continued request for increased accountability in education, there is heightened awareness and interest by all members of the school community to ensure that proper and effective programming is defined and implemented. Teachers, administrators, counsellors, students, parents, as well as other personnel in the system holds considerable stake in the evaluation of our school services. School counsellors, due to their unique situation in working with students and school staff, often find varied perspectives of how others see their roles and responsibilities defined. Through the examination of these perspectives, the ultimate goal is to bring clarity to the counsellor role and thus support for the entire guidance and counselling program (Katherine, 2006).

A school counsellor is a professional and experience someone who works in elementary, middle, and /or high schools to provide academic, career, college readiness, and personal/social competencies to all students through a school counselling program.(Akinade, 1994). In order to understand how counsellors work with students and staff in school guidance programs today, it is important to recognize the evolution of the profession first. The school counselling profession traces back to the early 1900's where it had the sole purpose of vocational guidance. It was developed in response to the economic and social problems of those times. Teachers were assigned the counselling

position, in addition to their regular teaching duties (Gysbers, 2001). As times progressed, new complexities arose and additional challenges to students and staff surfaced. It became evident that guidance programs needed to change with the times by providing trained and professional personnel to cater for the issues of counselling.

In Uganda like in most African countries, Guidance and Counselling (G & C) is relatively new movement. The need for formal Guidance and Counselling in schools was realized in the 1960s, when the Ministry of Education then established the office of Career Guidance at its headquarters in Kampala. When Uganda got independence (1962), it became necessary to gear the education of the children towards national development. The Minister of Education in the 1960s, the late J.S Luyimbazi Zake did a lot to promote the Career Guidance and Counselling movement in this country. He also emphasized the need for school leavers to choose appropriate careers for their future. The Government White Paper of (1992) on Education recognized the importance of Guidance and Counselling movement in this country. It also emphasized the need for school leavers to choose appropriate careers for their future and recognized the importance of guidance and counselling services at all levels of education. It recommended, among other recommendations, that, each school ranging from primary to tertiary should have at least one teacher responsible for Guidance and Counselling.

The Guidance and Counselling Department of the Ministry of Education was established in 2000, after the restructuring of the ministry, and charged with the duty of helping teachers in schools to ensure provision of guidance and counselling to the young ones; and help them think about their future occupations and guide them to select or opt for occupations, in which they would fit best; appropriate subjects or courses to pursue in order to realize these occupations, hence crucial Vocational education and personal guidance are all equally important (MOES, 2000). The overall objectives of the Department are to: Promote, support and ensure the provision of quality guidance, counselling including psychosocial services in the entire Education Sector; Sensitize all stakeholders and advocate for policies and strategies to effectively address issues of Guidance and Counselling, HIV/AIDS and other psychosocial concerns in the entire Sector, Develop and maintain an up to date National Data Bank and Information System on the issues/status of Career Guidance, Counselling, placement of school leavers, HIV/AIDS and other psychosocial trends, and services in schools so as to guide decision making and advice to stakeholders; and Initiate and coordinate the provision of Guidance and Counselling in schools/institutions.

Key functions of the department include: Develop policies, strategies, plans and guidelines for the implementation and provision of Guidance and Counselling services; Carry out advocacy, sensitization and information dissemination programmes; Ensure training and retraining/refresher programmes for teacher counsellors and other stakeholders to ensure that G&C is effectively provided in schools; Advise on and ensure provision of appropriate materials in respect to G&C service provision. Initiate and conduct workshops, seminars for in-service teachers/tutors and other practicing personnel.

Other functions are to: Guide and support any initiative for promoting G&C services. Provide linkages with organizations and other bodies in the region and internationally. Establish an information/data bank on psychosocial and career information. Conduct research and studies on career guidance, and counselling services and to coordinate placement of students at various levels of education (MOES,2008). All school teachers should be able to play the role of counsellor to their pupils. However effective Guidance and Counselling requires that teachers are trained and grounded in the principles and practice of child counselling. The counselling program should be able to do the following:

Developmental Guidance; develop, coordinate, and implement various programmes that foster development of children in all areas of life as well as preventive interventions for HIV/AIDS, STIs; pregnancy, delinquency control. Individual Pupil's Academic Planning and Performance: Working hand in hand with teachers of all subjects through participation, collaboration, and consultations to provide relevant support for pupils' individual planning and development. Responsive Services: Support services should be provided to pupils in need through individual and small group Guidance and Counselling interventions, crisis intervention, parent out-reach, consultation, referral, to mention but a few. Systems Support: Put mechanisms in place for various activities that can support the aims of school's Guidance and Counselling services. Examples include conducting workshops for parents and staff, documentation through research or data collection, community outreach/sensitisation, and program continuity. Counsellors are also in a key mediation position with an advocacy role for pupils and the staff, families, and outside child (referral) agencies. According to the State University Encyclopedia (2012), School counsellors help to make learning a positive experience for every student. They are sensitive to individual differences. They know that a

classroom environment that is good for one child is not necessarily good for another. Counsellors facilitate communication among teachers, parents, administrators, and students to adapt to the school's environment in the best interests of each individual student. (State University Encyclopedia, 2012). Although the roles of school counsellors vary among settings, common tasks include individual counselling, small-group counselling, large-group or classroom presentations, involvement in school wide behavior plans for promoting positive and extinguishing negative behaviors, and consulting with teachers, parents, and the community. Therefore, counsellors in secondary schools must cultivate positive attitude in teachers and students about counselling services. They must exhibit and possess the required talents in order to be in position to lead students to self –actualization.

Literature is awash with reports on strikes, student unrest, examination malpractices, absenteeism, drug abuse and bullying (Directorate of Educational Standard DES, 2008, 2009; Ocoromach, 1999; Seburimage, 1998; Ministry of Education Sokoto (MOE) 2005, 2006). According to MOES (2008), one of the reasons for this trend of events is that learners' needs are not attended to in time. It is pertinent to ask: To what extent are guidance and counselling services used to align student behavior to the code of conduct.

The MOES has put in place measures to strengthen guidance and counselling services in education institutions in Uganda. It has, for example, created a fully fledged Department of Guidance and Counselling in the ministry, developed reference materials for teachers, conducted workshops, strengthened monitoring and supervision, and developed policies and guidelines to address psychosocial difficulties experienced by school children (MOES, 2010; Ssenkuma, 2010). Despite these efforts, there has been an escalation of indiscipline among secondary school students in Uganda, In Sokoto Metropolis inclusive. According to a research survey, a lot of students are involved in different acts of indiscipline in public schools of In Sokoto Metropolis, for instance in Sani Dingyadi Unity Secondary School Sokoto, on 2015 there was a case of vandalizing electrical gadget in the hall by fire. in Sokoto High School also a case of drug abuse was recorded on 9th April,2014, where students of Senior five were involved in Nagarta College drug abuse, and also in Sani Dingyadi Secondary School Sokoto S.S a student fought with his teacher on 3rd ,April, 2013 as a result of clearance card.

Research Questions

- i. What are the perceptions of teachers' of the effectiveness of counsellors' vocational services in secondary schools in Sokoto Metropolis?
- ii. What are the perceptions of Teachers'of the effectiveness of counsellors' educational services in Sokoto Metropolis secondary schools?
- iii. What are the teachers' perceptions of the effectiveness of counsellors' personal/social services in secondary schools in Sokoto Metropolis?

Research Design

Research design is the plan or structure of an investigation, or a study, employed in order to obtain answers to research questions. In this study, the researcher adopted descriptive survey study design. Avoke (2005) citing Blaxter, Hughes and Tight (1996), indicated that descriptive survey research in education involves collection of information from members of a group of pupils, teachers or other persons associated with educational issues and it permits the researcher to gather information from a large sample of people relatively quickly(Ary, Jacobs and Rezavieh, 2002).

Population of the study

Population refers to any collection or specified group s of human or non-human entities, educational institutions, geographical locations, time units etc. from which data is collected. This study involved all the teachers of government schools in Sokoto Metropolis, as the population of the study. There are 3 government schools whose total population is 310 teachers see table 3.1 below. This population served as the aggregate items from which the sample of the study was drawn, thus constituting the entire collection of data to which the study results were generated.

Table 1: Sample size and sample technique

	Population	Sample size	Sampling techniques
Schools	3	3	Census inquiry
Teachers	310	165	Simple random sampling
Total	313	165	

Source: Ministry of Education Sokoto, (2019)

Sample size of the study

A sample refers to the part of a population that is carefully chosen for an intensive study and whose result is taken to represent the population of the study. In the case of this study, the sample involved all the three (3) government schools of Sokoto which includes 165 teachers, who were targeted with the guide of a sample selection procedure from Krejcie and Morgan. (1970) table as cited by Abdullahi (2014). It is used to determining sample sizes for research activities from a given population.

Sampling techniques

Simple random sampling was used to select teachers who constituted the sample that was used in the study, since all the teachers are involved in the teaching-learning process. And the essence is to get general knowledge of how they perceive effectiveness of counsellors in their school.

Result for objective one: perception of Teachers' of the effectiveness of vocational Services of a counsellor

Vocational counselling services in this study were operationalized into nine close ended questionnaire items on which teachers were requested to do self-rating basing on Likert scale ranging from one which represented strongly agree, two represented agree, three represented undecided, four represented disagree and five which represented strongly disagree. The mean legend were arrange as; 1-2.79 high perception/positive, 2.80-3.29 indifferent neutral; 3.30-5.00 low perception/negative. The results that were obtained from this are presented in Tables below:

Table 2 : The school counsellor supports students in making choice on their subject combination that suit their future career.

	Frequency	Percent	Valid Percent	Cumulative Percent
SA	37	30.8	30.8	30.8
A	53	44.2	44.2	75.0
U	1	.8	.8	75.8
D	4	3.3	3.3	79.2
SD	25	20.8	20.8	100.0
Total	120	100.0	100.0	

Source: Primary data, (2019)

Results indicated that 37(30.8%) of the respondents strongly agreed that school counsellor supports students in making decision for their subject combination, and 53(44.2%) agreed, 1(.8%) undecided, while 4(3.3%) disagreed with it and 25(20.8%) strongly disagreed, which was aggregated that 90(75%) of the respondents agreed with the statement, while 1(.8%) participant was undecided, and 29(24.1%) of them disagreed with the statement. This implied that counsellors support students for their subject combination in their schools. The mean is 2.39, SD 1.25 meaning that the overall perception of teachers on that item was positive. It also complied with that of Zaluquet (2005) who studied 500 principals' perception on counsellors' role in the state of Florida, in United State.

Table 3: School counsellor guides students in understanding more about the world of work

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SA	24	20.0	20.0	20.0
	A	47	39.2	39.2	59.2
	U	11	9.2	9.2	68.3
	D	13	10.8	10.8	79.2
	SD	25	20.8	20.8	100.0
	Total	120	100.0	100.0	

Source: Primary data, (2019)

Table shows that 24(20.0%) strongly agreed with the item, 47(39.2%) agreed, and 11(9.2%) were undecided, while 13(10.8%) disagreed upon that, and 25(20.8%) strongly disagreed with it. This resulted that; 71(59.2%) of the respondents had no objection to the statement that school counsellor guides students in understanding what they are taught, while 11(.2%) were undecided, and 38(31.6) of the respondents disagree upon it. This implied that school counsellors guide students in understanding what they were taught. And the mean is 2.73 and the SD 1.44 which implied that the perception of teachers on this item is high and the respondent had similar views and opinion on that. And the study was backed by the study of Beesley who studied 300 teachers perception of the effectiveness of counsellors in United state of America.

Table 4: School counsellor facilitates students on the significance of career choice

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SA	16	13.3	13.3	13.3
	A	51	42.5	42.5	55.8
	U	8	6.7	6.7	62.5
	D	14	11.7	11.7	74.2
	SD	31	25.8	25.8	100.0
	Total	120	100.0	100.0	

Source: Primary data, (2019)

Table 4.11 shows that 16(13.3%) of the respondents strongly agreed with the statement, and 51(42.5%) agreed, while 8(6.7%) were undecided, but 14 (11.7%) disagreed, 31(25.8%) strongly disagreed with the statement. This shows that 55.8% of respondents agreed that School counsellor facilitates students on the significance of career choice. While 8 (6.7%) respondents were no sure of that, and 45 (37.5%) disagreed. Such presentation implied that counsellors facilitate students on the significance of career choice in their schools. The mean of this item, 2.94 and the SD 1.457 which shows that the teachers general perception on this item is positive. And the study was supported to that of Racho and Ibrahim who studied students' perception on counsellors' role in career decision making, in Kenyan secondary schools.

Table 5 :School counsellor guides students to have awareness of different job opportunities

	Frequency	Percent	Valid Percent	Cumulative Percent
SA	24	20.0	20.0	20.0
A	56	46.7	46.7	66.7
U	10	8.3	8.3	75.0
D	13	10.8	10.8	85.8
SD	17	14.2	14.2	100.0
Total	120	100.0	100.0	

Source: Primary data, (2019)

Table 4.13 presented that 24 (20.0%) strongly agreed that school counsellor guides students on the awareness of different job opportunities, and 56(46%.7) agreed with it, 10(8.3%) were undecided, but 13(10.8%) disagree with the statement while 17(14.2%) strongly disagreed, it was aggregated that 80(66.7%) agreed with the statement, while 10(8.3%) of them were undecided, and 30(25%) disagreed with the statement which implied that school counsellors guide students on the awareness of different job opportunities. The mean of this item is 2.53 and SD 1.315, meaning that the general perception of teachers on this item is positive, since the the mean is within the range of 1-2.79. And the study was backed by the study of Beesley who studied 300 teachers perception of the effectiveness of counsellors in United states of America.

Table 6: Showing the summary of mean and standard deviation of objective one of the study. Perception of Teachers' of counsellors' vocational/career choice services in schools.**Descriptive Statistics**

	N	Mean	Std. Deviation
The school counsellor guides students in making career choices	120	1.96	1.155
School counsellor provides students with guidance on the important of self reliant	118	2.26	1.297
He makes orientationto new students for subject combination	119	2.36	1.184
The school counsellor supports students in making decision	120	2.39	1.125
The school counsellor supports students in making decision for their subject combination	120	2.39	1.480
School counsellor guides students to have the awareness of different job oppurtunities	120	2.53	1.315
School counsellor guides students in understanding what they taught	120	2.73	1.442
School counsellor facilitate a career program	120	2.86	1.305
School counsellor facilitates students on the significance of career choice	120	2.94	1.457
Valid N (listwise)	117		

Source: Results of analysis (2019)

Table 7: Teachers perception of the counsellors vocational services

N	Valid	117
	Missing	3
Mean		2.5052
Std. Deviation		.81877

Source: Results of analysis (2019)

From the presentation of table 4.16 above we can see that out of the 120 respondents only three were in valid, and the cumulative mean of the findings are (2.5052) which implied that the general perceptions of teachers on objective one of the study is positive, and the standard deviation of the findings (.81877) which is low implying that respondents had similar views and opinions about the findings. Based on the findings it clearly indicates that career choice/vocational guidance are effective in Sokoto government schools. And the study was supported by a research conducted by Odongo and Njiru, (2010). in Nyalenda secondary school in Kisumu, Kenya on the role of guidance and counselling in students' motivation, They reported that counselling programs though not well developed, had the propensity to motivate the girls to set clear social and career objectives after school. They further concluded that as an intervention program, guidance and counselling is supposed to influence an individual's views about his/her role in the world of work. The study also is in line with another research conducted by Gysbers (2008) reported that, classroom guidance can improve elementary school students' behaviors and ability to make career decisions. And the result was in line with another research conducted by Racho and Ibrahim in Kenya who studied on the perceptions on the role of guidance and counselling programme on Kenyan secondary school students' career decision making. The results indicated that, there was a significant relationship between role of guidance and counselling for both form one and two ($X^2=1.440$, $df=2$, $P=.001<.05$) and form three and four ($X^2=3.263$, $df=2$, $P=.001<.05$). It was revealed by the analysis that students agreed that academic, personal and social competence were roles played by guidance and counselling in schools. Similarly, guidance and counselling helped them to attain spiritual growth, vocational, health and marital awareness.

Conclusions

Objective one

Conclusively based on the findings of objective one of the study it is clear that teachers perceptions of effectiveness of counsellors in objective one are positively, since the mean of the findings is (2.5052) and it is above average, this indicated that vocational/career choice counselling are effective in such schools and majority of the teachers agreed on that.

Objective two

On the issue of objective two of the study which aimed to explore perception of Teachers' of educational services in their schools, the result of the findings revealed (2.4152) as the mean of the study, which implied that teachers perceptions on educational services of counsellors in their schools were positive, meaning that counsellors educational services conducted in those schools were effective.

Objective three

The last objective of the study also that sought teachers to rate the counsellors' effectiveness in personal/social services in their schools, the Mean of the study shows (2.3658), meaning that teachers had positive perceptions on counsellors services' in personal/social issues, and it is a clear indication that counsellors' personal/social services were effective in those schools.

And the finding is similar to that of Beesley (2004) who study 300 k-12 classroom teachers in United state, about their perceptions of effectiveness of counsellors in their schools. Who's overall findings revealed that teachers were satisfied with their school counselling services and reported strength in several areas. These areas included classroom guidance, individual and group counselling sessions, consultation and coordination of special education services.

Recommendations

- i. Though the findings showed positive perception of the effectiveness of counsellors among the teachers of Sokoto State government schools, still there is need to assign professional counsellors to oversee counselling services in all the schools in the state, because in some schools the counsellors were untrained.
- ii. There is need to strengthen the issue of orienting students on the importance of guidance and counselling in all schools, because of his great impact to them.

Objective 2: perception of Teachers' of the effectiveness of counsellors' educational services.

- i. There is need to give chance to professional counsellor to be in charge of counselling unit.
- ii. School counsellor should remain only on counselling students, that is should not be assigned a class to teach.
- iii. Individual counselling needs to be given consideration with the aim of helping students facing educational problem.
- iv. School counsellors should consider classroom guidance for the purpose of reminding students of their obligations.

Objective 3: Teachers perception of the effectiveness of counsellors' personal/social services.

- i. School Principals and Head teachers should help and give chance to school counsellors in helping those students facing psychological problems in their schools.

Conclusions

Conclusively based on the findings of objective one of the study it is clear that teachers perceptions of effectiveness of counsellors in objective one are positively, since the mean of the findings is (2.5052) and it is above average, this indicated that vocational/career choice counselling are effective in such schools and majority of the teachers agreed on that.

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Recommendations

- i. Though the findings showed positive perception of the effectiveness of counsellors among the teachers of Sokoto government schools, still there is need to assign professional counsellors to oversee counselling services in all Ugandan schools, because in some schools the counsellors were untrained. There is need to strengthen the issue of orienting students on the importance of guidance and counselling in all schools, because of his great impact to them.
- ii, Individual counselling needs to be given consideration with the aim of helping students facing personal and educational problem.
- iii, School Principals or head teachers should help and give chance to school counsellors in helping those students facing psychological problems or personal problems in their schools. They should help in selecting counsellors in their respective schools with a view to helping the students to come out with solution to their problems.

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Teachers' Perception of Computers as a Pedagogical Tool in Teaching in Selected Secondary Schools in Sokoto Metropolis.

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Abstract

This study focused on investigating teachers' perception of computers as a pedagogical tool in teaching in selected secondary schools in Sokoto Metropolis. The objectives of the study examined teachers' perception of computers as a pedagogical tool using instructional media, investigate teachers' perception of the influence of using computers as a pedagogical tool using instructional method and to identify the teachers' perception of the challenges of using computers as a pedagogical tool in teaching. This study adopted descriptive survey with quantitative and qualitative method. 162 teachers were proportionally selected in five secondary school in the metropolis and 12 teachers were purposively interviewed. Findings of the study revealed that teachers perceived the use of computers in instructional media as a tool that will enable them to achieve lesson objectives and motivate students to learn. It was also found that lack of basic computer skills, insufficient number of computers and lack of fund to maintain computer laboratories were some of the challenges of using computers as a pedagogical tool in teaching. Based on these findings, it was therefore recommended that school should provide computers in class room instruction so that teachers can integrate them in teaching because of their ability to facilitate and influence teaching and learning.

Key Words:- Perception, Computer, Pedagogy and Teaching

Introduction

The role of computers in education has changed drastically over the last several decades. These advances stem largely from the increased power, accessibility, and graphical capabilities of current computers (Kirriemuir, 2002). Initially, computers were used for business, mathematical computations, and then for leisure games. However, several reviews of computer assisted instruction (CAI) covering articles from the last four decades have shown that computers can also be used for teaching (Kirriemuir 2002). While this viewpoint is generally accepted, teachers rarely incorporate computers into their daily teaching routines (Murphy, Blaha, VanDeGrift, Wolfman, & Zander, 2002). Some reasons for this may involve pragmatic issues such as funding and access (Murphy, Blaha, VanDeGrift, Wolfman, & Zander, 2002).

According to Aladejana (2013), in the years past, classrooms were a cycle of memorization, repetition, and note copying and these agreed perfectly with the world around the period, but now, the world is increasingly shaped by technology. Right from childhood, children in the 21st Century have endless glue to the television watching cartoons, playing games and other ICT related past times. Technology has become an integral part of our everyday lives, at home learners come in contact with mobile phones, television, computers, internet, games, cash registers, bar-code scanners, traffic lights, automatic doors, security cameras, remote controls and fax machines. The conflict then arises when such students get to the classroom and are still expected to listen, write and regurgitate (Aladejana and Idowu, 2006; Aladejana, 2011). Thus, the 21st Century classroom must be matched with the 21st Century education which should be flexible, creative, challenging, and complex.

The idea of using computers as a pedagogical tool in teaching process, is now common place in most secondary schools and colleges all over the world (Becta, 2004). However few practitioners, fully exploit the possibilities for teaching offered by technology (Becta, 2004). Almost a decade ago the British Educational Communications and Technology Agency published a report of an investigation into factors that restricted use of technology and specifically computers as a pedagogical tool by UK teachers which include lack of competency, access to resources and computer self efficacy (Becta, 2004). A survey of teachers at that time identified the major restrictions as a lack of teacher confidence in classroom of technology, and a perceived lack of access to quality resources (which included hardware, software, and professional training). This implies that technology is not effectively used as a pedagogical tool in teaching. In another study by Wong (2008) in China on insights towards technology as a pedagogical tool in teaching found that, technology was not a critical tool to transform teaching and learning. It should be noted that technology as pedagogical tool involves the use of computers in lesson delivery, software application to solve problems, to extend student capabilities, to create products or communicate and share their perspectives with each other (Jonassen, Howland, Marra, & Crismond, 2008).

In Nigeria, computer technologies are being integrated in teaching and learning process in many learning institutions in the country (Ertmer 2005, Juang 2008, Friedman 2009, Steel 2009 & Ismail 2010). It has been learnt that the integration of computers in education, does promote autonomous learning, curriculum differentiation, student-centered learning, higher order thinking, problem-solving, cooperative learning, clarification of abstract concepts and transformation of the understanding of subject matter (Smeets, 2005 & Bangert, 2008). It is due to such benefits that Nigeria too has been struggling to encourage teachers to integrate technology and specifically computers in education at various levels. According to (Farrell, 2007) Nigeria developed its initial ICT national policy in 2003. The policy framework document recognized that Nigeria would need to embrace the goal of “Lifelong Education for all.” The second objective of the policy is to addresses the literacy improvement and human resource capacity-building with strategies that include: Integrating technology such as computers into mainstream educational curricula as well as other literacy programmes to provide equitable access for all students regardless of level, developing and managing ICT centers of excellence to provide basic and advanced technology and computer training in both secondary and tertiary schools. And yet teachers are not integrating computers and other technology components in teaching and learning. In order to cope with the above objectives, a subsequent e-readiness assessment in 2004 revealed that a focused and co-ordinated approach to implementation was required. This led to the establishment of an ICT Working Group that tabled a number of recommendations. One of the recommendations executed early in 2006 was the establishment of a Ministry of science and Technology Sokoto to address the convergence of ICT and to provide co-ordination of policy development (Glen Farrell, 2007).

However, the goal for integrating technology in education is to enhance teaching and learning thereby improving quality of education (Higgins, 2003). According to Daniel (2006) technology facilities have become within a very short time one of the basic building blocks of modern society. Many countries now regard understanding of computers and mastering the basic skills and concept of computers as part of the core of enhancing good education, alongside reading, writing and numeracy (Decote, 2003).

However, many secondary school teachers in Sokoto metropolis are yet to get up to speed on the best use of computers as a pedagogical tool. They always complain that they have no time to use computers in teaching (Mafabi, 2005). Despite the great impact and flexibility of technological infrastructure on teaching, when computers were not integrated in teaching, teachers may have failure in achieving lesson objectives, decreasing level of participation of the students in the class which will eventually lead to low academic achievement, (Roblyer, 2004). It is on this ground, that the researcher investigated teachers’ perception of computer as a pedagogical tool in teaching process in selected secondary schools in Sokoto Metropolis.

General Objective of the Study

To explore teachers’ perception of computers as a pedagogical tool in teaching process in selected secondary schools in Sokoto Metropolis.

Specific Objectives of the Study

- i. To examine teachers’ perceptions of the use of computers as a pedagogical tool using instructional media in teaching process in selected secondary schools in Sokoto Metropolis.
- ii. To investigate teachers’ perception of the influence of computers as a pedagogical tool on instructional method in teaching process in selected secondary schools in Sokoto Metropolis.

- iii. To identify teachers' perception of the challenges of using computers as pedagogical tool in teaching process in selected secondary schools in Sokoto Metropolis.

Research Questions

- i. What are teachers' perceptions of the use of computers as a pedagogical tool using instructional media in teaching process in selected secondary schools in Sokoto Metropolis?
- ii. What are teachers' perceptions of the influence of computers as a pedagogical tool on instructional methods in teaching process in selected secondary schools in Sokoto Metropolis?
- iii. What are teachers' perceptions of the challenges of using computers as a pedagogical tool in teaching process in selected secondary schools in Sokoto Metropolis?

Methodology & Research Design

Descriptive survey design was adopted while carrying out this study, in order to seek the views, opinions and preference of the respondents concerning the study. The study adopted concurrent mixed method approach which considers both quantitative and qualitative method as the methodological solutions. This approach helps the researcher to collect quantitative data first in order to gate general view of the problem, followed by qualitative data to comprehend the quantitative data. According to Creswell (2009), a mixed method approach is an approach to inquiry that combines or associates both qualitative and quantitative forms. The target population of this study consists of the five selected secondary schools in Ministry of Science and Technology which have total number of 162 teachers. These schools were chosen because they have access to technological facilities especially computers that the researcher is interested in finding the perception of the teachers. Self-administered questionnaire was used to collect quantitative data from the participants. According to Ackroyd (1981), the major advantage of questionnaire is that large amount of information can be collected in a short period of time, and interview guide was adopted, because interview in qualitative method is to enable researcher to study the social reality in a divergent view (Ackroyd, 1981).

Data were analyzed and tabulated using descriptive statistics by generating numerical values in frequencies and percentages with the use of Statistical Package for Social Sciences programmed (SPSS version 20.0) software application. On the other hand data collected from the responses on the interviews was organized in themes and categories that emerged.

RESULTS

Research Questions 1: What are the teachers' perceptions of the use of computers as a pedagogical tool using instructional media in teaching process?

Table 1: The use of computers as media enables teachers to achieve lesson objectives

	Frequency	Percent
Strongly disagree	4	2.4
Disagree	12	7.4
Undecided	23	14.2
Agree	90	55.6
Strongly agree	33	20.4
Total	162	100.0

Source: Field data

From table 1, it was reveals that 12(7.4%) disagree that the use of computers enables teachers to achieve lesson objectives, and 4(2.1%) strongly disagree with the claim. while 23(14.2%) were undecided to weather the use of computer as media enable teachers to achieve lesson objective. However, 90(55.6%) of the teachers agree while 33(20.4%) strongly agree. Based on this response of the teachers, it therefore implies that the use of computers as

instructional media enables teachers to achieve lesson objectives. In the interview conducted on some of the teachers, it was noted that integration of computers in the classroom influences learning and enables lesson objectives to be achieved. In response to this, one of the teachers had the following to say:

“The use of computers in the class is flexible and interesting. Using computers in the class can facilitate learning and enable lesson objectives to be achieved. This therefore means that students will understand the core contents if computers are used.”

In view of the above, it was therefore suggested that the use of computers in classroom instruction facilitates learning and enhances the achievement of lesson objectives. This finding concurred with the findings of Kozma (1994) who argued that careful selection and integration of media technology can facilitate and influence learning. The findings were also consistent with the findings of Naidu (2006) who opined that computers and related technologies can optimize learning due to their flexibility.

Table 2: The use of computers as media will motivate students to learn

	Frequency	Percent
Strongly disagree	4	2.5
Disagree	42	25.9
Undecided	2	1.2
Agree	75	46.3
Strongly agree	39	24.1
Total	162	100.0

Source: Field data

Results presented in table 2 reveals that 4(2.5%) Strongly Disagree with this claim, while 42(25.9%) Disagree that computer as media will motivate students to learn. On the other hand, 2(1.2%) were not certain of this claim, while 75(46.3%) of the teachers agree that the use of computers as instructional media will motivate students to learn. The table further reveal that 39(24.1%) of the teachers strongly agree to this claim. This was also supported by the interview conducted on the teachers where the themes generated from the teachers’ main ideas shows that they perceived computers as motivating tools when integrated into the classroom. In response to this, one of the teachers commented:

“Due to the interest and flexibility attached to computers, they can motivate students to learn and participate in the class. Students are seen to touch computers... so when computers are used, the students will get motivated”

In support of the above findings, Roblyer (2002) highlighted justification for the need to use computers in the classroom. Roblyer (2002) emphasized that the use of computers in the classroom will motivate students to participate in the class and engage in lesson content. In the same position, Kozma (1994) argued that computers as media for instruction will motivate students to learn and develop perception of control.

Research Question 2: What are the teachers’ perceptions of the influence of computers as a pedagogical tool using instructional methods in teaching process in secondary schools?

Table 3: The use of computers in cooperative-based method will increase students' problem solving skills

	Frequency	Percent
Strongly disagree	15	9.3
Disagree	19	11.7
Undecided	12	7.4
Agree	80	49.4
Strongly agree	36	22.2
Total	162	100.0

Source: Field data

Results presented in table 3 indicates that a high percentage of the teachers 80(49.4%) agree that the use of computers in cooperative-based instructional method will increase students' problem solving skills. This was followed by 36(22.2%) of the teachers who strongly agree to this claim, while 12(7.4%) of the teachers were not certain of this claim. However, 15(9.3%) of the teachers strongly disagree while 19(11.7%) disagreed. In response to the interview conducted on the teachers, the teachers voiced that cooperative learning enhance social interaction which engage the students in sharing ideas among themselves thereby increasing the problem solving skills. One of the teachers commented:

"the use of computers to engage students in group learning will enable students to share ideas among themselves and with the teachers...this is important for the students because they will be able to solve their class work together"

In support of the above perceptions, Vygotsky (1978) stressed that learning occurs in a social context. Vygotsky further argued that learning is meaningful when students are engaged in social interaction. Consistent with the above findings, Chiu (2009) stressed that in cooperative learning method, students must work in groups to complete tasks collectively towards achieving academic goals. Chiu (2009) concluded that using computers in cooperative learning allows for greater interaction among students thereby which in turn increases their problem solving skills.

Table 4: The use of simulations will influence students' academic performance

	Frequency	Percent
Strongly disagree	15	9.3
Disagree	26	16.0
Undecided	11	6.8
Agree	75	46.3
Strongly agree	35	21.6
Total	162	100.0

Source: Field data

Result presented in table 4 revealed that 75(46.3%) agreed that the use of simulation will lead to high students' academic achievement. This was followed by 35(21.6%) of the teachers who strongly agreed. However, 11(6.8%) of the teachers were not certain about this claim. On the other hand 15(9.3%) strongly disagreed with the claim and 26(16.0%) disagreed. It was therefore suggested the use of simulation-based method will lead to high academic

achievement. This finding concurred with the interview response where the teachers had positive perception with regards to the use of computers in simulation-based method. In response to this, one of the teachers commented: *“The use of simulation in classroom instruction will increase students’ academic performance. This is due to the fact that simulation method enables learners to see real life experience.”*

The above findings concurs with Naidu (2006) who opined that simulation-based learning method enable instructors to optimize learning. Naidu (2006) further explains that the use of simulation in classroom instruction actively engage learners thereby increasing their academic achievement.

Research Question 3: What are the teachers’ perceptions of the challenges of using computers as a pedagogical tool in teaching process?

Table 5. The school lack sufficient number of computers

	Frequency	Percent
Strongly disagree	7	4.3
Disagree	10	6.2
Undecided	13	8.0
Agree	40	24.7
Strongly agree	92	56.8
Total	162	100.0

Source: Field data

Result presented in table 5 revealed that 40(24.7%) of the teachers agreed that the school lack sufficient number of computers. Additionally, the result also revealed that 92(56.8%) of the teachers strongly agreed. However 13(8.0%) were not decided about the claim. On the other hand 10(6.2%) disagree with the claim and 7(4.3%) strongly disagree. Based on these levels of agreement, it was therefore deduced that secondary schools in Sokoto metropolis lack sufficient computers. This will negatively affect the use of computers in teaching and learning process.

Table 6: There is adequate fund for maintenance of computer laboratories

	Frequency	Percent
Strongly disagree	14	8.6
Disagree	91	56.2
Undecided	10	6.2
Agree	25	15.4
Strongly agree	22	13.6
Total	162	100.0

Source: Field data

Table 6 reveals that 14(8.6%) strongly disagreed to the fact that there is adequate fund for maintenance of computer laboratories. This was followed by 91(56.2%) teachers who disagreed to this claim and 10(6.2%) teachers were not certain to this claim. However, 25(15.4%) agreed while 22(13.6%) of the teachers strongly agreed. Given this difference between levels of agreement, it is therefore deduced that schools Sokoto metropolis do not have adequate fund for the maintenance of computer laboratories. Lack of fund for maintenance will prevent the utilization of computer laboratories for practical computer class.

In the themes that emerged from the teachers’ perceptions of the challenges of computer use in the classroom, challenges include insufficient number of computers in schools, lack of adequate fund for purchase and maintenance, computer illiteracy, vested interest of teachers and administrators, limited power supply, lack of

technical know-how in purchasing computers of approved standard and lack of adequate computer laboratories that will contain large number of students. In response to some of these challenges, one of the teachers commented: *“Challenges of computer use in teaching and learning may include lack of basic computer skills by the teachers, insufficient number of computers, lack of funds for the maintenance of computer laboratories and limited power supply”*

Another teacher elaborated

“Sometimes I ask my students to send their assignments to my email address; some manage to do so and the majorities fail due to poor internet connectivity at our school and there no any initiative brought forward by the head of our school to improve that situation. We are ready to use computers even in sharing the information and creating solutions but the infrastructures are not ready to support the usage hence is a challenge”.

Discussion of findings

Several studies has been conducted on the use of technology as pedagogical tool in classroom instruction. Many of these studies has found that educators have different perspectives on the use of computers in teaching and learning. For example, Roblyer (2002) maintained that technology is view in four major perspectives: as media, as comuters, as instructional system and as vocational training tool. These four perspectives accoriding to Roblyer (2002) drives the way educators perceives and use technology in teaching. With regards to these perspectives, the present study focused on the perception of computers as pedagogical tool in classroom instruction. Computers in this regard are perceived by the teachers who participated in this study as a pedagogical tool in instructional media. These perceived attributes were based on the benefits and flexibilities of computers and related technologies.

In terms of instructional method, computer use was perceived by the teachers as a pedagogical tool that can engage learners in real life experience. This portrays that the use of computer-based tools such as simulation and games can foster situated learning. Learners through virtual learning environment provided by computers are engaged real life experience that call for active participation, problem solving and critical thinking. According to Naidu (2006), simulation-based learning can serve as a powerful learning experience in optimizing students' learning. Naidu (2006) maintained that through this pedagogy, learners will conceptualize abstract concept and be able to retain what they have learnt. However, no matter how educators will like integrate technology into teaching, many challenges inhibit the integration of technology into teaching. In the course of this study, the perceived challenges were lack of availability of adequate computers and computer illiteracy of the teachers and the students as well. Other challenges include lack of fund to maintain computer laboratories and lack of technical know-how in the purchase of approved standard of computers for educational purpose. High internet speed and unlimited power supply are also another problem faced by educators in the use of computers as pedagogical tools. Lack of fund for maintenance was also found to be among the challenges faced by educators of the 21st century. This portrays that the use of computers as pedagogical tools in classroom instruction can be inhibited by these challenges otherwise as proposed by several authors like Kozma (1994) and Roblyer (2002), the use of computers in classroom instruction will foster learning through computer-based instructional media and computer-based instructional method

Recommendation

Schools should provide computers in the classroom instruction so that teachers can integrate them in teaching process, since computers help in achieving lesson objectives and their ability to motivate and increased students participation. However, Teachers should integrate computers with instructional methods that call for authentic learning experience, and this will increase their problem solving skills and knowledge construction.

Finally, stakeholders should provide schools with sufficient number of computers so that they will be integrated in teaching and learning process. Schools also should frequently organize computer training and workshops so that teachers will improve their basic computer skills.

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Mandatory Premarital HIV/AIDS tests and Status Depreciation of HIV Positive Intending Marriage Couples in Some Selected Pentecostal Churches in Calabar, Cross River State, Nigeria.

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Abstract

The purpose of the study was to find out if mandatory premarital HIV/AIDS test actually causes status depreciation of HIV positive intending marriage couples. Data was collected from seven hundred respondents selected from twenty Pentecostal churches in Calabar with result supported with a Focus Group Discussion. The Pearson Product Moment Correlation was used to test the hypothesis. The result revealed a significant relationship between mandatory premarital HIV/AIDS test and status depreciation of HIV positive intending marriage couple. It is recommended that churches should respect the right of members in marriage and adopt voluntary counseling and testing.

Key words: Mandatory, premarital, HIV/AIDS test, status depreciation, intending marriage couples.

Introduction

Following the wide spread of HIV/AIDS in Nigeria, various government and religious sects in the country and beyond have announced their intent of introducing mandatory premarital testing; this intent has long been translated into action. The participation of major religious groups, especially Pentecostal churches is becoming very serious. Churches mandate engaged couples to certify their HIV status before proceeding with their marriage rites. They ensure that no marriage takes place until a valid HIV test has been undergone and confirmed. These are extra measures taken to eliminate the spread of the dreadful disease. Ordinarily, intending couples should be willing to submit themselves to all relevant and important medical examinations. It is for their benefit, yet, People Living with HIV/AIDS (PLWHA) are reluctant to subject to mandatory test before wedding is conducted. A recent research published in the *Pan African* medical journal shows that the disease has become the leading cause of premature death in sub-Saharan Africa and the fourth largest killer worldwide. Nigeria currently has over 3 million people living with HIV.

However, the questions that demand urgent answers are: is mandatory HIV testing a good idea? Is it beneficial or harmful to intending couples and society at large? It is possible that intending couples who wished to be wedded in the church were HIV positives and would not wish to announce their status to the church counselors or church leaders as the case may be but must undergo mandatory premarital HIV testing before wedding is allowed in the church? This may give a sense of insecurity to the HIV positive intending couples. Thus, a person may be labeled positive even when he or she has not voluntarily given consent to be tested. In such religious group discrimination and status depreciation have serious consequences on diagnosis, treatment, care and support. It creates a situation in which the individual lacks the motivation to be tested as he/she fails to see the benefits since being diagnosed with HIV/AIDS is equated with death apart from signing a warrant for discrimination. Individuals belonging to a stigmatized group are in most cases devalued, excluded or ignored. They may find it difficult to create a clear and accurate self concept particularly when it comes to realms that are relevant to stereotypes concerning the group

1.2 Statement of the problem

Definitely HIV testing is an important part of an effective HIV/AIDS prevention strategy, when people know they are HIV positive, they can take steps to 1) keep themselves healthy and 2) prevent the spread of infection to others, but the strategy must be voluntary for it to yield results. More so, with the availability of Antiretroviral Therapy (ART) which makes it substantially possible for HIV carriers to live their normal lives and be productive in all human ramifications, one would think mandatory HIV testing for intending couples will not be necessary. What happens to intending couples that know their HIV positive status and are already abiding by the rules but need to be wedded in the church having found a would be spouse?

The prospect of being tested before marriage produces great anxieties and status depreciation for individuals who already know that they are HIV positive. Individuals invent all kinds of ways to deal with the problem, including using premarital testing as a way to disclose their infection gracefully without revealing that they have previously kept it secret. Of course, not everyone who is HIV positive can or will find lust, love, or marriage within the support groups. The lives of people living with HIV remain naturally intertwined with the wider population of individuals who do not know their status. Life project, continue to pose ethical predicament, public health risks, and existential dilemmas. When and how to disclose one's HIV status, how to marry and have children in ways that meet social expectations; how to stay healthy on drugs and achieve personal ambitions, doing all these, are priority issues for people living with HIV who have been provided another chance of life by the availability of ART (Smith, 2004).

In this paper, we will examine the impact of mandatory HIV test and status depreciation of individuals living with HIV/AIDS within the religious group and advocate for caring capacity of societies.

1.3 Research Question:

How does mandatory premarital HIV test relate to status depreciation of HIV positive intending couples in selected Pentecostal churches in Calabar, Cross River State of Nigeria?

1.4 Research Objective:

To ascertain if mandatory premarital HIV test result induces status depreciation of HIV positive intending marriage couples.

1.5 Research Hypothesis:

There is no significant relationship between Status depreciation of intending couples who are HIV positive and mandatory premarital HIV test in selected Pentecostal churches in Calabar, Cross River State of Nigeria.

2. Literature review

2.1 Status Depreciation of PLWHIV

Status depreciation of HIV positive intending couples here implies reducing the worth of one's position or rank due largely to ones HIV positive status. Status depreciation associated with HIV and AIDS also mean that People Living with HIV/AIDS are much less likely to receive care and support. Even those not actually infected but associated with the infected, such as spouses, children and caregivers suffer stigma and discrimination (Gostin 1992). Smith (2004) explained that for many individuals in receipt of ART, issues of disclosure are central to the course of sexual and romantic relationships, and these issues frequently come to mind during proposals and plans for marriage.

The concept of stigma was first elaborated in the classic work of Erving Goffman (1963), Goffman defined stigma as: "An attribute that is significantly discrediting" and which serves to reduce the person who possesses it. In the eyes of the society, Goffman argued that the stigmatized individual is seen to be a person with "an undesirable difference. The concept of stigma is integrally linked to that of "discrimination" or "status depreciation".

For UNAIDS (2000), AIDS-related stigma and discrimination refers to prejudice, negative attitudes, abuse and maltreatment directed at People Living with HIV/AIDS. They can result in being shunned by family, peers, and the wider community; poor treatment in healthcare and education settings; an erosion of rights; psychological damage; and can negatively affect the success of testing and treatment. On a national level, the stigma associated with HIV can deter governments from taking fast, effective action against the epidemic, whilst on a personal level it can make individuals reluctant to access HIV testing, treatment and care. First and very important is the issue of stigmatization and status depreciation of people living with HIV/AIDS. Stigmatization is still a major challenge in the fight against the epidemic in Nigeria. It is major reasons so many people are not submitting themselves for voluntary testing. A situation whereby an HIV positive person is ridiculed and isolated cannot help in our quest to contain the spread of the disease. Not even a compulsory test before marriage can help in tackling the HIV menace,

if the fear of stigmatization still prevails. Some people can resort to procuring fake test reports to overcome the hurdle.

However, the availability of drugs has commuted the social and biological death sentences previously associated with HIV/AIDS in Nigeria; the Scaling-up of treatment has not yet significantly reconfigured the landscape of stigma. As a result, individuals on ART continue to try to manage their treatment mostly in secret. In many cases the resurrection of reproductive life projects can prove to be an obstacle to adhering to therapy and vice versa. For individuals who rely on antiretroviral medicines to live, continuing stigma of the disease means that the very drugs that have restored their futures also threaten to undermine their most precious life project. The drugs so valued for their physical effect, are reminders of the enduring difficulties and discrimination associated with HIV/AIDS. The life projects of individuals on ART are complicated, contradictory, and messy, yet we conclude that one of the glories of ART is that it allows people infected with HIV to live normal lives (Smith, 2004).

Status depreciation can lead to discrimination and stigmatization which affect the well-being of people living with HIV in fundamental ways. In countries all over the world, there are well documented cases of people living with HIV being denied the right to health care, work, education and freedom of movement, among others. Also, HIV related stigma and discrimination create major barriers to preventing further infection, alleviating impact and providing adequate care, support and treatment (UNAID/WHO 2001). The fear of status depreciation also discourages people living with HIV from disclosing their HIV status, even to family members and sexual partners. The secrecy that surrounds HIV infection results from fear of being relegated to the background, loss of worth and being segregated from others. This causes people to imagine that they are not themselves at risk of HIV infection.

In some contexts, HIV/AIDS related Status depreciation have been reinforced by religious leaders and organizations, which have used their power to maintain the status quo rather than to challenge negative attitudes towards marginalized groups and PLWHA. In other words, a wedding occurs under 'social scrutiny'. If a potential marriage breaks up after an HIV test and either one or both partners test positive, the chances of breach of confidentiality become more imminent. Also, if a proposed marriage does not materialize for any other reason, it may be thought that it was as a result of one or both prospective partners testing positive for HIV. This may lead to status depreciation, stigma and discrimination as well. The test results are potentials for status depreciation.

Scaling-up HIV testing raises human rights and ethical issues, creating a need for research to provide answers to the question of how access to HIV treatment can be scaled up in a manner that minimizes harm and maximizes benefits. Stegling (2006) opined that routine testing has been beneficial, it increases the number of people tested, however it seems doubtful whether this increase in up-take of services is an actual indication of success. Similarly, it is often argued that routine testing reduces stigma by 'normalizing' HIV, but there is little evidence that new approaches to HIV testing have actually led to stigmatization of HIV. There is need to understand the importance and many challenges of Voluntary Counseling and Testing, which in many countries have been under funded. In order to inform future models of testing, similar research is needed to understand the real life experiences of people with regard to HIV/AIDS. This will really provide a better outlook on the mandatory premarital HIV testing.

2.2 Human Right and Mandatory HIV testing

The condition under which people undergo HIV testing must be anchored in a human right approach which protects their human rights and pays due respect to ethical principles. The conditions of the '3Cs' advocated since the HIV test became available in 1985; continue to be underpinning principles for the conduct of HIV testing of individuals. Such testing of individual according to UNAIDS/WHO (2001) must be confidential and accompanied with informed consent, meaning that it is both informed and voluntary.

The international guidelines on HIV/AIDS and human rights, issued in 2006 by the Joint United Nations Programme on HIV/AIDS and the United Nations Office of the High Commissioner for Human Rights, stated thus:

The right to marry and to found a family (in Article 16 of the Universal Declaration of Human Rights) encompasses the right of men and women of full age, without any limitation due to race, nationality or religion... To marry and to found a family", to be "entitled to equal rights as to marriage, during marriage and at its dissolution" and to be protected by society and the state of the family as "the natural and fundamental group unit of society".

The International guidelines on HIV/AIDS and Human Rights further recognize the need for a supportive and enabling environment for women and other vulnerable groups by addressing underlying prejudices and inequalities through specially designed social and health services and support to community groups (Guideline 8, Para, 60). They specifically recommend legal and support services to be established in order to protect individuals from any abuses arising from HIV testing (UNAIDS, 2006)

Therefore, it is clear that the right of people living with HIV is infringed upon by mandatory premarital testing and/or the requirement of "AIDS free certificates" as a precondition for the grant of marriage licenses under state laws (UNAIDS 2006). The human rights violation inherent in the mandatory premarital HIV test practice, the

limited population(intending couples) it targets as well as the belief that it is not a cost-effective HIV prevention and control measure has generated a lot of concerns particularly among human rights groups, government and nongovernmental organizations who are into HIV/AIDS-related issues.

According to Smith (2004), requiring individuals to submit to a pre-marital HIV test before being allowed to marry raises many of the human rights concerns such as right to choose ones marriage partner, voluntariness, privacy, and confidentiality as well as appropriate counseling.

PIAF (2009) explained that mandatory premarital HIV testing, especially when accompanied by a requirement that people be HIV negative in order to marry, infringes upon internationally guaranteed Human Rights, especially the right to marry and find a family. In addition, the way in which compulsory premarital HIV testing is typically carried out-without regard for informed consent, confidentiality, and access to HIV counseling and information infringes upon basic human rights to individuals integrity, privacy, and information.

However, Noar (2008) noted that HIV testing can result in human right violations and denial of one's choice of marriage partner. Testing should never be used to single out particular groups. Despite the fact that health workers are ethically and legally bound to keep patient information confidential, confidentiality is not always observed. Failure to observe confidentiality is an abuse of human rights violations such as dismissal from employment or denials of health care, education and marriage.

2.3 Implications of mandatory premarital HIV test on PLWHIV/AIDS

Mandatory premarital HIV test refers to the requirement of an HIV test as a condition for entering into marriage. A positive test result is associated with traumas like anxiety, depression; loss of trust, status depreciation, suicidal attempts and many more psychological and anti social problems like stigma and discrimination. More so, an associate professor of Anthropology, Daniel Jordan Smith, who has worked in Nigeria since 1989, recently spent time in this part of the country attending Pentecostal Services, speaking with members of the church, and learning from People living with HIV/AIDS [PLWHA). He found out that people are using the Pentecostal churches as a lens through which they view HIV/AIDs, and that there is need for more investigation with regards to the effect of mandatory HIV/AIDS test for members, an aspect which other researches seem to have left out in this area (Oshotimehen, 2006).

The implications of the HIV test result may be disastrous to either or both couples. It is not proven that mandatory premarital testing is really helpful in controlling the HIV epidemic, what is known for sure is the stigma and discrimination that an HIV positive person faces throughout his or her lifetime. Society at large does not accept an HIV positive person in a positive manner, does not judge each HIV positive person on a moral scale but stigmatize and discriminate against an HIV positive individual (Richardson et al, 2012). The stigma associated with HIV/AIDS also impact on the person's access to work and health services apart from impacting on how they are treated by social community and religious groups. For instance, in Uganda, the initial conception of AIDS as a terminal condition had a massive influence on resource allocation within the household and the provision of treatment (Goffman 1963:34). The patient's or family denial of the symptoms was a common phenomenon which made it easier for resources to be diverted. Many HIV infected individuals were prevented from attending health care centers because of fear of stigmatization. In its place, they chose to be visited at home by health workers who visited at night. Among the economic consequences of the perception that AIDS was contagious was the fear to purchase produce from a family in which a member had contracted the virus.

Parker (2000), pointed out that the epidemic of fear, stigmatization and discrimination has undermined the ability of individuals, families and societies to protect themselves and provide support and reassurance to those affected. This hinders, in no small way efforts at stemming the epidemic. It complicates decisions about testing, disclosure of status, and ability to negotiate prevention behaviours, including use of family planning services.

HIV/AIDS related stigma is not a straight forward phenomenon as attitudes towards the epidemic and those affected vary massively. Even within one country reactions to HIV/AIDS will vary between individuals and groups of people. Religious, gender, sexuality, age and levels of AIDS education can all affect how somebody feels about the disease. These authors noted that stigma is a persistent predicament and sought to understand why the negative consequences of stigma are so difficult to eradicate (Parker and Aggleton, 2003)

3. Methodology

The study adopted the survey design and the study area was Calabar in Cross-River State. There are different churches or religious organizations operational in this area, amongst which are Deeper Life Christian Ministry, Banner of Gods Grace church, Redeem Christian Church of God, Assemblies of God's Church among others. The population of the study consisted of intending couples between the ages 18 years and above, drawn from 20 selected Pentecostal churches within Calabar. The study made use of systematic and purposive sampling methods.

The systematic sampling was used to select twenty Pentecostal churches out of the forty Pentecostal churches in the study area. Using the register of the Pentecostal Fellowship of Nigeria, Calabar Chapter, and every 2nd name was selected and used for the study.

To draw respondents for the study, the purposive sampling technique was used. In other words, intending couples in each of the Pentecostal churches selected were purposively selected. This involved visiting each church and making enquiry with the marriage committee leaders about intending couples and reaching out to them. Data were elicited from intending couples using two different methods, namely: questionnaire (quantitative), Focus Group Discussion (qualitative). A total of seven hundred (700) respondents participated in the study. The researcher assisted by three research assistants gave questionnaires to respondents in each of the sampled Pentecostal churches. The process continued in all the selected churches until a sample of 700 respondents was drawn.

For the Focus Group Discussion (FGD), five churches were selected using simple random sampling method. Six respondents formed each of the FGD panel and this was achieved through the contact persons from each of the churches selected. Data collected from the questionnaire were used for empirical test of hypotheses. The method used was the Pearson product moment correlation statistical analysis.

4. Result

The hypothesis states that there is no significant relationship between mandatory premarital HIV/AIDS tests and status depreciation of HIV positive intending marriage couples in some selected Pentecostal churches in Calabar, Cross River State, Nigeria. The independent variable was mandatory premarital HIV/AIDS tests while the dependent variable was status depreciation of HIV positive intending marriage couples in some selected Pentecostal churches. The Pearson product moment correlation was adopted to test the hypothesis. The result of the analysis is presented in Table 1

TABLE 1

Analysis of Pearson product moment correlation on the relationship between mandatory premarital HIV/AIDS tests and status depreciation of HIV positive intending marriage couples (n=700).

Variables	ΣX	ΣX^2	ΣY	ΣY^2	ΣXY	r_{xy}
Mandatory pre-marital HIV/AIDS test	3,208	5,873			4,326	0.29
Status depreciation of HIV positive intending marriage couples	4,466	6,117				

* $P > 0.05$, $df = 698$, Critical $r = 0.194$.

Given that the calculated r-value of 0.29 is greater than the critical r-value of 0.194 at 0.05 levels of significance with 698 degree of freedom, the null hypothesis is rejected while the alternate hypothesis is accepted. Hence, there is significant relationship between mandatory Premarital HIV/AIDS tests and status depreciation of HIV positive intending marriage couples in Christian Pentecostal churches, Calabar.

5. Discussion of findings

The findings of this study revealed that there is a positively significant relationship between mandatory premarital HIV/AIDS tests and status depreciation of HIV positive intending marriage couples in Christian Pentecostal churches, Calabar. This is in line with the study of Gostin (1992) who reported that persons who are HIV positive are believed to be significantly discredited and this reduces the person's status in the society. Gostin argued that the individual is now to be seen as "an undesirable difference"

The result also agrees with Parker and Aggleton (2003) who stated that when once the public discovered that a person is HIV positive, he or she would be subjected to prejudice, negative attitudes, and abuse and maltreated. In some cases the individual is shunned by family members, peers and the wider community. No matter the position the person occupies or the status he or she holds, may be looked down by the people around which implies that the individual would suffer stigma and discrimination.

The result further support the views of Singh (2001, in UNAIDS 2004) who asserted that in some contexts, HIV/AIDS related status depreciation has been reinforced by religious leaders and organizations that have used their power to maintain the status quo rather than to challenge negative attitudes towards marginalized groups and People

Living with HIV/AIDS (PLWHA). In the study area, 80% of the respondents affirm that such infected individuals would not be allowed to occupy sensitive position in the church like an elder, pastor etc. Again, in the church, fear of contagion coupled with negative, value-based assumptions about people who are infected leads to high levels of stigma surrounding HIV and AIDS. Indeed, the attitudes towards the epidemic and those affected vary massively from church to church. To some, the affected people are looked down with disdain as people who have suffered because of their sins of sexual behaviour. To others, it is a feeling of pity, sympathy, apathy etc.

In FGD participants whose views were dominated by HIV/AIDS as an incurable disease, the moderating impact of antiretroviral therapy seems to have been undermined by the negative perception that was nurtured by negative behaviour of stigma experienced within the church community. All the participants had mentioned that they would not want their HIV test result to be disclosed to anyone especially when the result is positive. One of the discussants revealed an experience from a member whose HIV result was revealed by their pastor, he had not kept the information confidential. As a result, he lost the trust of his congregation; “he has no excuse for such gossip” (FGD, Assemblies of God Church)

However, HIV positive participants insisted that making known their status to church leaders is out of their plans. They prefer marrying one who is equally HIV positive. The participant made mention of belonging to a support group where one gets succor and will never experience isolation. A marriage counselor revealed that marriage counselors are trust worthy Christians who can not disclose any confidential matter assigned to them, she has personally for so many times hid reports of HIV positive intending couples. Mandatory HIV test she said, had saved lives of so many intending couples who tested positive, they took precautionary measures and lived positively. However, she concluded that HIV test should be done by all to avoid untimely death (FGD, for counselors in Assemblies of God Church).

However, voluntary HIV testing promotes confidentiality while mandatory premarital test could lead to social stigmatization of infected persons and status depreciation. In choosing a spouse, the church is involved before one can successfully conclude marriage. For would-be-wife that is HIV positive will refuse to subject to a test that will openly disgrace her status. One of the respondents during the FGD revealed that she cannot involve herself in such a test knowing that she is HIV positive. Her reason was that she might be excommunicated. One's worth or status will depreciate if one is noted to be HIV positive in the church community.

Perhaps the reason for the isolation and status depreciation is to fight against HIV/AIDS. The church wants to be sure that no HIV positive person is given in marriage to an HIV negative person. This is to avoid the spread, hence the requirement of AIDS free certificate before marriage solemnization. However, persons who are already living with HIV positive were expected to join their kinds in marriage, yet 90% of the respondents noted that it is not morally justified to stigmatize HIV positive members. On the other hand, the church leaders adduced that their duty is to protect their members whether HIV positive or negative. Each of the groups has a place in the church. The church leaders /counselors are all spiritually matured and can handle situations like marriage with caution and wisdom of God. Treatment for AIDS is a lifelong issue. Once a patient starts taking the antiretroviral drugs to manage the condition, it is expected to continue for the rest of his/her life. Treatment support for patients is thus very crucial.

Perhaps the most important consideration to make this new prevention plan a success is increasing the awareness of Nigerians about HIV/AIDS. There are still many misconceptions about the condition. The involvement of religious leaders in helping to clear these misconceptions can help, but the religious leaders themselves must be properly orientated and fully involved as partners in this quest. They must be well-informed on the controversies surrounding the disease before they can be used as effective agents of enlightenment and control in the country.

6. Conclusion and Recommendations

From what have been presented so far, it is evident that the more the policy becomes effective in the church. The more it affects relationships and status depreciation of those who are already HIV positive. HIV positive intending marriage couples do not seek marriage partners in church because of mandatory HIV testing. The fears of being isolated and stigmatized usually debar them from involving in the church compulsory testing policy. The principle of confidentiality is not obtainable in the church since the marriage committees or the pastors will be aware of the HIV test result.

Some of the adverse consequences include denial of HIV positive persons' right to marry a person of their choice and suffering from status depreciation. The study infers that with the invention of anti-retroviral medication which makes it possible for HIV positive individuals to live their normal life and be productive in all human endeavours, the policy as found in most Pentecostal churches should not be specifically for intending couples.

However, marriage counselors concludes that it is necessary for everyone to know their HIV status through Voluntary Counseling and Testing (VCT) before thinking of getting married to avoid embarrassment and disappointments later in life .

Based on the findings of this study it is recommended that the method of voluntary counseling and testing should be upheld in the churches not as a wedding requirement but as an on- going event for all and sundry. Ministerial position or task in church should be allotted to members based on merit, efficiency or level of spirituality and not in consideration of HIV status. Empowering and encouraging support groups in the Churches will improve the lot of the members who are already HIV positive. In other words, constant supply of Anti-retroviral drugs and implementation of the universal use of the newly identified drugs for HIV/AIDS should be provided to people living with HIV /AIDS (PLWHA). The church should equally conduct and organize awareness creation on the subject matter of HIV/AIDS. Provision of adequate information and education can help to reduce stigma and discrimination, other studies showed that information based approaches such as written information in a brochure, skills acquisition and participatory learning sessions can reduce negative attitudes, counseling and strengthening of support groups, regular contact with affected groups, interaction between PLWHA and the general public will reduce stigma and discrimination.

Again, sermon from the pulpit will go a long way in bringing change to people's belief and discriminatory practices. The church should also give spiritual and material support to people living with HIV/AIDS to reduce their poverty level. The Government should pass a law that will starkly speak against stigma and discrimination in the society at large and create environment that enables people to obtain correct and complete information about HIV/AIDS.

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Samuel's Leadership Example (1 Sam.12:1-5) and the Challenge of Integrity among Pastors in Nigeria

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Abstract

The menace of false pastors is on the rampage in Nigeria. The problem appears more complex with the difficulty posed by any attempt to distinguish between a true pastor and the one who is false. The nefarious acts of the latter, has heightened the on-going questioning of the integrity of Pastors generally in the Nigerian society. Hence, this paper focuses on example of Samuel as a case study and 1 Samuel 12:1-5 as its pericope. It employed three theoretical tests namely theological test, practical test, and moral test to investigate the call narrative of Samuel and his ministry. Historical-Critical method was used to unravel the issues at stake. It was discovered that no matter how powerful, effective and charismatic a pastor's ministry may appear outwardly, if the life and ministry of the pastor in question are not truly above board, it is set to bring woes to the society at the long run. It is recommended that a pastoral ministry full of integrity should be built on impeccable character.

Introduction

The increase in the rate of false prophets and their activities in the society have raised concern as whether genuine pastors (men of God), still exist nowadays. There are a lot of wolves in sheep clothing, whose primary aim is to make false prophetic pronouncements in order to deceive their unsuspecting clients and rip them of their hard earned money. They rob and utter vain prophecies and visions, leading many people astray. Some of them sleep with women who are in need of having children, thereby destroying many homes and marriages in the process. Some of these false prophets prey on the ignorance and gullibility of people desperately trying to find solutions to their problems.

Be that as it may, what cannot be ignored are the facts that the Bible has evidences of some prophets including prophetess who from their call narratives, prophetic oracles and personal lifestyles demonstrated high level of integrity. One of such prophets is Samuel, whose story is situated between 1 Samuel 1:20 and 1 Samuel 25:1. Samuel was born into an Ephraimite family of Ramah. His parents were Elkanah and Hannah; the latter had previously been barren, and she dedicated⁴² Samuel before his birth as a Nazirite.⁴³ After his weaning, therefore, he was brought up in the Shiloh⁴⁴ temple by Eli (1 Samuel 1). At very tender age, he experienced the prophetic call, and in the process of time 'was established as a prophet of the Lord' (1 Samuel 3).

⁴² It has been suggested that Samuel was dedicated to priestly service by his mother, in line with Israel's ancient custom of consecrating the firstborn to the Lord in commemoration of the preservation of firstborn during the final plague in Egypt (Exodus 13:2,15). It is possible that the challenge of its full implementation of the practice, necessitated the Mosaic legislation substituted the tribe of Levi for the firstborn of all the tribes (Numbers 3:1). Hannah, meanwhile on her part, felt the need to conform to the tradition.

⁴³ Though the actual word "Nazirite" is not employed in this passage, this is evident in Hannah's vow. The Nazirite vow and its demands are discussed in details in Numbers 6:1-12. In Israel the Nazirite was one who separated himself from others by consecration to Yahweh with a special vow. The origin of the practice is pre-Mosaic and obscure. Semites and other primitive peoples often left hair uncut during some undertaking calling for divine help, and therefore consecrated the hair (modern echoes of this among Arab tribes can be found in, A. Lods, *Israel*, 1932, 305; further information can be seen in Judges 5:2). The Nazirite had to abstain from wine and intoxicating drinks, vinegar and raisins. This may have been aimed at protecting the integrity and holiness of the Nazirite from possession by a spirit other than that of Yahweh (Prov.20:1). R. Kittel, however, sees in the practice a protest against Canaanite culture, and a desire to return to nomadic customs.

⁴⁴ The Lord **commanded** the Israelites to worship him in one central place where his tabernacle (Exodus 23:14-17) was located (Deuteronomy 12:4-70); at the time of Samuel's birth, that place was Shiloh.

In his old age, the tribal elders alongside the Israelites requested for a king. At first, Samuel was not favourably disposed to it but after receiving divine direction and guidance (1 Samuel 8), he met Saul and anointed him king over Israel. During his farewell speech (1 Samuel 12:1-25), Samuel made sure that the people had nothing to indict him and had no complaint about him. He had never used his leadership position for personal gain; he had treated all men justly and impartially. When the people declared Samuel innocent of wrongdoing, he told them that the Lord would be a witness against them if they later tried to bring a charge against him (verse 5).

The people's response to Samuel's challenge attested to a life of integrity and transparent holiness (12:4-5). The power of Samuel's prophetic ministry was the power of his life. His life and conduct was in tandem with what he preached and taught the people of Israel. The word being preached had become the flesh of the preacher himself.⁴⁵ Samuel set the seal on his accountability by calling on the Lord God and Saul to be witnesses. Samuel knew that people might be afraid to speak up. But God knows what no one else may know. He is the righteous judge and the one who will make the final judgment on the integrity with which all people saddled with religious and political leadership have worked. No doubt Samuel was indirectly acting as role model for Saul, a young man just coming into leadership. However, the standards Samuel had set in this context can serve as lessons as well as challenge for all religious leaders particularly pastors in Nigeria.

Exegetical and hermeneutical tools were employed in a close rereading of the pericope (1 Samuel 12:1-5). Exegesis is a research methodology used in religious studies to examine ancient religious documents. The essence is to understand the message of the book by enquiring into the context that produced the message. To use the bible as example, those who spoke in the pages of the book addressed a people. To understand the message they intended their audience to receive a modern enquirer understand the personality of the speaker as well as the audience.⁴⁶ On the other hand, hermeneutics involves the art of interpreting a text. Interpretation is the process whereby what is observed in a given text is explained to an audience in such a manner that they form a clear mental picture of what the text has to say. In other words, hermeneutics has to do with the interpretation of the textual evidences. This is derived from a diligent study or observation of the text, particularly considering the context.⁴⁷

Overview of Old Testament Prophetic History

H.L.Ellison stated that "The prophet is not defined or explained in the Old Testament; he is taken for granted."⁴⁸ Ellison goes further to suggest that the reason is because he has existed from the very first (Luke 1:70; Acts 3:21), and has not been restricted to Israel, e.g. Baalam (Numbers 22:5), the prophets of Baal (1 Kings 18:19). There are true and false prophets among the nations, just as there are in Israel. But Prophet Amos distinguishes between Israel's prophets and the rest found in other places by emphasizing that the prophets of Israel are a special gift of God (Amos 2:11) without actual equal among the Canaanites.⁴⁹ The Hebrew term, which the Greek attempts to translate, is *nabi*. The derivation and basic meaning have been an issue for scholarly debate, partially on the grounds of the formation and meaning of the Greek word, rather than the Hebrew. It now appears well established that the etymology (root) *nb* means "to call" and that its morphology supports the meaning, "one called."⁵⁰ In religion, according to Vincent G. Nyoyoko, "A prophet is an individual who has been contacted by, or has encountered, the supernatural or the divine, and serves as an intermediary with humanity, delivering this newfound knowledge from the supernatural entity to other humans."⁵¹

The prophet was also known as a "seer," which means "one who sees in a vision." 1 Samuel 9:9 suggests that the term "seer" was earlier and came to be replaced by "prophet," but if there was ever any clear-cut difference, it had become indistinct by Old Testament times. Other terms for the prophet include "man of God," "watchman," "messenger of Yahweh," and "man of the spirit." These terms are actually employed to describe the prophet's

⁴⁵ *Africa Bible Commentary*, (General Editor), Tokunboh Adeyemo, (2006) 345.

⁴⁶ Ezichi A. Ituma, *Basic Research Guide for Humanities and Social Sciences* (Enugu: Timex), 38.

⁴⁷ Amadi Ahiamadu, *Biblical Hermeneutics Methods and Tools of Interpreting and Applying the Bible in Africa* (Nigeria: SICV Publishers), 28.

⁴⁸ H.L.Ellison. *Men Spoke From God, Studies in the Hebrew Prophets*. (London: The Paternoster Press, 1941), 13.

⁴⁹ *Ibid*.

⁵⁰ For further reading on the derivation see Akkadian, *nabu* "to call"; see also Hammurabi 1:17. For the morphology or word formation, see W.S. Lasor, *Handbook of Biblical Hebrew*. (Grand Rapids:1979) 2& 24-244.

⁵¹ Vincent G.Nyoyoko. *A Thematic Guide to the Old Testament Literature*. (Port Harcourt, Nigeria: University of Port Harcourt Press, 2012), 101.

activities, although at different occasions they appear to have become titles. They are important dimensions, aspects and perspectives to an understanding of the prophet in the Old Testament.⁵²

They prophets were men who had encountered the Divine presence in connection with a call to serve; they were worried by the disconnect between the lifestyle of their nation and its people in relation to demands of the Sinai Covenant, this propelled them to proclaim the Word which stirred within them from the Divine presence. They were “forth tellers,” not primarily “foretellers”⁵³ – the preachers of ancient Israel and Judah who were dedicated to the Divine Covenant morality to which their nation had become committed at Sinai. They were the “Covenant conscience” of the ancient Hebrew-Jewish people.⁵⁴

There were three designations traceable to the Old Testament prophets. These are the Seer, Ecstatic prophets, and Solitary prophets. It has been noted that when Saul’s servant advised his master to consult Samuel, he did that with a rider that “... all he says comes true...” (1 Samuel 9:6). In this context is set forth the prominent feature in prophecy in its nascent stage in Israel. The proof therefore of the operation of God’s spirit within a prophet was recognized to be his ability to foresee the future and predict coming events. However, in the case of certain prophets there is little evidence of this predictive element, but it was generally seen by the prophets themselves as the undeniable sign that God was with them.⁵⁵

The prophets referred to in 1 Samuel 10:5 were ecstatic who went about the country in groups and who, by rhythmic movements like in a dance, by music, even by bodily lacerations, intended to induce a state of ecstasy, in which, released from the inhibitions and restraints of sentient life, they became, they believed, more fitting instruments of God’s spirit and declarers His Word. Ecstatic prophets were not peculiar to Israelite prophetic tradition. They probably had their origin in Asia Minor; they represent a level of prophecy which over the years was superseded in Israel. As a type they remained active in the service of Baal after they had faded out in the service of Jehovah.⁵⁶ Reference is made to these guilds mainly in the narratives in relation to Elisha in the Old Testament, but by that time they had become degenerate to a large extent. They were representatives of the maintenance of the established system; to that end they were willing to pander to the pride and prejudices of those who consulted them and seem to have sought beyond all else to remain relevant and popular in office.

The history of Israel’s prophetic tradition has yet another type of prophet who was neither ecstatic nor member to a community. These category of prophet were like solitary workers, they were valiant for the faith, were unafraid to criticize the established order in religion or in politics, and, while they might at some point get in touch with the guilds of prophets, they were never one with them. A classical example is Micaiah ben Imah in 1 Kings 22. He was fearless and proclaimed his message even when that was at the risk of his own life and contradictory to every other word spoken in God’s name by other prophets. Such men regarded as the saviours of their people from error and illusion, from faithlessness and treachery; they were like the defense of Israel. On the other hand, they were often unpopular, uncompromising and regarded as prophets of doom and woes.

An interesting aspect of Israel’s prophetic milieu is the format the prophets employed in the presentation of their individual messages to the people. The prophets presented their message from God in many different forms, each of which contributed to getting people to heed what God had to say to them. Sometimes they presented it as if they were watching a lawsuit in which God was the Judge and his people were the defendants. When this is the case their prophecies often contain a summons, a charge, evidence and a verdict (Isaiah 3:13-26). At other times, the prophet’s message is presented in as an oracle of woe. Such oracles are accompanied by an announcement of distress, a statement of the reason for the distress and a prediction of doom (Micah 2:1-5; Habakkuk 2:6-8; Zephaniah 2:5-7).

⁵² William S. LASOR, David Allan Hubbard and Frederic William Bush. *Old Testament Survey: The Message, Form, and Background of the Old Testament*. (Grand Rapids, Michigan: William B. Eerdmans Publishing Company,1991),299.

⁵³ There is this attraction for people to always see the prophets as foretellers, predicting events that would happen in the future. However, they were also ‘forth-tellers’, who called the people to repentance and obedience to God’s word. Time and again they cried out against what was happening in their own times: idolatry, greed, injustice, oppression of the poor by the rich, corruption in the courts and growing immorality. They also emphasized that God would punish sin.

⁵⁴ John C. Trevor. “On the Meaning of Biblical Prophecy.” August 21, 2019. <http://www.anthiocan.org/word-magazine/index.htm>.

⁵⁵ John Mauchile. *God’s People Israel*. (Ibadan, Nigeria: Daystar Press, 1978),95.

⁵⁶ Ibid.

There are also cases in which the message of the prophet came in the manner of a promise of future blessings (Jeremiah 31:1-9; Hosea 2:16-20; Amos 9:11-15). These blessings were usually connected with the covenant categories of life, health, safety and agricultural abundance. Some of the prophets made their messages memorable by acting them out. This is seen in Ezekiel 4 and 5 for example. The prophets' messages also came in the form of poetry, which made them easier for their audience to remember.

Overview of the Term "Pastor" and the Nigerian Experience

Terms such as pastor, shepherd, minister, priest, vicar, prophet, and apostle are often employed in religious parlance and especially in the church setting for God's servants who have been entrusted with one responsibility or the other in the vineyard of God. The words are used interchangeably.⁵⁷ These words are from the Bible, they form the bases for the titles which denominations use for their ordained leaders. Sunday Aluko's view is of great significance to this paper:

Let's review some of the titles our denominations ascribe to themselves.

We have Prelate, Pope, Primitive, Patriarch, Cardinal, Archbishop, Baba Aladura, Superior Bishop, Overseer, Moderator, Superintendent, Presbyter, Pastor, Reverend, Shepherd, Evangelist, Vicar, Apostle – Wo – Leader, Most Senior Apostle, Presiding Bishop – What have you? All these names or titles have shepherd undertone. They are chosen for administrative purpose in the denominations that care for any of them.⁵⁸

This work adopts the term "Pastor" because there are indications that more Christians, Christian bodies, and denominations are gunning for the word Pastor for any category of ordained Church leaders nowadays especially in the hinterlands. The term "Pastor" has assumed an important meaning in the sense that it is often used to describe a minister in a given religious tradition in contemporary time. A pastor is seen as a shepherd whose main preoccupation is to look after his congregation and see that they are well fed with spiritual food.⁵⁹ The term "Pastor" is also used to designate the head of a local congregation. It is really the Latin translation of the Greek word "*poimen*" which connotes a herdsman, a shepherd, and the word "*poimenic*" means sheep while the word "*poimoino*" entails to feed, to tend a flock or to shepherd the sheep.⁶⁰

The term "Shepherd" comes closer to the functions of a pastor. Like a pastor, a shepherd takes care of the sheep and the sheep in the context of this paper are God's people. The term refers to a rich scriptural figure that finds its beginning and end in God who is regarded as the "Shepherd of Israel."⁶¹ The shepherd is the one who provides full and complete care for all of his sheep. Sheep are helpless⁶² are followers⁶³, are likely to wander and stray⁶⁴, but under the care of a shepherd they do not lack.⁶⁵ Jesus Christ was many things to many people. He called himself different things at different times. At one time he said he was the way, the truth and the life. He announced was the door. He declared that he was the bread of life and the light of the world. But one of the most vital things that Jesus proclaimed was that he was the good shepherd.⁶⁶

In the remote past, a pastor was almost everything to the villages, communities, cities, even toady the ministry of a pastor is accorded high respect and regard among many Nigerians. This is largely due to the fact that a pastor is regarded as the spiritual leader of the people under his/her pastoral oversight. At the same time the life and character of a pastor is more often than not held as a standard for godliness and moral uprightness. But the story line appears to have changed from what it used to be in many quarters toady. There are reported cases of pastors who

⁵⁷ Sunday Aluko, *Little Things That Matters: African Pastor's Work* (Lagos: CSS Limited, 2000), 1.

⁵⁸ J. Sunday Aluko, *True Nature of God* (Lagos: CSS, 1996), 52-53.

⁵⁹ Jer. 2:8 (RSV)

⁶⁰ Sunday Aluko, *Little Things That Matters: African Pastor's*, 6.

⁶¹ Jay E. Adams, *Shepherding God's Flock* (Grand Rapids, Michigan: Zondervan Publishing House, 1975), 1.

⁶² Isaiah 53:7 (RSV)

⁶³ John 10:3-5 (RSV)

⁶⁴ Isaiah 53:6 (RSV)

⁶⁵ Psalm 23:1 (RSV) is what the Greeks have called an enthymeme. An enthymeme is a loose syllogism in which one of the three terms is missing. When David brings the two concepts of God as Shepherd and His sheep not lacking ("wanting") into close juxtaposition, he intends to say that the second fact necessarily follows and flows from the first as a consequence thereof. Therefore, stated syllogistically, it would read something like: The Lord is my Shepherd. Shepherds meet all of the needs of their flocks. Therefore, the Lord will meet all of my needs.

⁶⁶ Dag Heward-Mills, *Pastoral Ministry* (Benin city, Nigeria: Hosanna Christian Bookshop & Publishing House, 2012), 12.

have indulged themselves into despicable lifestyle, to the point that they have been a caricature of what an Ideal pastor should look it.

Setting Samuel in Historical Context

The name Samuel means “heard of God.”⁶⁷ Samuel was born at a period when the nation of Israel was in a very bad state, both politically and spiritually. After the successful conquest of Canaan under the leadership of Joshua, Israel then continued to be ruled by Judges for the next three centuries. Repeatedly, however, the Israelites disobeyed God and violated the Covenant that had been made at Mount Sinai (Exodus 24:1-8), and which was later renewed by Moses on the plains of Moab (Deuteronomy 29:1-29) and by Joshua at Mount Ebal and at Shechem (Joshua 8:30-35; 24:1-27). Israel’s repeated disobedience prompted God’s punishment on them by allowing foreign nations to attack them. And by the beginning of 1 Samuel, one of those nations (the Philistines) was at the verge of annihilating Israel. The tribes of Israel were disunited and demoralized; anarchy reigned and everyone did as he deemed fit (Judges 21:25). It was Samuel that God used to bring about change.⁶⁸

A major Philistine victory was followed with the capture of ark of covenant, the death of Eli and the transfer of the priesthood from Shiloh (1 Samuel 4). With Samuel’s appearance on the scene, he mustered the Israelites troops at Mizpah and won a victory over the Philistines. He thereafter assumed and fulfilled the role of judge in Israel, with a circuit in Bethel, Gilgal, Mizpah and Ramah (1 Samuel 7). It was not long after the demand of the people of Israel for a king and the subsequent anointing of Saul as king of Israel by Samuel, a breach occurred between Samuel and Saul, when the latter took it upon himself to offer sacrifice before battle (1 Samuel 13). It was compounded further when Saul later broke a solemn oath in sparing the life of Agag. Samuel himself killed Agag, pronounced that God has rejected Saul from being king, and then retired at Ramah (1 Samuel 15). His final recorded act was the anointing of David, privately, to be the next King of Israel (1 Samuel 16). Prophet Samuel later died in Ramah and buried there (1 Samuel 25:1).⁶⁹

Samuel’s Stewardship as Lessons for Pastors (1 Samuel 12:1-5)

“And Samuel said to all Israel, “Behold, I have hearkened to your voice in all that you have said to me, and made a king over you. And now, behold, the king walks before you; and I am old and gray, and behold, my sons are with you; and I have walked before you from my youth until this day. Here I am; testify against me before the LORD and before his anointed. Whose ox have I taken? Or whom have I defrauded? Whom have I oppressed? Or from whose hand have I taken a bribe to blind my eyes with it? Testify against me and I will restore it to you.” They said, “You have not defrauded us or oppressed us or taken anything from any man’s hand.” And he said to them, “The LORD is witness against you, and his anointed is witness this day, that you have not found anything in my hand.” And they said, “He is witness.” (1 Samuel 12:1-5)

‘hNEhi laeêr" f.yI-IK'-la, 'laeWmv. rm,aYOÝw: **1 Samuel 12:1**
~k,Þyle[] %yliîm.a;w" yli_ ~T,Þr>m;a]-rv,a] lkoil. ~k,êl.qo)b. yTi[.m;äv'
`%l,m,(

1 Samuel 12:1 wayyö' mer šümû'êl 'el-Kol-yiSrä'êl hinnË šäma°Tî büqö||kem lüköl 'áſer-ámarTem lí wä'amlík `álêkem me°lek

'ynla]w: ~k,°ynEp.li %LEâh;t.mi Ý%l,M,âh; hNEihi hT'ú[;w> **1 Samuel 12:2**
~k,êynEp.li yTik.L;âh;t.hi 'ynla]w: ~k,_T.ai ~N"âhi yn:ßb'W yTib.f;êw" yTin>q:âz"
`hZ<)h; ~AYðh;-d[; yr:Þ[uN>mi

1 Samuel 12:2 wü`aTTâ hinnË hamme°lek mithallêk lipnêkem wa'ânî zäqa°nTî wäSa°bTî úbänay hinnäm 'iT'Tükem wa'ânî hithalla°kTî lipnêkem minnu`üray `ad-hayyôm hazzè

Ax°yvim. dg<n<âw> hw"÷hy> dg<n<“ •ybi Wnä[] ynIân>hi **1 Samuel 12:3**

'yTiq.v; '[' ymiÛ-ta,w> yTix.q;°l' ymiä rAmõx]w: yTix.q;ø'l' ymi' Ý•rAv-ta, AB= yn:ßy[e ~yliî[.a;w> rp,koê yTix.q:âl' 'ymi-dY:miW ytiACêr: ymiä-ta,

⁶⁷ Danny McCain. *Notes on Old Testament Introduction* (Bukuru, Nigeria: Africa Christian Textbooks, 2014), 162.

⁶⁸ Thomas Hale and Stephen Thorson. *The Applied Old Testament Commentary*. (Great Britain: David C. Cook, 2007), 517.

⁶⁹ J.L. McKenzie. “The Four Samuels”, (Biblical Research 7, 1962), 3-18 and B.C. Birch. *The Rise of the Israelites Monarchy*. 1975

1 Samuel 12:3 hinnî `ánû bî ne°ged yhw(´ädönäy) wüne°ged müšîHô ´et-šôr mî läqa°HTî waHámôr mî läqa°HTî wü´et-mî `áša°qTî ´et-mî raccô°tî ûmiyyad-mî läqa°HTî kô°per wü´a´lîm `ênay Bô wü´ášîb läkem

Wnt'_ACr: al{âw> WnT'Pq.v;[] al{i Wrêm.aYOæw: **1 Samuel 12:4**
 `hm'Wa)m. vyaiP-dY:mi T'x.q:il'-al{)w>

1 Samuel 12:4 wayyö°mürû lö´ `ášaqTä°nû wülö´ raccôtä°nû wülö|´-läqa°HTä miyyad-´îš mü´û°mâ
 ´Axyvim. d[eÛw> ~k,ªB' hw"âhy> d[eó ~h,øylea] rm,aYO°w: **1 Samuel 12:5**
 p`d[e(rm,aYOàw: hm'Wa+m. ydIPy"B. ~t,ªac'm. al{ô yKiä hZ<ëh; ~AYæh;

1 Samuel 12:5 wayyö°mer ´álêhem `ëd yhw(´ädönäy) Bäkem wü´ëd müšîHô hayyôm hazzè Kî lö´ mücä´tem
 Büyädî mü´û°mâ wayyö°mer `ëd P

It was at Gilgal, that Samuel held a service during which he transferred power the leadership of the Israelites from himself to Saul. There he delivered his famous farewell speech which was full of challenges. Three theoretical tests are employed to highlight and summarized the prophetic ministry of Samuel. The theological test theory has its root in Deuteronomy 13:1-3, which maintains that even if a prophet’s sign comes to pass, but later the same prophet tries to lure them to follow after other gods, that prophet is not from the LORD. In fact, there is a strict provision for death penalty to be meted on the false prophet. In other words, if a prophet performed signs and wonders to give validation to his message, but his message contradicts the truth that the LORD himself brought them out of Egypt and therefore should be worshipped only, that prophet is false. Thus, every true prophet must underscore the fact that the Israelites are a community to whom Yahweh is manifest, they covenanted with Yahweh, and are instructed by Yahweh.⁷⁰

The practical test theory (Deuteronomy 18:20-22) upholds that a prophetic oracle which did not come to pass is not from the Lord. However, it should be noted that there are cases in which a given prophetic word came to fruition after many years, decades, and centuries after the death of the prophet who delivered the message. The moral test theory (Jeremiah 23:9-14), on the other hand, is first to be applied on the lifestyle of the prophet or prophets as the case maybe and then to the tendency of the message they preached (Jeremiah 23:13-14). Do they strengthen the hands of evildoers, assuring them that they need not fear judgment to come (Jeremiah 23:17)? Should a prophet’s message scale the both theological test and practical test, but his life does not reflect that of godliness, righteousness, and holiness, the prophet in question should be regarded as a false prophet. It is difficult to imagine that Nathan would have had any effective word of reproach for David, if he himself had been a man of unbridled passions.

Samuel’s ministry provides a unique model of how the above three tests can be beautifully blended in the lives of present day prophets (pastors). Samuel defended his own ministry and warned them of straying from God. Outgoing leaders should be ready to give a transparent account of their stewardship to stamp their integrity on the minds of those they led and to lay a firm foundation for the incoming young leaders. Hence, Samuel presents his life for public scrutiny, with the words, “Testify against me in the presence of the Lord and his anointed (12:3a). Few pastors have the courage to do this. Many men of God are so secretive about their affairs that people including their followers find it hard to make any comment on their ministry.

The leadership concerns that Samuel specifically mentions as the grounds for evaluation are those that God had earlier spoken of (1 Samuel 12:3b; Deuteronomy 17:14-17). Like Saul, the new leader, and many pastors are daily faced with the temptations to use their position to amass wealth or to take advantage of their followers including the unsuspecting public for personal use and gain. Samuel had acted with integrity in the financial aspect. He had defrauded no one and had taken no bribe from the hand of anyone. He had not oppressed anyone or denied anyone a fair hearing of his or her case.

Samuel provides a paradigm of how pastors should handle any change of leadership in our churches in Nigeria. There are pastors who hold tenaciously to power until death do them part. They leave no directional materials successors, and so set them up to fail. By contrast, Samuel created a time of transition, where both he and Saul could work together. In this manner, Samuel’s name and influence helped to mobilize the people to rally round Saul. Thereafter, he gradually faded out of the picture and allowed the new leader to assume full leadership.

Despite the corrupting influence of Eli’s sons, Samuel was ministering before the Lord (2:18). Samuel by this challenges all men of God irrespective of categories to come to terms with the fact that true knowledge of the

⁷⁰ Norman k. Gottwald. *The Tribes of Yahweh*. (London: SCM Press,1980),96.

Lord comes out of deep and regular interaction with him. It is by having such unbroken communion with God that his preferences, desires, and will naturally become the watchword of his servants. Pastors should aim at having experiential encounter of God's presence on regular basis. Ministry alongside with its demands and activities can make pastors develop a feeling of presumptuousness about their personal growth and relationship with God.

Greed and immorality are rampant among ministers in our day due partly because many have stagnated in their knowledge of God. They neglect the ministry of the word and instead go after the pursuit to make a good living out of the ministry. Unlike Eli's sons, whose interest was to take the best portions of peoples' offerings for themselves (2:13-16), Samuel was fully committed in his regard for the Lord. Although living at the temple, Samuel was exposed to ungodly influences through Eli's wicked sons (2:12) but the former remained was corrupted by their negative lifestyles. In the King James Version they were described as 'sons of Belial'.⁷¹

Samuel experienced the favour of both God and the people while growing and in his entire prophetic ministry. Anyone who wants to succeed in ministry must enjoy both. However, care must be exercised to ensure that God's favour is given first priority and must count far more than the favour of people. This is because it more important to pursue right standing with God than to seek public approval and attention. God gave Samuel a divine introduction from Dan to Beersheba, that is, throughout the whole land from north to south (3:20). Samuel did not have to launch a publicity campaign, like many pastors do nowadays, with posters to inform people that he was now the anointed prophet in town.

Samuel's response to his first vision of God was to lie down until morning (3:15a). This posture suggests that he probably pondered over the implications of the message for his own life and being sobered by the fact that God has bypassed his master to speak to him directly. Samuel's response is a model of how pastors especially those who are still young in the ministry, ought to respond to God's word. They should not become overexcited by the messages, visions, and revelations they have received from God, but should ponder on and discern what the next line of action should look like.

Conclusion

Samuel was an outstanding man of God. He was called by God to be a prophet at youthful age and in a period when God's people were experiencing serious challenges spiritually and otherwise. He had a great reputation in ancient Israel. Samuel exuded unparalleled integrity in the midst of spiritual and moral decadence.

Like Eli, Samuel had two sons (8:2), who failed to walk in the footsteps of their father (8:3-5). They did not follow the good example of their father who never accepted bribes and did not pervert justice, and his personal integrity was acknowledged by God and the people of Israel. God bore witness to Samuel's ministry when he responded to Samuel's prayer by sending thunder and rain, which was most unusual at harvest time (12:16-18). Samuel was a prophet who would not minimize God's severity against sin, and yet also one who never missed an opportunity to point those around him to the saving grace of God.

Prophet Samuel's exemplarily prophetic ministry is a beacon of hope as well challenge in a difficult dispensation as it is being experienced today in Nigeria. His life of unparalleled integrity has so much to teach people who are saddled with leadership position in both religious and political spheres in Nigeria, especially pastors. Nigerian pastors should pattern their life and ministry after that of Samuel as they speak the truth at all times by giving balance to charisma and character.

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ISLAM AND NATIONAL DEVELOPMENT IN THE LIGHT OF THE QUR'AN THE TABLE OF SPREAD SURAH 5 AYAT 47-48".

BY

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TO

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THEME: REPOSITIONING RESEARCH IN ARTS AND SOCIAL SCIENCE.

AUGUST 2019

ISLAM AND NATIONAL DEVELOPMENT IN THE LIGHT OF THE QUR'AN "THE TABLE OF SPREAD" SURAH 5 AYAT 47-48.

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ABSTRACT

Islam phobia is gaining currency all over the pluralistic world of 21st century especially in the pluralistic and multicultural Nigeria. Today the fear of Islamic fundamentalists and revivalists in their faith defense is the beginning of wisdom which invariably a bane to national development, hitherto the dare need to chart symbiosis repositioning course between Islam strive for virtue with other world missionary religions viz-a-viz their contributions for national development using knowledge economy tools and books in a diachronic historical survey. The work concludes that religious pluralism is God's design and has a place in Islamic spirituality economy for national development.

Key words: Islam, pluralism, Symbiosis and National development.

INTRODUCTION

Today, Nigeria is not at war with any neighbour, yet the state of insecurity, kidnapping and killings in the country is to say the obvious, quite alarming, frightening and ominous. The situation creates the impression that the country is at war with itself hence the bane to our national development. To be candid, development in any pluralistic society like Nigeria without peace and unity is a mirage. Though, there other factors that contributed to the sordid state of the nation and the palpable fear that engulf its air wave but the greatest of them all is Islam phobia. Today, the fear of Islamization by most Nigeria especially those from the Eastern part of Nigeria is the beginning of wisdom. The

all knowing God made the freedom of choice among alternative base on virtue the cardinal law bending His relationship with human kind hence His revelation of Himself to many Prophets of the old, and man's response to His revelation gave birth to the phenomenon known as religious pluralism hence the main meal of this work is to x-ray surah 5 ayat 47-48 as God designed developmental best practice in a pluralistic society like Nigeria, since it takes only the concept of *amr wa nahr* (enjoining the right and eschewing evil or the wrong) in Islam to develop in virtue, which is in letter and spirit of the below Islamic scripture which relishes on religious pluralism model and draws a theological foundation from Quran The table of spread surah 5 ayat 47-48 Which States inter-alia:

Let the people of the Gospel (Ingel) judge by what Allah has revealed therein. If any do fail to judge by (the light of) what Allah has revealed, they are (no better than) those that rebel. To you We sent the Scripture in truth, confirming the Scripture that came before it, and guarding it in safety: so judge between them by what Allah has revealed, and do not follow their vain desires, diverging from the Truth that has come to you. To each among you. We have prescribed a Law and open Way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He has given you: so strive as in a race in all virtues. The goal of you all is to Allah

From the light of the above, the pertinent questions are: Has Islam a message for the prophylactic healing and national development of the pluralistic world in general and Nigeria in particular in the command of Allah in "so strive as in a race in all virtues". The goal of you all is to Allah? Is religious pluralism or religious diversity a course set up or Allah's design especially for the two monotheist's missionary religions (Islam and Christianity) that is dominant in Nigeria? Has religious pluralism a place in Islamic spirituality economy and theology? Put differently, how can the message of Allah revealed to Prophet Muhammad (PBUH) in the pluralistic Medina during the formative stage of Islam as a religion in Arabia in the 7th century Jahillayah period (period of ignorance) help reverse this ugly trend in a pluralistic society like Nigeria in this 21st century in order to repositioning things for development?

In a bold attempt give answer to these and other related questions, this paper using diachronic and historical approach leverages on John Hick's Theory of Religion and Islamic Traditional Narrative (Up-Bottom Theory) demonstrates that the topic "Islam and national development in the light of the Holy Qur'an, (The Table of Spread) surah 5 ayat 47-48" is apt, developmental best practice in a pluralistic society, fundamental and knowledge economy tool with strong theological foundation in Islam buy pluralistic imperative or mandate and Christianity implication. . The Almighty Allah states in the Glorious Quran Sura Baqarah (The Cow) 2:256 thus: "Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects Evil and believes in Allah has grasped the most trustworthy hand-hold that never breaks. And Allah hears and knows all things." There is a foundational truth in all religions which is the concept of *Amr wa Nahy* (enjoining what is good and forbidding what is evil). . Prophet Muhammad (PBUH) tested and approve this afore-quoted scriptural reference as a paradigm for peaceful coexistence and strive for virtue when he settled in pluralistic Medina among other religions, because Islam was in minority, he came up with the best practice in pluralistic medina by asserting that there is no compulsion in religion, he embrace religious pluralism and strive as in a race for virtues among other religions. This paradigm brought peaceful coexistence and development in Medina, hitherto the reason why Medina people embrace Islam in mass. This fate was achieved without Jihid Bi'l Qital (fighting or conquest) but by Jihad Bi'l Tabligh (preaching Islam to the people to invite to the worship of one true God (Allah). The resource in the above scripture is a fundamental call to go back to Medina experience and reposition Islamic dawah, striving for virtues in Justice, educational, health care, transportation, zakat, and interest free virtues for national development.

Kilani (2014) buttressing this point in a lecture note made this obvious statement of fact that "in the 21st century, what the world needs is not religious tolerance or conflict resolution but religious pluralism, he went further to point out that in the USA, there are about 350 registered religions but there is no case of religious crisis there due to the practice of religious pluralism. From the backdrop of the above statement, it means that the 350 registered religions in the US are all striving as in a race for virtues; no wonder that tremendous national development per excellence, when it comes to national development in America..

DEFINITION OF KEYWORDS

In order to put this work in a scholarly and classical perspective, the definitions of some of the operational or keywords should be made to the barest minimal in meaning, these terms are thus: Islam, fundamentalism, Pluralism, Symbiosis, Repositioning and National development.

Islam is not only a religion in name but in substance and virtue, its ideology is a recipe for peace for humankind and nature; it is one of the monotheist missionary religions that is still spiritually, socially and economically relevant in today's world. Etymologically, Khurshid Admad (1975) maintains that Islam is an Arabic word

meaning “submission” or act of resignation to God. He further asserts that the root word is SLM, pronounced “Salm’ means “Peace” from which coined the word “aslama” which means peace with God and peace with man, while we come to the state of Islam by submitting to the will of Allah, it means he resigned himself to peace. Islam teaches that one can achieve real peace of body and mind through submission and obedience to unity of God. In other words, by obeying and surrendering oneself to God, one can achieve peace of mind and establish peace in the society. However, (Adeyemo 2006p113), in his article, *Islam: An Introductory Study* defines Islam as a derivative of one of the attributive of *Allah-As-Salaam* meaning the Lord of peace, and total submission to the will of Allah. He went further to assert that Islam is not only a religion but also a comprehensive way of life that covers the whole gamut of human life in all its ramifications, as it does not divide life into watertight compartment of spiritual and temporal. Islam teaches that one can achieve real peace of body and mind through submission and obedience to unity of God. In other words, by obeying and surrendering oneself to God that a person can achieve peace of mind and establish peace in the society which on the long run engender national development.. Since peace of the mind translates into peace of the external world and the reverse is the case if the mind lacks internal peace.

Pluralism from Webster online dictionary is the quality or state of being plural, or in the plural number; (ecclesiastical) the state of a pluralist; the holding of more than one ecclesiastical living at a time. in social science, it is a social system based on mutual respect for each other’s cultures among various groups that make up a society, wherein subordinate groups do not have to forsake their lifestyle and traditions but, rather, can express their culture and participate in the larger society free of prejudice; it is the freedom to make choice amidst religion alternatives.

While **national development** is the ability of country or countries to provide the social welfare of the people. i.e. providing of social amenities: like quality education, potable water, transportation, infrastructure, medical care, justice, social order and others. This auspicious topic can be x-rayed from the following sub-topics.

ISLAM AND RELIGIOUS PLURALISM IN THE LIGHT OF QUR’AN TABLE OF SPREAD SURAH 5 AYAT 47-48.

From the light of the Quran 5: 48, Allah is all-knowing. Had it been that God wanted a mono-religion He could have made all the religion to be one, but Allah set healthy contest for all with a set standard of virtues on them to attain and by so doing win souls and make converts. Therefore, the right of reward and perfect judgment in this matter of manifestation of virtues among the missionary religion is only exclusive reserve for God to give. It worthy to mention here that the revealed religions coexist better especially where there is a term spirit, so in Nigeria, the word to strive as in a race for virtues according to the teachings in Islamic revealed book is God’s design for productivity and service to humanity. The theory liken to “Healthy Contest in all virtues” in a pluralistic world or religious pluralism theory, especially for the three missionary religions with its revealed message as contained and supported in the Islamic scriptures received by Prophet Muhammad (PBUH), and documented in Quran 5 surah 47- 48. The above scripture is pluralism per excellent meets Wesleyan theology and World Christian Council theology well.

WESLEY THEOLOGY (METHODISM) AND CLARIFICATION OF RELIGIOUS PLURALISM

Kenneth Cracknell in his work “Our doctrines: Methodist Theology as Classical Christianity confirms that Methodism or Wesley Theology agrees with *bi la kayr* concept in Islam (without question) in the spirit of manifestation of the will of the divine in religions hence in full support of religious pluralism as he states the obvious affirmation of the Wesleyan theology thus

In our own religiously plural world, Wesleyan theology enables us to recognize that everyone we have to deal with is touched by this prevenience of grace, the Holy spirit already at work their lives, however they try to deny or extinguish it. That God is already at work through the Holy Spirit is even more so in the case of the saints and sages, believers and devotees whose love and devotion to God are expressed in different ways from that of Christians. Thus the many Methodist Theologians present in the WCC Consultation on Religious Pluralism in Baar, Switzerland, January, 1990, joined company with Orthodox and Roman Catholics there in affirming of other world religious tradition.

He further quoted The Ecumenical Movement: An Anthology of key text and voices of world Christian Council WCC (1997 p 418).

That God has been present in their seeking and in their finding, that where is truth and wisdom in their teaching and love and holiness in their living, this like any wisdom, insight, knowledge, understanding, love, and holiness that is found amongst us is the fruit of Holy

Spirit. We also affirm that God is with them as they struggle along with us for justice and liberation. (Kenneth 1998pp65-66).

From the light of above since even the ecumenical movement agrees that God has been present in the seeking and finding in most of the religion especially the two missionary religions that matrix from Judaism, so the contest among the religions should not be popularity contest or religious supremacy with it attendant anti-national development tendency and corruption but virtue contest for the peace and harmonious pro national development in the world.

These strives as if in a race paradigm can be likened to “healthy competition in all virtues” as in Quran (Surah Maida or The table of spread 5:47-48). This emphasized that among religions especially the three world missionary religions (Islam, Christianity and Judaism), that have revealed messages (Holy Scriptures), should engage in healthy competition in virtues by contesting, striving as in a race for a place of history in the sand of time, while He will be the impartial judge. This theory is rooted in the Holy Quran quoted above, it purposes especially for the three world religions that has revealed message (Holy Scriptures) to context, strive, for a place in the pluralist society. Here, the people of the gospel (ingel) refer to the Christians. God revealed Himself through His prophets and messengers for all races and dispensations, to the Jewish, Christians, and to Muslims, and commanded them to go into the world to showcase their virtues (mission) which will attract souls and development to them and the winner is to be declared by Him as the imperial judge.

From this background, Abdur-razaq Adesina (2009p79) has this to say about the standard bearing or checkmating the role of Islam in a pluralistic world (21st century), as he opined thus:

Pluralistic approach to the central issues and problems besetting this society, Muslims, should highlight the common features that distinguish the universal religious traditions of the world such as egalitarianism, social and economic justice, and human emancipation from slavery. By highlighting these characteristics, Muslims resurrect some of the central values of their faith and impress other to the same.

Islam is a universal religion with developed system, for those that submit to the will of Allah, while religious pluralism is a central attitude of tolerance and accommodation that has developed in the presence of multi-religion or religious diversification and trust that all religions have the manifestation of the will of Deity, we need not to apply Jihad Bi'l-Qital (fighting) but Jihad Bi'l Ta'lim (sincere effort or struggle to acquire or disseminate knowledge on the path of Allah) and Jihad Bi'l Tabligh (form of preaching and invitation to the worship of one true God (Allah).

Kilani (2015)) contributing on the essential of the ideology of religion pluralism opined that the way of solving our religious problem in Nigeria is by allowing religious plurality or mixing thus:

The government of Nigeria should not adopt any religion as a state religion as is assumed, that means plurality of religion. American is the father of religious pluralism and hybrid of culture. America to surmount tension is based on what you believe should not be the Issue but virtues in what you believe. Multiplicity, diffusion and plurality are the ideal thing for the world (Nigeria). We need to imbibe in plural culture. There is no monolic way of doing things now. Religious pluralism can be seen as religious capitalism. This is to break religion monopoly. It is a literate approach to break monopoly. Monopoly is not good in and illiterate society.

From this back drop, Nigeria though, a literate nation to reasonable extent needed comparative religious education in general (Jihad Bi'l Ta'lim and Jahid Bil Tabligh which mean a Jihad in preaching and inviting people to the worship of one true God), we need to highlight our areas of agreement by embracing religious pluralism in our worship and preaching. We have religion diversity or pluralism in principle, but in practice, that is where the problems come. Nevertheless, section 10 of the 1999 Constitution of Nigeria gave a secular status to the nation as confirmation of pluralism in principle as it states inter alia; “The Government of the Federation or of a states shall not adopt any religion as state religion” and the same Constitution grant freedom of worship in the other hand, so the right to choose from alternative religion or varieties of religion is the spices of life. Religious moral or ethic promotes development and peace coexistence hence the contest in virtue in da'wah propagation (faith by acts of kindness, education, knowledge, self fulfillment and meeting up people's needs) is world's best practiced ideology known as religious pluralism. Therefore, religious pluralism is not America's model for the world peaceful co-existence or religious tolerance but is Allah's Model for the multi-cultural and religious world we live and He orchestrated it for a purpose of divine call for mission for the missionary religions, Religious pluralism was instituted by God as an antidote for religious crisis and regression.

ISLAM FIVE BASIC VALUES FOR ALL MANKIND AS VIRTUES FOR NATIONAL DEVELOPMENT.

This attribute of Islam has pluralistic implication. In every religion, the sanctity of life is heralded. In Islam; there are five basic values for humanity, which is to be treated by every Muslim as sacrosanct every time. Depending on circumstances to build up harmony and universal peace, Muslims are advised to preserve the five basic values at the lowest level or with the barest minimum for an acceptable level of living. These basic values therefore includes the ability to perform moral responsibilities; protection of life, securing food, clothing and shelter, education, the right to earn a living, to set up a family, etc. It is to be understood that at this level, one has enough to live but not necessarily to be in some comfort. Islam preaches that a human being cannot live without these basic values. Individuals and states are advised to protect or at least to respect these basic values. The above values are encoded and emphasized by the following Qur'anic verse:

.....Whoever kills a human being for other than manslaughter or corruption and mischief in the earth, it shall be as if he had killed all mankind, and whoever saves the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's Sovereignty), but afterwards lo! Many of them became prodigals in the earth" (the Qur'an, 5: 32).

In fact, Muslims serve for life, not for death. In Islam and other religions, all men are equal, regardless of color, language, race, or nationality.

In the search for a model for striving as if in a race for virtues and protection of life for national development in a pluralistic Nigeria, I stormed into this real life story from one of our national dailies as reported by a Christian journalist by name Friday Olorok from Jos, Plateau state Nigeria in "The Punch Newspaper of Tuesday, July 31, 2018 page 13 titled "Plateau killing: Imam who saved 300 Christians to get national honour" and it reads inter-alia:

That President Muhammadu Buhari has instructed Governor Simon Lalong of Plateau State to bring the 83 years old Imam of Nghar village, Gashish District in the Barkin Ladi Local Government Area, Alhaji Abdullahi Abubakar to Abuja for a handshake and national honour. Lalong said that the President took the decision following reports that the Imam saved about 300 persons on June, 24 when suspected Fulani herdsmen invaded about 15 communities in the Barkin Ladi LGA, killing over 200 persons. The people mainly Christians, were said to be fleeing from a neighboring village in the Barkin Ladi LGA when the Imam hid them in his house and Mosque. The Imam went further to confirm this by saying thus: "I hid the women in my person house and after that I took the men into the mosque and hid them there." However, the assailants caught up with the Imam, forcefully demanding that he release those who were Christian in the Mosque. But the cleric said deceived the bandits that all those in the mosque were Muslims and upon hearing this, the attackers left him and continued with their killing.

This Imam really is an example of what strife for virtue ought to be, he has put his faith in the service of God and humanity. As a matter of fact, religion supposed to show respect for and promotion of life rather than what the difference Islamic fundamentalist in their faith defense has brought us into in Nigeria experience. Religious superiority without virtue is bane of conflict in a pluralistic Nigeria. Religious pluralism is where there is room for alternative faith that can either be a checkmate or standard bearing for moral, virtue and spirituality in society. Nobody cares much about your religion but the virtue of your religion. I celebrate this Imam.

ISLAM FROM PROPHYLACTIC PERSPECTIVE OF THE SOCIETY AND HUMANKIND IN THE 21ST CENTURY

Islamic dimension on contemporary issues and happenings around the world have shown that Islam is still firmly in the business of striving as in a race for virtue in the 21st century among league of other religions in the face of homosexuality, secularism, same sex marriage, lesbianism, humanism and biometric and cloning innovation by providing prophylactic healing to the troubled world or providing religious solution to humankind. However, some in the name of Islam are still causing havoc and pains to the world. Islam being monotheist in perspective has played an important role in many countries in recent time, that Islamic belief in monotheism was a strong ideology used to weaken communist belief throughout the cold war. Even Islamic activists have greatly influenced political change in the United States, Latin America, and Europe. In addition, United States foreign policy cannot escape from Islamic religious dimension, particularly in the Middle Eastern political thought. From this backdrop, it is evidenced that Islam is the only ideological force at the fore front that challenges the secularism tendency and

excesses of the western culture typified by American culture since the collapse of the communist ideology. From the dark period (Jahiliyyah) in Arabia and the secularism in the 21st century world, Islam has played a prophylactic healing to the dark period and standard bearing role in face of communism and westernization and its attendant secularism. Society requires certain degree of social solidarity, value, conscious, harmony and integration between its parts, while human needs to be at peace with Allah, nature, and others to be sure of life after-life and development of the present world.

ISLAM AND INTEREST (USURY) RIBA AS A MEAND TO STRIVE FOR VIRTUE

Every society or system has a set of rules and principles that guarantee and ensure it individuals the rights, and security is ether economic, food, financial and physical security. Islam is a fully developed system and forbids the payment of interest of capital. There is the need to protect the poor and street unchain from extortion from the payment of high interest on fellow citizen which is evident in Nigeria financial system today. Capitalism is one of the links to materialism; this has become the bane of the peace, oppression, injustice and threat to harmonious living in the world today. There is wide gap between the haves and has not and the gap is widening every minute. The rich get richer and the poor get poorer because of interest charge on capitals as typified in our adopted capitalism system of wealth acquisition. Islam is proving a healing to the financial system with the teaching against taking interest on capital (Riba). Islamic economy is paradigm for a just world economy and finest financial system. Islamic law is against this unfriendly practice and hence is abhors it in all ramifications. The Quran in al-Baqara or the Heifer chapter 2:278-279 has this to say about usury: “O you who believe! Fear Allah and uphold what remains of your demand for usury, if you are indeed believers. If you do it not, take notice of war from Allah and His Messenger: but if you turn back, you shall have your capital sum; deal not unjustly, and you shall not be dealt with unjust” from this background Allah is against taking interest form capital and Islam is abhors oppression of the poor in any manner hence the interest free loan system in the Islamic economic system.

ISLAM, ZAKAT AND EMPOWERMENT AND NATIONAL DEVELOPMENT

Zakat or charity rate (“purification”) is pluralistic in practice, it is a communal thing, though, there are other pillars of Islam that are powerful worship resource but for the benefit of national development and strive for virtue since it is voluntarily, the zakat is one of sacrificial system design by God (Allah) for wealth or welfare distribute for the giver and receiver. The Quran stated that if you give 1/10 as Zakat, that Allah will reward you with 700 percent. The 3rd pillar is the obligatory tax called indicating that such a payment makes the rest of one’s wealth religiously and legal pure). This is the only permanent tax levied by the Quran and is payable annually on food grains, cattle, and cash after one year’s possession. The amount varies for different categories; thus, on grains are fruits it is 10% if land is watered artificially, on cash and precious metals it is 2½ percent. Zakat is collectable by the state and is to be used primary for the poor, but Quran mentions other purposes. Ransoming Muslim war captives, redeeming chronic debts, paying tax collectors fees, Jihad (and by extension according to Quran commentators, education and health and creating facilities for travelers). After the breakup of Muslim religio-political power, payment of zakat has become a matter of voluntary charity depending on individual conscience. ”This is an obligatory almsgiving which a Muslim makes in cash or kind as a voluntary act of charity or piety. It is a kind of compulsory annual legal tax on property, money, cattle, corn, fruit or merchandise which every Muslim most pay toward the support poor, the spread of Islam and the maintenance of Islamic Institution”. Nzoniwe (1989, P. 87). There is a strong virtue in Zakat and it serves as means of linking the wellbeing of individual with that of the larger society in order wise it is empowerment and national development as indicated by Kilani (2007p149) which declares that

The institution of Zakat is a means of linking the wellbeing of the individual with that of the larger society. Man’s selfishness and greed deprives the poor, the orphan and the weak in the society of basic necessity of life. Islam through benevolent spending in the way of Allah want mankind to put Allah into remembrance as the sole owner of all things and human beings should therefore refrain from avarice and selfishness because such qualities are the root of all evils in the society.

ISLAM AND NATIONAL DEVELOPMENT IN A PLURALISTIC NIGERIA

Islam is not only a religion in name but in substance and virtue, its ideology is a recipe for peace for humankind and nature; it is one of the missionary religions that is still spiritually, socially and economically relevant in today’s world The later confirms Chamfort’s classification of society, in which he says that, “Society is composed of two great classes, those who have more dinners than appetite, and those who have more appetite than dinner”. This in turn produces conflict which according to Kilani in Adesine and Tasie (2009:49) infers thus:

The pursuits of divergent interests, goals and aspirations by individuals and groups in social and physical environment bring about conflict. Hence, the inherent natures of conflicts in heterogeneous and competitive situations, people more or less compellingly, sustain their societies as ongoing social systems through the resolution, transformation and management of conflicts.

This theory gave credence to the fact that growth and national development could be achieved in a symbiosis relation between Muslims and Christians in Nigeria based on striving as in a race for virtue in particular despite the political, economical, ideological, religious and cultural difference that display itself in the clash of interest going on in the world today especially between Islam and Christianity: Where out of selfish interest not the interest of the deprived society, some politician politicized religiously while some religious leaders profess their religious faith politically. Growth, they said is not achieving in isolation of conflicts but in healthy contest be it spiritual, political and otherwise in the race of life but in all virtues. This leaves the judgment of the best religion to God alone who Himself orchestrated religious pluralism as a way to judge and reward the faith with the best virtue.

The Nigeria Vision 20:2020 expresses the aspiration for Nigeria to become one of the top 20 economies in the world by 2020. Attainment of the Vision would enable the country to achieve a high standard of living for its citizens. It was developed by Nigerians for the Nigerian people and involved a process of thorough engagement with all stakeholders across all levels of government and society.

The Vision will be pursued through a series of three/four year plans which will further articulate strategies, policies, projects and programmes. The bitter truth is that such developmental vision will in a dream land in the present micro civil war going on in Nigeria hence the need for application of the above Islamic religious best practice solutions.

CONCLUSION

In the 21st century, people are looking for and shopping for the world best practice solution for development and progress, Religious pluralism is God's design and best practice solution for national development and peaceful coexistence while Islamic fundamentalism as a movement is man solution for God set course. God is ultimate and imperial judge of what He has revealed to both Christians and Muslim. Let the Christian and Muslim should live by virtues of service to humanity which is service to God. Religious zealots should remember that God is watching.

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